

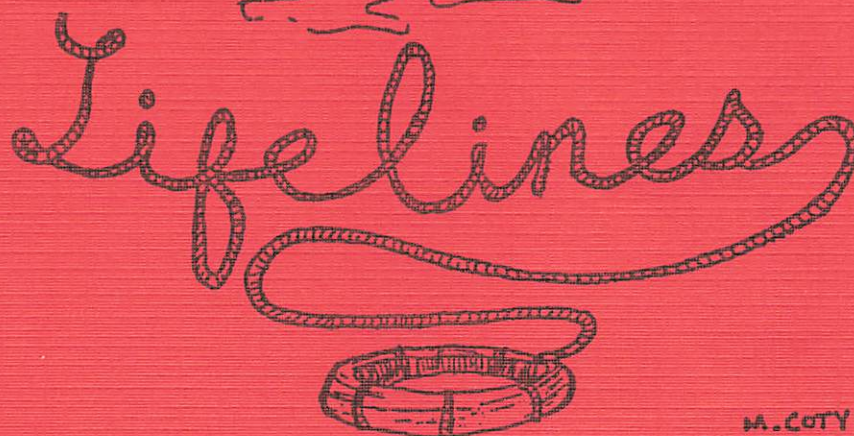
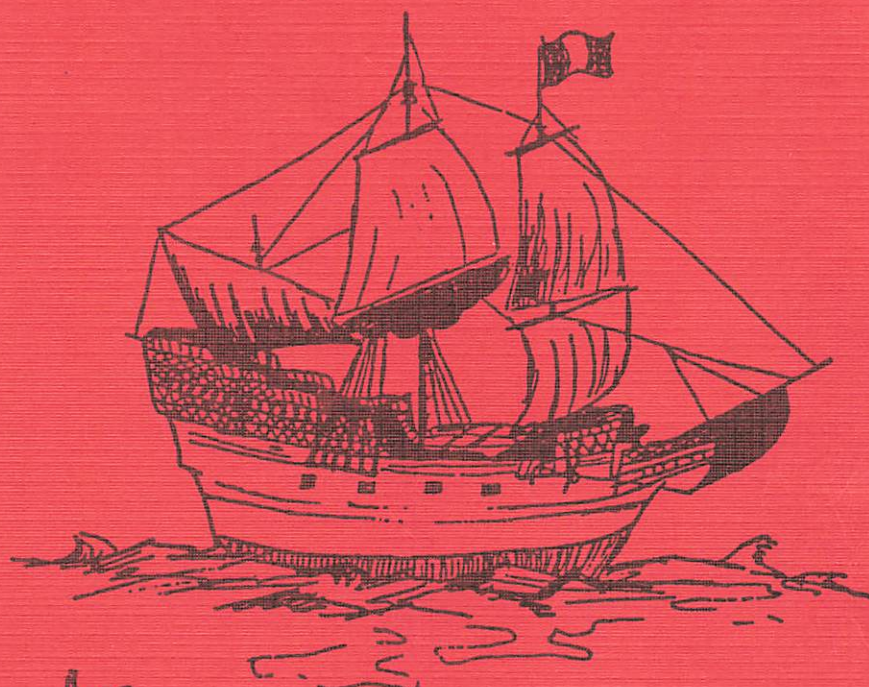


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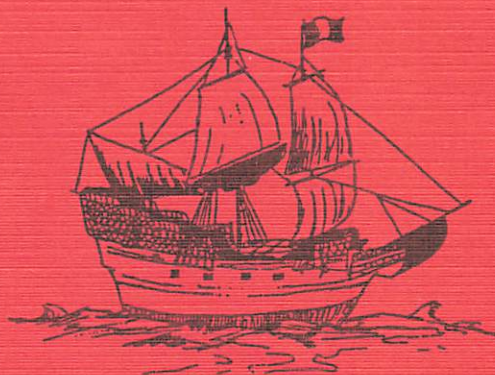
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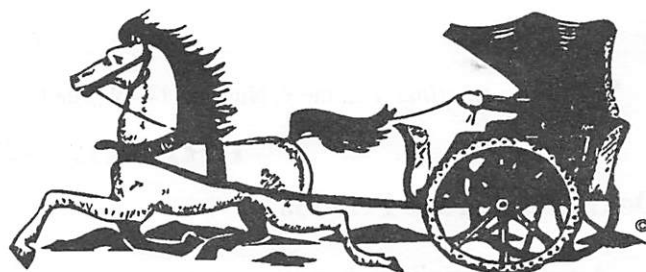
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## PRESIDENT'S LETTER

Dear Members & Friends,

Another spring, a new year — maybe this year we will find those evasive ancestors of ours!

Our society is now the proud owner of the "Loiselle" microfiche files. They cover most of the 1800 marriages of Lower Canada. We, also, have several new *répertoires*, some of which are of the eastern part of the Province of Québec.

Come and see us and we will try to help you in your quest.



As you know, we are all volunteers, so please look for our summer hours. [see inside back cover] Otherwise, call or write early when you are coming to do research. A couple of weeks notice would be helpful so that we can have someone at the library for you.

Have a happy summer.

Sincerely,  
Marie L. Gennett

## EDITOR'S LETTER

Greetings to all Members & Friends  
interested in family history;

As I write this greeting I realize that if we are interested in family history, we eventually — if we weren't before — become interested in history in general. This is because to understand what goes on in a family, why they do the things they do, why they move from one place to another, we must understand the times in which they lived.

After saying this, I come back to the present and the putting together of a journal of 92 pages twice a year. Being new at this, my thought is: what if no one sends in any articles for the journal?

There is no fear, you our members and non-members always come through. You are willing to share your families' history with others. It is this sharing that enriches all our quest for family history — first, by imparting general interest, and then by possibly finding a link to our own family's history.

My thanks go out to all who send in articles, large, small, or as "fillers." All are welcome and receive close consideration.

I hope, as this summer begins, you will have good luck in your search for the sometimes elusive ancestor. As you do, will you also keep in mind to write some information to share through *Lifelines*?



To all, a good summer,  
Elizabeth Botten



## ABENAKI INDIANS OF ODANAK

by Madame Esther Wawanolet  
103, Wobanaki Odanak (Québec) J0G 1H0

KWAI! KAWI! ... to all the people of Plattsburgh.

*A year ago last April I was invited to speak at the American-Canadian Genealogist Society Conference at Manchester, New Hampshire. Speaking in English for an hour was a new experience for me, as my first language is French.*

*Something strange happened to me. The day after the meeting as I was ready to leave Manchester, I arrived at the bus station just as the bus was leaving. I was a little discouraged for a few minutes, so I went to the Genealogist library. It was at this time that I met Mr. Bill Marquis. He offered that I come back to Plattsburgh with him and take the bus from Plattsburgh. It was on our way to Plattsburgh that he asked me if I would come to talk to you about my ancestors. I was surprised, and after I thought to myself, maybe it would be pleasant, so my answer was at that moment, "maybe." After Christmas I received a phone call from Mr. Bill Marquis, to reinvite me. So, you see, that is why I'm pleased to be here with you people who are interested in genealogy and to know more about my people.*

*I have no special title. What I know is what I have researched. I share with those who wish to listen to me, especially about how my ancestors lived.*

**I was born at Odanak, an Abenaki village on the shore of the Saint-Francois river. It is surrounded by the villages of Pierreville, St. Francois-du-lac, Notre-Dame de Pierreville and La-Baie-du-Febvre. Our village is between Sorel and Trois-Riviers. Odanak means "our village ... our wigwam." In our community visitors can find a clean village, nice greens, and also during the summer it has many colored flowers.**

**In the center of the village we can visit the Catholic church. It was rebuilt in 1901 after the big fire of 1898 destroyed it. The sacristy was built in 1828, and is still the same.**

**There is also the Anglican church, which is an historical monument. It is a short distance from the Catholic church. At the Catholic church we can see three stones which are commemorative monuments that remind us of valiant times in our tribal history.**

One monument reminds us by its inscription NIMIKWALAMANA, which means we will remember Roger's attack on the 4th of October 1759. Most of the Abenakis were sleeping, and others were celebrating the return of many Abenakis from the battle of the Plaines d' Abraham in Québec. Two hundred soldiers under Major Robert Rogers' direction came to inflict English vengeance. The village of fifty



Sketch by author

houses was destroyed, all except three houses that were full of corn. The church was saved. Some men, women, and children were killed or brought to New England. On this morning — in a few hours — the English fury robbed nearly a hundred years of history.

---

**"...we will remember  
Roger's attack on the  
4<sup>th</sup> of October 1759."**

---

Lost in the fury of the Rogers attack were many precious things belonging to the church. Father Joseph Aubery was the priest who had helped enrich the church with the ornaments that were lost forever. Also lost were all the documentation of our nation up to that time. The museum at Abenaki today keeps the documentation that has been accumulated from that historic time.



My father and mother were both Abenaki. I went to school in our community. I then went to work, and like a good girl I married. My husband was a Huron. We had three children in three years, then, my husband died in a work accident. When this happened my baby was only five weeks old. It was a great shock, and a big change in the lives of my children and me. After I came back home with my children I was lucky to have my parents look after my children during the time I had to work. When the children were ready to go to school, I went to work in Montréal for the CBS Radio and Television station. After fifteen years I came back home as I had an offer to be Museum Director at the Abenaki Museum in our community. During the nine years that I was museum director I was able to do a lot of research on my roots to find the paths my ancestors passed through. It was during this time that I met many people from all over the world. This was very pleasant for me.

I think every member of each community of Indians should know of their ancestors

past. Not only Indians should know this, but all people.

It was because of my research that an offer came from the Ministry of Indian Affairs to be the Registrar for our community in Odanak. I receive each person who thinks they have Indian blood, and I verify if they can be registered with our band. My office is in my home. My job is very interesting, and it is also very confidential.


During my youth I was always interested and curious, and so, I enjoyed listening to the old people talking of the past, of telling stories. I was pleased to hear my mother's cousin telling stories. I thought he was juggling with words. I was also interested in knowing the paths my people had scoured for the past three, maybe four centuries.

Don't you also think, as I do, that every family should be educated about their roots and culture?


I will sing you a song in the Abenakis language. It is called N'DODANA:




1. KIG - ZAL DA MI - - - - O DA NA KE ZAL DA MI O DANA  
2. MÔ ZA HÔ SD - - - - WIDA Ô DA WÔ BA NA KI D DA NA  
3. A NA KLI KA - - - - KDO DA MA MA ZIPS KD I O DA NA



1. KE MA HOM NO GAK KIS TÔ GO AKW OD ZI AS KA - - MI WI  
2. KI - - ZI NI TA LI KA ZI AN KI ZI TA LI BIL KA AN  
3. TE - - MA KWA NI WDI DAM NA ZA TA GUA HÔ GA - - NI ZEK



1. BD ZI AS KA MI WI OD ZI AS KA MI WI  
2. MAD ZI MI - - WID - ZI MAD ZI - MI WI DZI  
3. SKO O DA MO - DA SKO Ô - DA MO DA



1. A KUI TSI TSI - GI TA MOKAN KE ZAL DA MI O DA NA .  
2. O DA MI NÔ NÔP KÔ GO AN - - - - Ô LE MI - - GA DEK.  
3. OD ZI NDA AL ZI CONTE BUK MI NI OS SA - - IN NOK.



## N' DODANA

— 1 —

*Odanak, my dear village,  
You that I love more in this world,  
Precious will of our fathers,  
Odanak, heart of my life.*

— 2 —

*Love this native village  
    simmering of life,  
Set up your home on a new ground  
Invite your Abenekis brother  
To sit near you,  
And share your good fortune.*

— 3 —

*The forest wrap your morning,  
The stones sleep peacefully,  
Hope that such a lot don't invade  
    Odanak,  
Be vigilant,  
Your good fortune is the value.*

I remember during my youth, how nice it was to see my elders so pleased to meet together. They had a lot of ways for meetings, like parties, playing cards, playing music, singing songs, and dancing. For the first day of the year they had a special vow to express.

It was:

HAN-HAL-DA-MAWI- KASSI- PALILA  
WAOLAN...IA-KOLI-SI-DALDAMUL WLI  
NEGUEDZI GADEN ...

*Forgive me for the injuries that I had toward  
you, I wish you a good and happy New Year!!*

Since then there's a lot of change, my elders were so sociable then. In 1992 it is not the same way of life, there is a lot of change. I think it is the same for all people in the world.

When I began my research my ideal was and still is to inform my descendants, especially my grandchildren. I am pleased when young people come to me and are interested to know our history. I used to say that a good Abenakis should know more about their ancestor's past

... it is a must. A people who don't know their history and their roots is like a brook without water.

Now I'll tell you of some of our ancestors beliefs:

### The creation of WOBANAKI People ...

**Tabaldak**, the creator, was very proud of the Earth He had made, all was beautiful and quiet. But, He wanted to hear the sound of laughter and chanting. So He set Himself up to make human beings. He took stones which He shaped into people. He then blew life into them from His breath. Soon these creatures began to move, but, **Tabaldak** noticed, sadly, that they were heavy and awkward. Moreover, they were hard-hearted and uncaring, for they crushed the plants when they stepped on them with their big feet. **Tabaldak** decided to break them to pieces. However, these pieces became the **MANGEMASSAKO**, *little people*, because they still had the breath of the Creator in them.

**Tabaldak** looked around to find the best way to make people. He saw beautiful ash trees, tall and straight. He carved the shapes of men and women in the trunks of the trees. Next He flew arrows in the trunks, giving them life. These human beings could dance gracefully in the wind like the ash trees. They were beautiful and proud. Their hearts, like the trees, were green and full of life.

These people and their descendants had immortal souls. **Tabaldak** gave them particular teachings so they could survive according to His divine principles. He, also, gave them food from His garden. If people used these divine gifts intelligently; wisdom, courage, respect, honesty, humility, sharing, kindness, tolerance, humor, and harmony, their souls, after death, would go to the Great Spirit's World where they would know peace and plenty. On the other hand, murderers, thieves, and liars were doomed to a restless wandering throughout eternity.



In *Tabaldak's* garden contained earth, water, and air; animals to be hunted and fished; fruits, nuts, and sap to be gathered; vegetables and tobacco to be sowed and harvested; fire to cook; air and sunshine to dry food; clear water to drink, and plants to cure.

*Tabaldak* had given every thing necessary to make tools, utensils, weapons, traps, habitations, transports, games, musical instruments, clothes, and decorations.

These, also, *Tabaldak* gave to His people: *leather* for clothes, walls, drums, bags, canoes, strings, and balls; *wood* for tools, weapons, frameworks, containers, baskets, flutes, canoes, pipes, cradles, dyes, utensils, traps; *clay* for pipes, pottery, jewels; *bones* for tools, jewels, combs, games; *shells* for tools, jewels, beads, (wampum); *stones* for pipes, containers, tools, jewels; *feathers* for decorations, whistles;

*bark* for walls, canoes, containers, dyes, hats, utensils.

Animals and plants were thanked and honored with legends, dances, songs and annual festivals.

Another story of our people is:

### KCHI NIWASKW *Great Spirit*

The term *Great Spirit* was made to answer white men's questions regarding the basic ultimate being. Each tribe gave It it's own proper name (*Tabaldak* for the WOBANAKI). The title, in fact, means the Great Power or the Great Unknown; or in other words, what animates the world. It is perceived as an energy that one can obtain by prayers, dances, pilgrimages, renouncements, fasting, humility, and actions such as giving.

## NAWA!

KCHI NI WASKW NO - LA-SI - WAL - DA - BE - NA

KCHI NI WASKW A - LI - PA- LA- LO - KA - AKW

M1 - LI NA - ME - LAK-SA - NO - WO - CAN ME -

ME - LAK - SA-N1-AN NA - WA! NA - WA! NA - WA

NA - WA! NA - WA NA - WA! NA-WA TA - BAL - DA

MAN, PI - DI - GA N'LA- WO - GAN NE-NO, NA- WA TA - BAL- DA

MAN A - KW1 M1 - NA SA- OS -- SA

Great Spirit,  
We are in distress,  
Great Spirit,  
Because we offend...  
Give us the strength  
You so powerful,  
Come! Come! Come!  
Come Sovereign master!  
Come in my heart  
Come Sovereign master.  
And never go away!



As you see, I brought my dress. I would like to tell you about this dress. The blouse is sewn with many colored beads. The making of this blouse was very laborious. The beads are not wampum, but ordinary beads bought in an art or craft store. My skirt is black and braided with many colored ribbons, which signifies peace. When I say peace I don't only mean peace for the Abanakis, but peace for all the world.

Wampum beads were made from shells with much labor. They were very precious, but they were not used for money. Even though wampum was not money, they could be worn for jewels. They were exchanged during ceremonies to ratify certain pacts or agreements. Strings of wampum were sent to other tribes to invite them to attend inter-tribal meetings. They were also used for marriage proposals or to record an important historical event.

Wampum could be shaped in forms of necklaces, belts, or single strings depending on the importance of the invitation, the agreement, or the pact to be concluded. The symbols on the political wampum were not simply decorative, but represented tribal or foreign groups, numbers or places. A person initiated in the art of reading wampum could easily tell the event and the origin of a wampum.

The Wobanaki tribes were fond of games of any kind; games of hazard, skill, strength and endurance, or simply games of amusement. The games were for the adults as well as for the children.

People smoked to relax or to pray. "Remember the First Mother and let the smoke rise to the Great Spirit." Tobacco was a gift from the "First Mother," who gave her life so that her descendants could live. Her body became the corn and her bones became the tobacco.

Storytellers would always smoke while telling their stories. During tribal council meetings the chief invited the next orator by

presenting the pipe to him. After visitors were welcomed with an embrace all present smoked in silence. The mingling of the clouds of smoke symbolized the new friendship being born. The first pipes were made out of clay, later they were made from stone.

The Wobanaki people had fetishes like stones, shells, or animal parts. These were worn on the body so that the wearer would have good luck at hunting, or protection during battles or against sickness. Animal *madaodo* gave the bearer a particular quality of the animal; for example a bear is courageous, a turtle is wise, and so on.

We also have legends. An example is the reason why leaves in the Autumn change colors. The legend says that a star huntsman slew the celestial Great Bear and spilled his blood, which dyed the leaves in scarlet hues.

The TEKINAGAN *cradle* or board for carrying a baby is said to have come about because the ancients were inspired by the shape of the Jack-in-the-pulpit. They were used mainly for travel. The baby was carried on the back of the mother. The cradle could be placed vertically next to a solid support. The tekinagan could also float, and the boarders protected the child from a possible fall or from branches in the forest. Besides, the baby had a global view of the surroundings while traveling in a tekinagan.

I would like to tell you something of our village. It is a very pleasant village. The village has five streets. The main street is Wobanaki; it means: the people where the sun comes. Awasos is the street of the bear, even though we have no bears it reminds us that once they were around. The bear reminds us that he could defend himself from attack. Tolba is the street of the turtle. The turtle is the symbol for the Abenaki. The turtle is slow in her movements, but wise in her acts. Koak is the street of the pines. Managuon is the street of the rainbow. The rainbow is the sign of hope. Next year we will have a new street. It will be called Sibosis; this means street-on-the-brook.

Our village numbers three hundred and fifty people. We have 1331 Abenakis registered, most of which live in the United States, some in Ontario, and some in Montréal. There are no more pure blood Indians because of the inter-marriage with white people.

When I was young I didn't have the opportunity to study our language. Later, I learned how to read it, and because I sing the Abenakis' hymns in Church, I have learned to pronounce it, also.

I would like to tell you of my family. Our family name is WAWAOLOATH, it has been shortened to Nolett. Why? I don't know exactly why — probably because our name was very difficult for the French priest to write, and so, he changed it.

The writer Joseph Maurault, a missionary, derived the name from "8A8ANURUA," (*when you see the figure eight in an Indian name, the eight means "w"*) which means, "who knew well and does well a lot of things." This was a paraphrase. The name WAWAOLOATH, has another meaning, "he who puts someone out of the track."

The first bearer of our name was our ancestor, the famous war chief, Graylock, also known as White Head. History says that he was the brother of Malamet, and probably a son of Nicolas. We are not sure which is the father of "Louis-the-Indian." His exploits in Dummer's War (1722-1727) make it highly probable that he earned his name at this time.

Nicolas Wawanoroué was one of the five chiefs at St. Francois, who signed the letter to Chartres, France. In 1691 the Abenakis sent a letter to Chartres, France, containing vows to the Virgin Mary. At this time, they also sent a nice wampum. This wampum is still displayed in the Cathedral of Chartres, France. Last December, our Church in Odanak celebrated the three hundredth anniversary of this event.

Louis-the-Indian married Appoline Gill. She was the daughter of Robert Gill and the granddaughter of Samuel Gill and Rosalie James. Louis-the-Indian died at the war of

Chateauguay. I will tell you more of the Gill family later.

Louis and Appoline's children were Thomas, Pierre-Joseph, Marie Jeanne, and Monique. Pierre-Joseph was the eldest. In his first marriage to Therese Degonzague they had five children. One of these children was, a son, Louis, who married Louise Obomsawin. He was my great grandfather on my father's side.

Pierre-Joseph's second wife was Emelie Vallee. They had nine children. One of his sons was Joseph, who was my grandfather on my mother's side. Before going further I should say that my mother and father were both Wawanoletts.

Pierre-Joseph's brother, Thomas, married Catherine Degonzague, they had five children, and one of them was also, named Thomas. He married a non-Indian woman, Louise Beuparlant. They had thirteen children, one of which was Monique, who married Joseph, the son of Pierre-Joseph. Monique was my grandmother on my mother's side. My mother will be 94 years old in June. Her name is Antoinette. She also married a Wawanolett, my father, Edmond, son of Louis. They were cousins to the second degree.

My father was a man of the woods. He worked all his life for a private club. During the spring he was a guide for fishing, in the fall for hunting, and during winter he was the guardian for the club. We were four children. One died as a baby, my brother died three years ago, and I have one living sister.

I married a Huron from Woronok, near Québec. We had three children, Guy, Monique, and Christine. As I said before, my husband died accidentally three years after our marriage. My son died in 1983; he was very ill, he had schizophrenia. My daughter, Monique works in Valdor for the Algonquins. She is an assistant for the doctors. Christine is at present in Odanak, but in June she will go to Montréal to work for the Native Women Association. I have seven grand children; the latest was born yesterday morning.



Now I would like to tell you of some of the family names that we have in our village. Some families had both French and Indian names. The French names were used in dealing with the whites, while within the family the Abenaki names remain.

Some of the descendants in our village have the following names: Benedict, Obomsawin, Laurent, Msadoques, Wawanolett, Panadis, Gill, Hannis, Lagrave, Dennis, Watso, and Degonzague. They are descendants of warriors of the War of 1812.

Problems with our names were often created by the recorders. The early Church records often contain only the French Baptismal name, because the recorder was either unaware or indifferent to the correct Abenaki family name.

Sometime a French given name is Abenakized, then re-gallicized by an uncomprehending recorder. An example of this is the name, Michel Jean, it became Missal Azon in Abenaki, which was heard and recorded as Michel Agent.

The Benedicts and the Panadis are the descendants of the same family. The Degonzague family was a branch of the Obomsawin family. The Abenaki way to pronounce the name is Dagaza. Hannis, that is, Hennesse, was a German who was taken prisoner by the Abenaki in New England. He married M. Jeanne Gill, daughter of Samuel Gill and Rosalie James in 1735. He spent the rest of his life among the Abenakis at St. Francois. There are still three families of Hannis living in our community. There is only one Lagrave living in our village. She is 89 years old and the descendant of a white man who married an Indian woman.

Joseph Laurent who was from our village moved to Intervale, N.H. in 1884. He became a professor and wrote *The Abenaki Grammar*. The Abenaki name of Laurent is Lolas. His family had an Indian souvenir shop in Intervale. This shop and the land around it was recently put on the National Register of Historical places.

It seems that the family of Msadoques is the same as that of the Shattockquis. They deeded land in Brookfield, MA in 1665. Most of the Msadoques moved to Connecticut, although a few families still live Odanak.

Louis Watso was a veteran of the War of 1812, although through some oversight he was not included in the roster. He was 97 years old in 1875. This family could be descended from Pial Pissenne, commonly known as Peter Mountain or Pierre Lamontagne. Members of the Watso family are presently represented at Odanak.

The ancestor of the Gill family was John Gill. He came from England and his wife was Phebe Buswell. He was in Salisbury in 1651. He married Phebe in 1645. They had seven children; John, Samuel, Moses, Elizabeth, Phebe, Sarah, Isaac, and Benjamin. Samuel Gill married Sarah Worth in November 1678. They had nine children; Daniel, John, Sarah, Samuel, Judith, Benjamin, Phebe, Hannah, and William. Samuel was born in 1687. He was captured by the Abenakis and brought to Odanak in 1697. Samuel Gill looked for young Samuel for many years before finally giving up. Young Samuel went searching for his father, and found him in Denham in 1733. The elder Gill was 87 years old.

Later a white girl whose family name was James was also captured and brought to Odanak. Around 1715 Samuel Gill and Rosalie James, the two captives of the Abenakis were married. Rosalie was about 14 years old. They had seven children; Madeleine, Joseph-Louis, Joseph-Piche, Josephpte, Marie, Francois, and Robert. The three girls married Abenaki men and the boys married white women, except for the first marriage of Joseph-Louis. He married Marie-Anne. She died during the Roger's raid. Robert Gills was the father of Marie Appoline Gill, who was the wife of my ancestor, Louis the Indian.

I hope you all understand how proud I am of my ancestors and my nation.

*continues*

Now I will sing WEGODAMODA, our National Hymn. It was originally written for Christmas, but now we sing it for all festivals. □



## WEGODAMODA

Wobinaki National Hymn

→ WE - GONE DA - MO - DA KE-ZOG-E MO - ME - NA SA - ZOS KI-SI  
IT MSI - WI LOS-SA DA KI NO - GA - NEK, WA JI-NO

A LE NO BA O KI - O NA MZI - WI ODs  
JI WIN WA IMG OKW NO-KENI NI WASH WA WO - SIS

JI OS KIT KA-MIG WA TA LI - PA - IA OD JI - LI  
WIT. (D.C. au complet) (BIS)

KI NA WO BA DAM WO GAN-NA MET HLE GA AKW TA AT SI OD - JI A

GA KIM GO AKW-FO-BA TAM-WO GAN NA A WE GO-DA MO DA

GE ZOG-WE MO ME NA SA ZOS KI SI A LE NO BA O KI - O  
NE

NA (THE REST WAS UNREADABLE)





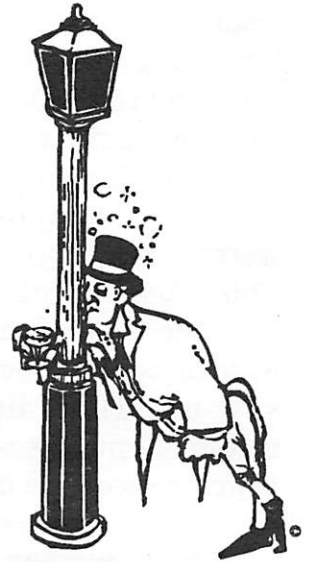
## — BOOZE —

### The Temperance, Abstinence, Prohibition Question

by Dr. Graeme DeCarie

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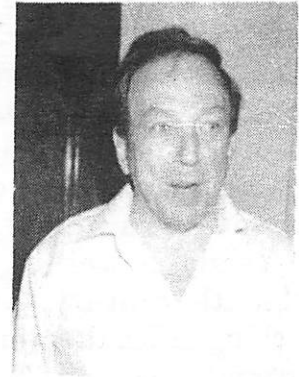
[Editor's note: Dr. DeCarie has an interesting background. His father was American; he has French, Irish, and Scottish ancestry. He has lived most of his adult life in Montréal, and although he didn't graduate from high school he did graduate from college with a B.A. (after working for Bell Telephone for a while), and then went on to receive his doctorate in history. He now chairs the History Department at Concordia University in Montréal. He has written several articles for magazines, has written for the Montréal Gazette, and at present has a radio program on CJAD (8:00 am & at 5:40 pm). The following article is from a talk he gave at our Spring Conference. It is a sometimes light-hearted account of a serious topic. Dr. DeCarie used Dr. Allan S. Everest's book, *Rum Across The Border*, as a partial reference for his talk.]



I became interested in booze, not for the usual reasons, but because I grew up in a religious family, nobody drank. If my parents ever spoke of anyone who was having a beer, they would say, "he drinks." There were two kinds of people in the world those who didn't drink and "he drinks." The term "he drinks" was a full character sketch of all that was needed to know about the person.

Naturally, I was interested in prohibition, because it was movement of the forbidding of alcohol...and then the movement collapses. Was this movement so silly it should never have happened? We are left with a real problem. How do you explain the problem that the majority of the people in Canada and the United States suffered from an attack of silliness around the turn of the century. If this is true, then most people were opposed to drinking around the turn of the century, then within twenty years they changed their minds. The evidence is in Allen Everest book (*Rum Across the Border*), which is really quite fascinating. It is about the numbers of people who went back and forth across the border, and the local people who coöperated with them.

Let's see how all this started, because if you are doing family history, you should face up to this; it is quite probable that one of your ancestor drank. It is equally probable that one generation drank, the next was confirmed dry, then the following generation drank again. We must explain that.



I'm going to be speaking about the movement in Canada, but, in fact, the movement in Canada almost parallels the one in the United States; even the periods are similar.

I don't know how early the reaction against drink started. I found a book in the sixteenth century that attacks alcohol. I suppose we can really start with an American doctor in the revolution, who wrote a book on the effects of spirits liqueurs on the human body. Temperance movements begin, in the United

States, in the very early nineteenth century—about 1815, or so. The first one that I found was a Connecticut society, which is, of course, where you would expect to find it. It was intriguing to look at the reasons for getting away from alcohol. This was a group of people who got together, not to stop drinking, but to cut down. The early societies were temperance societies. They were genuine temperance, they weren't stopping they were just cutting down. This Connecticut society was typical. For example, a member would promise to give up hard liquor as a beverage, beer and wine were still o.k. Hard liquor was still used for medicinal purposes, because it was the most popular medicine of the time.

I was curious for the reasons of the temperance movement. You would think it was religious, because the whole prohibition movement is associated with the churches. The early movement hardly mentions religion. I guess that's not so surprising, because the Bible does not warn you against alcohol. In fact, not only did Jesus drink, at the wedding feast at Cana he actually made the stuff...without a licence. The church people were really concerned about that in the nineteenth century, and they developed something called the two wine theory. This is, that sometimes when the Bible speaks of wine it means wine, but at other times, it really means grape juice. There is only one hole in that theory, in biblical times it was not possible to stop grape juice from fermenting, it just did it on its own. In fact, wasn't possible until the late nineteenth century when an American dentist from New Jersey devoted his life to finding a way to stop grape juice from fermenting. The reason he did this was that people were drinking wine at communion in protestant churches and they were afraid that one sip of the stuff would change people into raging beasts. He was successful. He developed a grape juice that could be used at communion and his name was Dr. Welsh.

The Connecticut society and the other societies are not talking about religious reasons for prohibition. You have to understand the way people lived. The bulk of the population in Canada and the United States, early in the nineteenth century, were self employed, as a farmer, a shoemaker, as a carriage maker, or craftsman. Whatever you worked in you were either self employed or you worked for a small business. You depended strictly on yourself to get ahead. There were no government programs, no unemployment insurance, and no sickness benefits. You had to survive on your own. Because you had to survive on your own you had to discipline yourself, you had to work hard, and you had to save your money. If you became a drunkard, you wasted your time, you wasted your money, you produced poor work, you became sick and economic ruin was almost certainly the result. That was why you got a movement against alcohol. It was economic. It rose out of a society of small self-employed business men. They always remained the heart of the movement. Incidentally, I find not the slightest evidence that women were more prohibitionist than men. It worked according to class. People of the same class were either for or against alcohol, and it didn't matter much if they were men or women. Nor did it matter which church they belonged to.

By the 1830s you find that the movements are changing, they are finding that it is not enough to cut down, because one drink leads to another. Beer leads to a taste for whiskey, therefore they moved from temperance to what they called, total abstinence. It is still an individual decision, you are taking it yourself, you are not deciding for anyone else. Sometimes these people are called teetotalers. It gets confusing, though, because the purpose of the movement changes. They still called themselves temperance people.

What was this like for those who were drinking? For those who were drinking it is



hard to get figures, because they often made the stuff themselves, but I've been able to figure, that even if you had to buy it it was very cheap. In the States I believe they used corn a good deal, and made corn whiskey. People didn't drink much beer, by the way. Beer did not have enough of a punch in it to be worth the trouble. We don't see people becoming beer drinkers until later. It was whiskey, a 150 proof whiskey, the kind of whiskey that will grow hair on your chest and on the inside of your throat.

Up in Canada it was rye whiskey, because rye was freely available. On the East coast it was rum because you could get rum from the West Indies, from the regular schooner trade down there. It was all 150 proof, and readily available. On the East coast when you went into a store, you didn't find a cracker barrel there, you found a rum barrel available while you shopped. A farmer drank a quart to two quarts of 150 proof a day, while he worked. The cost, if he had to buy it, was around ten cents a quart, and that was probably a bit high. Booze is very cheap to make, the taxes are what make it expensive.

They used to even give the stuff to children. Alcohol was considered healthy. Until the 1850s insurance companies would not sell you a policy unless you were a drinker. Non-drinking was considered an unhealthy normality. So you would take alcohol for sicknesses. When the children went to school in the morning you would give the little tots a shot of whiskey to keep them warm on the long walk to school.

When the minister came to call, certainly into the 1840, you wouldn't give him tea and cookies, you would give him a shot of whiskey. When workers were working, for you, you gave them liquor to build their strength. They

had regular liquor breaks. When beer first began to be advertised it was advertised as liquid beef steak.

At the same time there is growing among those who are self employed, farmers, small shop keepers, and craftsmen, this movement to get away from alcohol. It changes about 1850 again. It changes to organizations of reformed drunkards, they were called the Washingtonian societies. I guess, the best known were the Sons of Temperance. There was also, the International Order of Good Templers, and the Royal Templers of Temperance. These were lodges for non drinkers. Very often these lodges were formed to give there members insurance benefits, or to provide social occasions without alcohol. They also provided there members with nifty uniforms, secret handshakes, and all kinds of fun things like that. These people go beyond abstinence, they are taking prohibition. In other words, they are going beyond taking about making their own decision, they want society to pass a law saying that nobody can drink.

Prohibition dates in Canada and the States to about 1850. Why the change? That's quite a remarkable change. It was more remarkable in the United States then it was in Canada. I'd better explain that. There's a difference between Canadians and Americans. I saw it in my high school history text book, because in our high school text book we had United Empire Royalist. These were Americans who left the United States at the time of the American Revolution because they were loyal to the crown. They are tall, they are handsome and they are noble. There is a difference between Americans and Canadians because in American text books they are short, fat and ugly and are called Tories. So, just crossing the boarder does them a whole lot of good. The difference is that Americans are liberals. All Americans are liberals. The ultimate liberal was Ronald Regan. Obviously I'm not using the word in the sense that Americans use it



commonly. I'm using the word, liberal, to mean a person who believes in individual choice, the maximum amount of individual freedom. Americans don't trust authority, that was what the American Revolution was about, it was about liberal boundaries. That is why you have had a charter of rights from the start and it has taken us over a hundred years to get one, and, we are still not allowed to use it. Canadians are partly liberal, but they are also conservative. A conservative does not believe that the individual should have maximum freedom. A conservative believes that freedom hurts the rest of society. Therefore, a conservative is inclined to accept government and accept authority as necessary for the common good. If you want to find the ultimate expression of conservatism there is a sermon by John Dunn in the seventeenth century, "No Man is an Island Complete Unto Itself." The sermon ends with the words, "send not to know for whom the bell tolls, it tolls for thee." What happens to someone else, has happens to you.

Prohibition, is essentially, a conservative idea. It takes away the right of an individual and submits that right to the central authority. You don't have the right to drink, it doesn't just affect you, it affects others, and therefore, you must submit to authority and give up that right. It wasn't a whole big jump for Canadians to make that leap, but for Americans it was. Americans are built on the bedrock of liberal individualism. But, the Americans made the leap, and as far as I can tell, they made it a little before the Canadians did. I suspect the reason for that is, there was something happening in American society in the 1850s, and what was happening was the decline in the small self-employed businessman, whether it was the farmer, the shopkeeper, or the craftsman. What was happening, was the rise of industries and cities, and in those industries and cities you had a new brand of people, the working class, they aren't self-employed. The old respectable middle class is a bit worried about the rise of this group because, what they

see, is a group that is ignorant, undisciplined, possible criminal and they drink. They look at what they are, and they think obviously they are poor because they drink, they are criminal because they drink, they are uncontrollable because they drink. Obviously, the thing to do is to stop them from drinking, and as, you can't convince them to stop, this is why you need a prohibition law. So, I think, that the prohibition law is a reaction of American society to the rise of a working class and the need to control it. But, the movement doesn't get anywhere, for decades it seems to be stalled, even though, I suspect a majority of Americans and Canadians would have supported it anywhere from 1860 to 1870 on. It is blocked because government is involved, it is heavily influenced by the liquor industry, by all the jobs involved in it, they are, also, scared by the cost of enforcing the law and, therefore, they stall it off.

Let's take a look at a new group who comes into this. I've said that women were not particularly prohibitionist, but you do get women getting involved right from the start - in the men's organizations, they are a sort of ladies' auxiliary. You don't find a real women's organization until 1874.

Every Protestant minister's office has a copy of *The Beautiful Life of Frances E. Willard*. Frances Willard, was an upper middle class American woman, who founded a movement called the Women's Christian Temperance Union. This movement spread up to Canada almost immediately. I might tell how it spread to Canada, because it shows why it was so appealing, and, so effective. It happened in Lake Chautaugua, N.Y. It was a Sunday School Rally. The Canadian woman who went there was Letitia Youmans, she was pretty much a woman of her times, as was Frances Willard. They lived in a world in which women had, virtually, no rights. They couldn't speak about politics, it was indelicate for a woman to even read a newspaper, they couldn't vote, of course. In law a woman had no rights, except those accorded an idiot or a child. She could normally,



not own property in her own name, unless she was a widow. It was virtually, impossible for a woman to survive, because there were very few jobs she was permitted to do. If she was married, she was completely under the control of her husband, of course. The man was the master. I have heard that my great-grandmother never carried money on her in her life (of her own). Her husband had the money, and when she was going to prepare supper, she would go to him, tell him what she was going to get for supper, exactly how much it would cost. He would give her the exact amount money to the cent, she would go to the store, come back, and show him the receipt, to show that it had cost what he had given her. That wasn't unusual.

For the Letitia Youmans' there were so few outlets in life, she could be a school teacher, which was about the only job a respectable woman could have. When she was in her thirties she married a farmer. A man, a widower, who had, I think seven or eight children. She said she married him because someone had to look after those children. In her autobiography, you will note I do not mention love. There was no place in this room for love. Life is serious, life is earnest. Well, of course, Letitia Youmans had to have a husband, she could not possible survive unless she did. She was also a Sunday School teacher, so she went down to the Sunday School Rally. There was a big tent. She walked into the tent, and there was the most astonishing sight, there in the pulpit, giving the sermon, was woman. Letitia Youmans had heard of such a thing, a woman in the pulpit giving a sermon, and doing it rather well. She spoke to Willard and learned about the WCTU and learned of the work that it did, and she went back to her home town in Picton, (?) Ontario. She drew up a petition to close the liquor store, got the women to sign it, then looked for a man to present the petition, of course, because this was a man's job. The men all refused. They

said if you want to present it you will have to do it yourself. That was the biggest mistake they ever made. Letitia Youmans did it herself, she realized she could do it herself. She found, as did thousand of other women across Canada and the United States that in discussing alcohol they were necessarily discussing politics, but it was perfectly respectfully to do so, because alcohol was a threat to the home and the family, and the home and the family were legitimate concerns of the woman. So, women through this are able to learn how to work in public, how to organize, how to circulate petitions, how to deal with politicians. It gets them involved in all kinds of related social problems, like poverty and crime. They become advocates of prison reform. They establish training schools for young girls to learn how to cook, so their husbands won't spend so much time in the taverns. Its a marvelous experience for these women, and it is perfectly respectable and perfectly traditional. I have a suspicion that they have another reason why they get involved.

To understand this I have to tell you a little story from the Sunday School Quarterly of 1884. So, just carry yourself back a few years ago when you were in Sunday school. This story is about a little boy, and he is a sweet little boy. All little boys, incidentally, in prohibition stories are sweet. All little children are sweet. He is saying his prayers, and who is hearing his prayers, why it is his mother, of course, because his mother is pure and good. Years later, the little boy grows up, alas, and he becomes a man. He is not a bad



person, but well, men are weak, and he drinks. His mother begs him not to drink, but he drinks anyway. Then he meets a young woman, and like his mother, and practically all women, is pure and good. He marries her, and she begs him to stop drinking, but he is a man, what can you say. One night he comes home drunk and she stands at the top of the stairs, and she pleads with him again, to give up the drink. He climbs up the stairs and belts her and knocks her down the flight of stairs and breaks her neck. He is overcome with remorse. I didn't say this was a great story. He runs down the stairs and as he reaches her she says, "I forgive you, please give up the drink." The scene shifts, it is many, many years later. We are in a lumber camp. It is, mostly, pretty rough men there. One of the men is an old man, loved by everyone, he is fine and good and noble, and he never drinks. During the winter in the lumber camp there is a terrible blizzard, and in the terrible blizzard, a little four year old boy is lost. All the men including the old man go out to look for him through the night. One by one they come back discouraged - they all come back, except for the old man. In the morning, the storm has died, the men go back out, and there under a mound of snow they find the old man. They brush the snow off him, his coat is off, and beneath him wrapped in his coat, just warm enough to be alive, is the little boy. As the people joyfully pick up the little boy, who has been saved, angels come down from heaven and lift up the old man. Not a dry eye in the house.

Think of the message of that story. Women are pure and good. Men, even the good ones, are by nature weak. Children are good, so long as they are under the influence of the mother, which is when they are very young. That is why if you look at old catalogs you will often see boys clothes that look awfully feminine. Boys often wore skirts until they were eight or nine years old, and often had long hair, even ribbons. They were the mother's child, not the father's. Think of it, women were as intelligent

as their husbands, but they couldn't talk about politics, they couldn't own property, they couldn't have money. They had to stay home, that was the only place they could be, in the home, in the church, in the school, that was it. The man, on the other hand, he had money, he could go out. He saw people just going to work. He had freedom to come and go. Women accepted that because they were respectable. They accepted the notion that the man was the pillar of society. In their heart of hearts, especially as the children get older, they pour their lives into the children who are all they have, but the children grow older and grow away from them, and they have nothing left, except that husband whose out all the time enjoying himself. The women accepted that, but can you imagine how much they must have hated the bastards. In affect, through alcohol, through attacking drink, what women are doing is attacking men, because men are basically evil, men are the drinkers. In fact, it is not true that men were the drinkers, I find working class women drank just as much as the men did. The myth was that women are pure and good, therefore, when women started demanding the vote, which in the States, was in about the 1880s, they are not demanding it because they are equal to men. They are demanding it because they are better, they are purer, men are not, they are weaker and corrupt.

Now, the question of the coming of prohibition. It comes first in Canada in 1901 in Prince Edward Island. Prince Edward Island is the first province to go dry, In Canada prohibition went province by province. The rest of Canada votes dry during the First World War, usually about 1915, 1916, except for Quebec that went dry in 1919. They voted wet again in a few months, before the liquor stocks had a chance to run out. Quebec never really suffered by prohibition.

Was the law broken? Yes, it was. This story happened in Prince Edward Island. A man in Charlottetown, Prince Edward Island

used drive nuns around in his car all the time, and people thought he was such a good man driving these nuns around, you'd see him with these two nuns in the back seat. A policeman became suspicious, because it seem the car was sagging for the weight of just two nuns. So, the policeman stopped the car. What the policeman found were two big rubber filled containers, in the back seat, covered with nuns habits. I, also, came across one enterprising smuggler who used to blow out eggs, fill them with liquor, then transport them in egg cartons. People would take hogs to the slaughter market and pack liquor in the hogs.

Down in the Maritimes, the smuggling went largely to the States, and it was a god-send for the fishermen, because the old schooners were getting played out, because the fishing was shifting over to motor boats. You had all these old schooner captains with their boats which were becoming worthless. Well, they weren't worthless, they could smuggle liquor in them.

I was told a story about how the fishing boats used to smuggle liquor, but I didn't really believe it until I read it in Allen Everest book, and he mentioned a very similar kind of thing on inland waterways, and that is, if the Coast Guard came looking for them, they had a big salt block tied to a crate of whiskey, and as the police approached they throw it over board, and it would go down with the weight of the salt. They would be searched, they had nothing on board, they would come back later when the salt had dissolved and the whiskey would pop up to the surface.

Not all the captains succumbed to the delights of smuggling, some disapproved of it. To this very day, in some Nova Scotia villages, people sit on one side of the church or the other and do not associate with each other, according to whether their grandfathers smuggled whiskey or not.

My guess is, that within Canada, prohibition was as successful as any law

normally is. We have laws against speeding, which I do every day. We have laws against going through stop signs and stop lights, we have laws against prostitution, we have laws against gambling, we have all kinds of unenforceable laws. My guess is, that within Canada, prohibition was as enforceable as any. Within the United States, it was probably a fairly enforceable law. I know there was smuggling, there were distilleries, and that, in the big cities the liquor was freely available, but if you read a book like *Babbitt*, by Sinclair Lewis, in that story, in the Midwest, for Babbitt to be offered a drink was quite an exceptional thing. This suggests to me that liquor was not as freely available as it is suggested in the Elliot Ness films.

Along the boarder, smuggling was another matter. In Canada it was illegal to buy or sell liquor, it was not illegal to manufacture and export it. Daily row boats would leave Windsor, Ontario headed for Mexico, according to the forms they showed the customs officer. Some of the islands in the St. Lawrence, which was French property, became enormous liquor warehouses to store the liquor to smuggle into the States. The smuggling varied, in the West they used mostly trucks. What the truckers would do, if the police chased them, was to drag chains behind the trucks and set up a huge dust cloud so the police couldn't see. The boarder area around the Great Lakes and through here, Lake Champlain, the smugglers, very often, used boats, while also, using trucks for the traffic of liquor. In the Maritimes the traffic was largely by boat.

Virtually, everybody in Canada, who was in the liquor business was involved in smuggling. Before prohibition Canadian whiskey was not very popular, simply, because it is not very good. It was during prohibition that Americans acquired a taste for Canadian whiskey, perhaps because it was so readily available, they got used to it and drink it to this day.



You must read Allen Everest Book, because it contains delightful accounts of this area, of how the local people, while not crazy about smuggling, were more sympathetic to smugglers than they were to the officers enforcing the law.

Prohibition provoked an opposite business, that, as long as Quebec was wet, it was a powerful attraction to Americans. If you lived around here and wanted to get a drink, all you had to do was cross the boarder, and there were convenient roadhouses just over the boarder where you could get a drink. In fact, Montreal enjoyed such a boom of American tourism in the prohibition years, that Montreal became the night club capital of the world. As late as 1950, or so, Montreal had more night clubs per capita than any other city in the world. If you wanted to see any of the big stars, the ones you go to Las Vegas for today, you would have gone to Montreal. That was all because in Montreal liquor was more freely available than it was in the United States.

Americans abandoned prohibition in 1932, in Canada it was abandoned province by province. Usually, in Canada, it was abandoned in the 1920s, so we went off prohibition a little before the States did. In Canada we went over in a different way, most Canadians, in fact, favored prohibition at the time we went off it. Support was going down, but it was still there. That is why when the government decided to end prohibition, they didn't say they were ending it, they said they were going to control the sale of liquor, so they opened government stores, they never said these stores were selling booze they said they were controlling it. They were called liquor control stores. In fact, on Prince Edward Island, where they didn't open until 1948, they were called temperance stores.

The question though, especially for you, in trying to understand your ancestors, is why the change? Why the change? Why the change? This is purely a guess. Remember, I said, the essential vote for prohibition came from a

society which was dominated by people who were self-employed. That changes through the nineteenth century. By the early twentieth century we've radically changed. The small businessman is practically an endangered species. Farmers, who were once the majority of the population are now less than 5% of the population. That was the largest group of self-employed businessmen, and they were disappearing. You live in a different kind of a society, it is not a society in which we support ourselves, look after ourselves. We depend on government to do a lot of it. It is, also a society in which we go to work, we aren't working for ourselves, we are working for someone else, and, here's what is more important, we are working with a large group of people. If you are working for IBM, you are working in a company of thousands on thousands of people.

Have you ever had the experience of going into a group of strangers? I remember my first day in boy scout camp. I didn't know a single kid there. I walk into the camp, eleven years old, pretty scared, I didn't want these kids to think the wrong thing about me. I want them to know that I'm a regular guy, so I walk up to a group of kids. What am I going to say to them? Am I going to say, "Hey gang where's the chapel, and has anyone got a Bible?" I'm going to be a dead duck before I'm been there 30 seconds. You do what I do, you walk up and you tell them a dirty joke, not really dirty, because that makes you a pervert, just mildly dirty. That shows that you are one of the guys. That shows, to go a step further, that you have little weaknesses yourself, and suggests that you are prepared to tolerate weakness in others. We hate people who are pure, we hate those who are perfect, because we know that we are not perfect, and if they are pure it suggest that they are intolerant. So, if you want to be accepted, you have got to show that you are not pure, you're a bit of fun, you're relaxed, you're laid back, you will tolerate others. I think that's what people do, in the new society, when they have to go to work,

with a large group of people, who are strangers. So, you have a little drink, so you smoke a cigaret, just to show that you are o.k.

What was happening, was that in the world of the nineteenth century, there was an economic value to morality. In the twentieth century, morality lost its market, it became a handicap, and so, therefore, you have, I think, the real cause of the decline of prohibition. It

was not necessarily that prohibition had failed, it was because that prohibition no longer served the purpose it used to serve. We were not the same kind of a society. Interestingly, if you look at where the prohibition sentiment survives strongest and longest, it was in rural areas. It is in rural areas where you still have the small self-employed businessman, the farmer, so, the economic link is there. □



## — Letters to the Editor —

*I congratulate you for your work and superb quality of Lifelines. Keep up the good work, Sincerely,*

**Frank Binette #170**

*Concerning the article on the Montreal Branch of the Québec National Archives that was in the Fall 1991 Lifelines, two items were omitted: St Jean and St Hyac, and the index consolidated of marriages from 1926 – 1974 for Québec Province. Also, the article by Bobby Patrie misspells the place name, Maskinonge in Québec.*

**Albert Smith #156**

*To Lifelines Editor: As a new member, I truly enjoyed my first issue of Lifelines. Sincerely,*

**Michael F. Sharland #582**

*I enjoy receiving Lifelines and I subscribe for my third cousin, Dick Aubrey, whom I "discovered" during the course of my investigations into the family.*

**Mildred Aubrey Monagan #49**

*I am greatly impressed with the wide variety of genealogical information that is printed in our society's Journal. The staff, along with the stories by our members, pass along a wealth of informed knowledge to anyone who wishes to read Lifelines. In reading the articles, I have found connections with many families — either by marriage or confrontation with many Indian tribes. Missing is research on the detailed genealogy of the Indians. Reducing your stories to print helps us all to complete our quest for our own genealogical story.*

**Dale A. Caza Sr. #556**



## *La Corne St. Luc — His Flame*

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## Materials Available for Historical Research

Special Collections — Feinberg Library,  
State University of New York, Plattsburgh  
by Joseph Swinyer, Special Collections Librarian

### INTRODUCTION

My topic is: Materials available for historical research in Special Collections, Feinberg Library, SUNY, Plattsburgh. I wish to present, first, a history of the area now called Special Collections as well as the scope of the Collection. I will then describe the various formats collected and the manner of accessing these materials. I will conclude with descriptions of the finding-aids for Special Collections materials, and the services available to researchers in Special Collections.

### HISTORY OF THE COLLECTION

Special Collections was formally instituted as a separate area of Feinberg Library in 1961, thirty-one years ago. Dr. Frances Breen, who some of you may know, was the librarian at that time. Mr. Glen Cole, a local teacher and publisher of *York State Tradition*, was the first person to be in charge of the Collection. Fortunately, the library had always supported the History program and many standard sources, such as county and village histories, were already in the Library. This was also in the period of SUNY's growth and funds were available for purchase of out-of-print materials to supplement those already in the Library.

The Collection quickly became well-known and donations of both print and non-print materials were received. Fortunately, additional space in the Library building could be used for the Collection's initial growth.

Even this space was finally outgrown and the Collection moved, in the early 1970s, to a former gymnasium area in Hawkins Hall, the original College building. While this area provided badly needed additional space, it was inappropriate due to lack of adequate security and environmental controls. The completion, in 1977, of the new library building, which carried the name of Feinberg Library as did its predecessor, provided a space that was secure, environmentally appropriate, and in a central location on campus.

Not only did the Collection change location, it also underwent a number of name changes. First called the New York Collection, then the New York History Center, and subsequently the North Country Historical Research Center (isn't *that* a mouthful), the Collection was, in 1977, renamed Special Collections to reflect the terminology currently used in larger public libraries, as well as in college and university libraries, to designate areas containing materials that are of local interest, rare, valuable, fragile, or a combination of all of these factors.



### SCOPE

The scope of Special Collections includes materials of a general nature concerning New York State with particular emphasis upon the northern New York counties of Clinton, Essex, Franklin, Hamilton, Herkimer, Warren, and St. Lawrence. The areas of Vermont and Québec Province adjacent to northern New York are also within the scope of the Collection. We collect in all formats: books, periodicals, newspapers, pamphlets, images, and maps. Records, tapes, and compact discs are shelved in the Main Library; audiovisual materials are shelved in Media Services.

### HOLDINGS

I'd like to describe some of the formats available, the unique materials in each, and the access points to these formats.

One of the best starting points for research on a locality is the county, regional or local history. Many of the county histories were the first compilation of materials on an area and included records which are no longer in existence or which are now unavailable due to their physical condition or because they are not public records. County histories often contain lists of early residents, church registers, taxation lists, veterans' lists from the Revolution through the World Wars, lists of county and town officials, and many other personal listings that may, or may not, be included in the Federal Census. Regional and local histories contain much of the same information, which is more detailed in the case of local histories since the scope is more limited. Industrial histories may also contain lists of workers as well as economic information regarding the industry and the geographic area in which it is located.

Special Collections also includes periodical and journal articles dealing with New York State. We index these articles in the subject and author/title catalogs. Both *New York History* and *Vermont History*, published by the state historical societies, contain articles dealing with migration and with ethnic groups within the general population. Bibliographies

appended to articles in these journal are very useful as they refer to many primary and secondary sources utilized by the authors. While both of these journals do publish an index, many journals do not. To provide access, Special Collections staff index each article in each journal that fall within the scope of our Collection. These articles are, therefore, accessible through the author/title and subject catalogs as are other Special Collections resources.

Newspapers are a resource of great value for many types of research. As a result of a newspaper microfilming project in the 1960s, many area newspapers were identified, located, and microfilmed. Microfilm copies of these titles are available in Feinberg Library. Many articles from these papers were indexed; there was not, unfortunately, staff available to completely index each issue. Most birth, death, and marriage entries were not included in the indexing. Major news items were indexed with an emphasis on very early events. The lack of indexing of vital statistics will hopefully be addressed with the advent of the automated catalog and software programs for such indexing. Special Collections has recently received a number of grants. Since grant funds have not totally dried up, even in the present financial crisis, we will seek grant funding for additional indexing of the newspapers on microfilm as automated systems make this work more efficient.

And, the New York State Newspaper Project will again be working in this area in the fall of 1992. Initial steps will involve filling voids in previous listings of newspapers and bringing records up to date. Later aspects of the project will involve the actual microfilming of the papers.

Special Collections also includes a large collection of pamphlets (3,650) and file clippings from earlier newspapers (15,000). The pamphlet file, in particular, includes titles from the mid-1800s to the present. Many of these pamphlets are local or regional histories containing lists similar to those found in the

county histories. For some geographical areas, these pamphlet-type publications are the only information source available except for official records such as the Census. All pamphlets and file clippings are fully indexed in the public catalogs by author, title, and subjects.

A wealth of information (sort of a snapshot of an area at a particular date) may be found in the 19th century atlases that contain detailed maps of the townships and villages. Not only are individual buildings represented but the name of the occupant is also listed. These atlases were often prepared about the time of the county histories and, like most of the histories, have not been updated or, in most cases, reprinted. They are useful for genealogical information, both for individual names and for determining settlement patterns. Special Collections has sought atlases for all counties of the State and has acquired many. We do search out-of-print lists for those that we lack. We plan to seek grant funding for professional conservation/preservation of the atlases in the Collection.

I am not sure that the old adage—"a picture is worth a thousand words"—is absolutely true but I have observed that a picture of a person or place does help reinforce the written word. Special Collections' photograph collection includes over 7,000 pieces. Each is indexed in a print index with the date of the photograph, location, and the identification of persons in the picture listed if known. We also have a number of photograph albums with varying degrees of identification of persons, places, and dates. One interesting album (ca.1900) was simply left on our "doorstep" with no indication of donor, sites of photographs, or identity of persons. Perhaps we should have a field day to identify the images in this piece, at least!

A large portion of our collection is the manuscript collection. Manuscripts include a variety of formats: letters, diaries, journals, account books, ledgers, other business records, as well as family history materials found in Bibles and other sources. Manuscripts are of

great value to researchers since they contain first hand accounts unaltered by editing. They also are rich in genealogical material and often can track persons who were not present in an area during the census enumeration. While our manuscript collection scope now includes only private records (those of individual persons and business concerns) from Clinton County, a number of official records were received earlier and have been retained. These include records of townships and other municipalities as well as some school records. We also hold a number of church records, which include membership lists. All of these materials are accessible by consulting the manuscript catalog in Special Collections and they are also listed in the *Historic Documents Inventory* which is available in many libraries and on-line through RLIN (the Research Libraries Information Network). Copies are also available from the New York State Archives and Records Administration, Room 9B44, Cultural Education Center, Albany, New York, 12230, phone: 518-474-4372. The cost was under \$10. The *Historic Documents Inventory* has been published for all counties of the State; inquire of SARA for availability.

The *Historic Documents Inventory* for each county includes a comprehensive subject index to each collection, a description of each collection in each county repository, and contact information (which may be dated) regarding the repository.

I have chosen not to mention many specific portions of the manuscript collection that would be of interest to researchers. And, you probably surmise the reason: it would be impossible to list all the resources in manuscripts with any verbal listing being somewhat subjective and incomplete. Again, I refer you to the *Historic Documents Inventory* for Clinton County which lists most of our manuscript holdings. I also have a bibliography of our manuscript holdings as of 1974. While dated, many of our major collections are listed in *Manuscripts for Research*.



I would like to describe three manuscript collections and their finding aids. These collections are illustrative of the manuscript collections available in Special Collections.

The Pliny Moore Papers (part of the McLellan Collection) contain both the original handwritten letters and other documents relating to Pliny Moore as well as a typescript of the materials. There is an index of every name mentioned in this collection and an index to some subjects as well. This collection is vital to the study of the northern Clinton County in the time period 1772 to 1822.

The McLellan Cemetery Records are exact copies of the inscriptions found in a large number of cemeteries in Clinton County along with listings from some cemeteries in Essex County, Franklin County, and other geographical areas. There is a surname index prepared for Clinton County which is in a book format. There is also a master surname listing found in a card catalog. Listings for individual cemeteries (the actual volumes) usually also contain a physical description of the cemetery at the time of recording and also both surname and surname cross-indexes. This is a collection which is basically frozen in time and has not been updated since the original survey. It is, however, an excellent source for genealogical and historical research for the first half of the twentieth century and earlier. Some of the cemeteries surveyed no longer exist; others contain stones that have become obliterated with age.

Both of the collections just described contain the original documents or copies thereof as well as finding aids prepared either by those who assembled the documents or by Special Collections staff.

The next manuscript collection that I will describe consists of a commercially reproduced collection as well as commercially produced indexes. These pieces, as you have likely thought, are the United States Census reels and the commercially produced name indexes. We own the Federal Census reels for 1790 to 1910; 1920 is on order. For the earlier years

we were able to purchase all counties in New York State; due to the increasing number of reels as the population increased, we now purchase the northern New York counties only. The same policy is followed for the indices which are available from 1800 through 1860.

#### ACCESS AND SERVICES

Access to Special Collections materials, in addition to the *Historic Documents Inventory*, is provided through in-house catalogs and printed finding aids. Trained staff is available during all hours that the Collection is open to assist with use of the catalogs and other finding aids. We can also refer patrons to other sources of information in the area or State through consultation with directories such as the Cole bibliography, the North Country 3Rs Directory, and the Historic Document Inventories for the counties of the State.

Photocopying is available on a request basis. Due to the fragile nature of many materials, a public access copier is not provided. We accept copying requests on an individual basis, copy during times that the Collection is closed, and either hold the materials for patron pick-up or mail the copies to the patron. There is no service charge for this copying: the patron pays the copying charge and postage only. If materials are too fragile to be copied, we can readily schedule a work area in which the requestor may photograph the piece. Since the space is very limited and is frequently requested, prior arrangements must be made for this type of copying at least 24 hours in advance.

All are welcome to use the Collection; local residency or student status is not necessary. In order to fulfill our responsibility to preserve the resources in the Collection, we follow standard policies recommended for historical collections. These include patron sign-in, surrender of all briefcases, piles of materials, observance of a total ban on food/drink, and the use of a transaction system for the retrieval of manuscripts and other rare/fragile pieces. Our photocopy policy is also that recommended for historical repositories. □

## THE SEARCH FOR DOMINIC RICHELIEU

by Veronique Gassette #152

21 Heath Street, South Burlington, VT 05403

**The reason for discussing this lineage** is that the search was interesting, frustrating, and had a surprise ending; it led eventually to Marin Richard as the pioneer ancestor. It was undertaken at the request of Captain Charles F. Richelieu (retired) of West Bath, Maine. His presenting information was that Dominic's father was named Francis and that he had a sister, Josie in Burlington, Vermont. She was indeed married in Burlington as Josan Richelieu, a civil marriage, in 1844, with no information except that the groom was John Little. He was tracked down as Antoine Petit.

The most telling clue was, the finding in the records of St. Joseph Church in Burlington, the record of the funeral and burial of François Richelieu, age 54, husband of Therese Larocque, died March 12 and buried the 14th, 1852. Now there was something positive to look for.

It was surprising to find that the marriage of François and Therese took place in St. Hyacinthe at Notre Dame de Rosaire, May 12, 1817. The surprise was that he was François Hamelin, son of deceased Louis and of Marie Letourneau. The bride was Marie-Therese Laroc, daughter of François and of Therese L'Osier. So the search took a different direction as it wandered fruitlessly, but interestingly, among the Hamelins. Never were we able to find the marriage of a Louis Hamelin to Marie Letourneau.

Meanwhile, we were reassured about the existence of Dominic by finding him as a sponsor of baptism at Burlington in 1846 of Ellen Little, daughter of John Little and

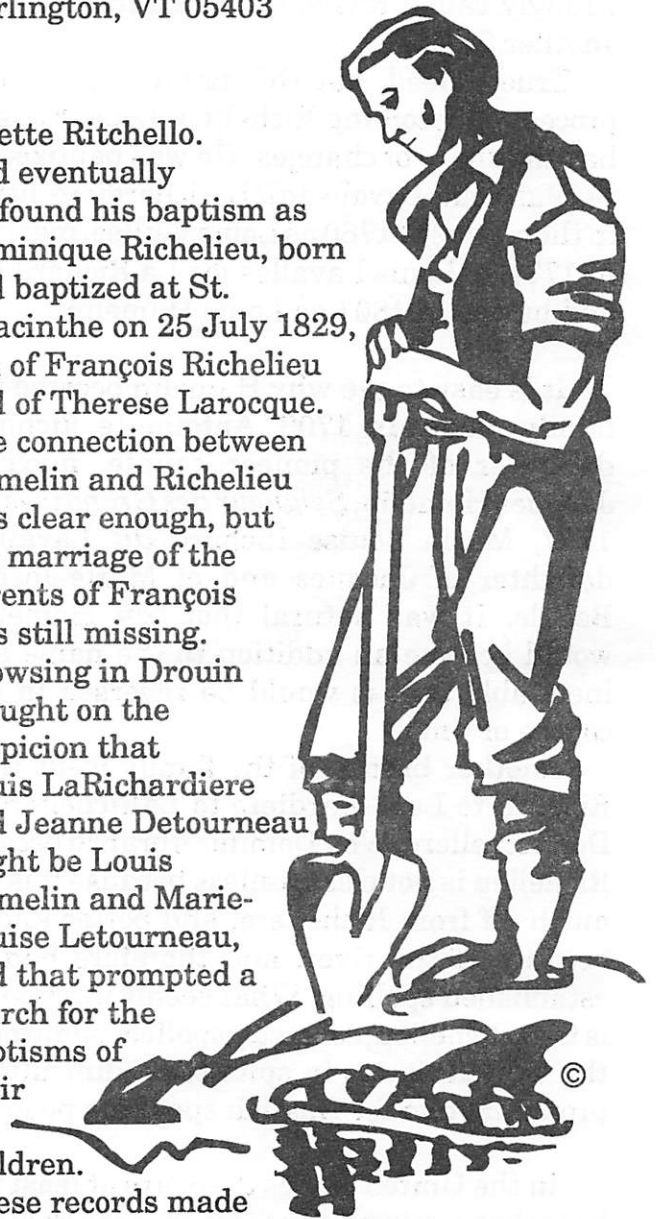
Josette Ritchello.

And eventually we found his baptism as Dominique Richelieu, born and baptized at St. Hyacinthe on 25 July 1829, son of François Richelieu and of Therese Larocque. The connection between Hamelin and Richelieu was clear enough, but the marriage of the parents of François was still missing. Browsing in Drouin brought on the suspicion that Louis LaRichardiere and Jeanne Detourneau might be Louis Hamelin and Marie-Louise Letourneau, and that prompted a search for the baptisms of their

children.

These records made it clear that we had the line of Dominic Richelieu. A genealogy of this branch of the family is attached.

Gerard Malchelosse published in 1928 his *Généalogie de la Famille Richard-Lavallee-Laricheliere*. He cites the marriage of Louis to Jeanne Letourneau, but gives no information



on the children. He makes an interesting comment about Louis' sister Marguerite. When her son, Jean, was married in 1805, she was recorded as Marguerite Richelieu. Malchelosse says "... *elle est appelee a tort Richelieu. Les Richelieu sont une aute famille*" (... she is wrongly called Richelieu. The Richelieu are another family).

True indeed, but this family was in the process of becoming Richelieu. Louis himself had his share of changes. He was baptized in 1729 as Louis Lavallee *dit* Larichardiere, listed in the census of 1760 as Louis Veillee, married in 1774 as Louis Lavallee *dit* La Richardiere and buried in 1801 as Louis Hamelin.

It is easy to see why Hamelin became the family name. In 1706, Antoinette Richard, daughter of the pioneer couple, married Jacques Hamelin, *Seigneur des Grondines*. In 1767, Marie Louise Richard *dit* Lavallee, daughter of Jacques and of Marie-Joseph Belisle. It was natural that "*dit* Hamelin" would become an addition to the name and inevitable that it would be reversed in the course of time.

Another branch of the family went from Richard to LaRichardiere to LaRicheliere to Delaricheliere. Why Dominic's branch became Richelieu is not clear, unless because it is not much off from Richeliere, and better known because of the river, and therefore had an established spelling. What seems interesting is that Richelieu, correctly spelled, endured in the United States in spite of its difficulty or pronunciation for English speaking people.

In the United States there are at least two branches coming down from Jacques Richard, son of the pioneer, who married Marguerite Gregoire. Those descending from his son Gabriel are known in Vermont as Delaricheliere. Those descending from his son Louis, who married Marie-Louise Letourneau are known as Richelieu. Almost surely, but not yet proven, there is also a branch of

Richelieu in Vermont, who became Richy and Richie. See the attached information, including a plea for the missing marriage.

It seems a bit ironic that all these sons and daughters of Marin Richard have carried names which were lengthy and moderately difficult even in their French language. They were originally endowed with a name that was short, easy to spell and the same in French as in English.

Dominic Richelieu has taken his place in history. He is among the many forbearers of the sponsor of this research, Charles Francis Richelieu, Captain, U.S. Navy, Ret., his great-grandson. He retired in 1976 as Commander Service, Group Two, U.S. Atlantic Fleet. With his wife, Shirley, he enjoys his home on Casco Bay in West Bath, Maine.

As will be obvious to those accustomed to the language of the French Canadian Catholic church registers, the following records were extracted from the microfilms of parish records in French and translated into English.

An effort was made to preserve the phrasing and to spell the names as they appear in the register, including the frequent use of small letters as the first letter of a proper name. Use was made of Jetté, Tanguay, and of marriage repertoires.

Collateral records are included to strengthen the evidence that Hamelin, Richelieu, Lavallee, Richard, and Larichardiere are one and the same family.

As a help in sorting out Dominic's direct line, those records are preceded by a capital "D." Beginning with the marriage record of Dominick Richelieu in 1854, the subsequent information on his direct line was supplied by his grandson, Charles F. Richelieu, generation VIII.



## Marin Richard & some of his descendants:



**Marin Richard, the pioneer ancestor of this family**, was in Champlain, Québec, by 1669. His marriage record at the Church of Notre Dame de Québec reads as follows:

*(extract translated from the French)*

**D I generation:** *Marin Richard, cote de Champlain, son of Jean and of Guillemette Bertin, of the parish of Les Authieux, archdiocese of Rouen. Married 21 Oct 1669 to Marie Madeleine Grangeon/Granjon, daughter of Philippe and of Claude d'Argentiere, of the parish of St. Laurent, city and diocese of Troyes. Present at the marriage were the Sieurs Jacques Lescailhaut, de la Tesserie, Charles Amyot, Jean Baptiste de la sale.*

Three days earlier, Oct 18, the couple had had a marriage contract drawn up by the notary Becuet. He was the royal notary Romain Becquet. Thanks to the skill of Mr. Louis Jean, Essex, VT, in reading the hand writing, we learn that Marin's father and mother were deceased, and that the father had been a stone cutter. The bride's father is stated to be a nobleman. The bride signed the document, along with ten other notables of the time. The groom declared himself unable to sign.

There is more information on the activities of Marin Richard and discussion of his *surnom* in the small volume published in 1928, in French, and now out of print, entitled *Généalogie de la Famille Richard/Lavallee/Larichardiere* by Gerard Malchelosse.

Marin and Marie-Madeleine had six children. There are marriage records on four of them. The youngest, Antoinette, married Jacques Hameline, the first *Seigneur* of Les Grondines. **The third child, Jacques, is the one we will follow here:**

**D II generation:** *Jacques Lavale Richard, son of Richard Lavale and Marie-Madeleine Grandjone of St Charles des Grondines married at St Anne de la Perade 26 June 1719 to Marguerite Gregoire, daughter of Joseph and Marie Marcot of the parish of St. Louis.*

**D III generation:** *Louis Lavallee dit Larichardiere, born yesterday, baptized 20 July 1729 at St. Anne de la Perade, son of Jacques and Marguerite Gregoire of this parish St. Anne near Batiscan.*

*Louis Lavallee dit Larichardiere, native of the parish of St. Anne near Batiscan, son of deceased Jacques Lavalle and Marguerite Gregoire. Married 24 Jan 1774 at St. Michels de Yamaska to Jeanne Detourneau, daughter of deceased Louis detourneau and of Angelique (Desmarais) of Beloeil parish of St. Charles (Desmarais not legible in the register).*

Malchelosse pointed out that this Louis was listed in the 1760 census of Yamaska as Louis Veillee, alone on a farm.

*Louis Hamelin, died yesterday, aged 73 years, husband of Marie Letourneau, burial at Notre Dame de Rosaire, St. Hyacinthe, 23 April 1801.*

Louis' sister married Alexis Hamelin at St. Charles, Grondines, in 1767. Her name was entered as Marie Louise Richard *dit* Lavallee. Her brother Gabriel and her sister Marguerite were present and named as Gabriel La Richardier and Marguerite La Richardiere. They did not sign the register. Her brother, Louis, is not mentioned.

*continues*

**IV generation:** The children of Louis Lavallee dit La Richardiere and Marie Louise/Jeanne Letourneau.

1. *Marie Marguerite Lavallee m. 28 Jan 1799 at St. Hyacinthe to Michel Gauthier (J.B. and Marie Louise Martin). Among those present was Louis Jacques Lavallee, father of the bride.*

2. *Pierre Larichardiere, born the 5th, baptized the 25th of Jan 1780 conditionally, at St. Hyacinthe.*

---

**D 3.** *François Larichardiere, born the last day of last February, baptized at St. Hyacinthe 17 Mar 1782*

*François Hamelin, married at St. Hyacinthe on 12 May 1817 to Marie Therese Laroc, of age, (François and Therese L'Osiere).*

*François Richelieu: On the 14th Mar 1852 was buried in the cemetery of this parish the body of François Richelieu, died day before yesterday, aged 54 years, husband of Therese Larouque.*

Taken from the records of St. Joseph Church, Burlington, VT. The cemetery mentioned is now under the supervision of the Cathedral of the Immaculate Conception. At the time of this burial both parishes shared the same cemetery, called St. Joseph Cemetery.

---

4. *Marie Angelique La Richardiere, born yesterday, baptized at St. Hyacinthe 1 Nov 1785.*

*Marie Angelique Hamelin, of age m. at St. Hyacinthe 26 Jan 1818 to Jean Baptiste Gervais, widower of Josephthe Chicoine.*

5. *Antoine La Richardiere, born yesterday, baptized at St. Hyacinthe 23 Oct 1788.*

**V generation:** The children of François Hamelin and Marie Therese Larocque.

1. *Marie Therese Hamelin, born yesterday, baptized 30 Nov 1818 at St. Hyacinthe.*

*Marie Therese Hamelin dit Richelieu, minor, m. at Notre Dame Montreal on 25 June 1838 to Joseph Champagne, minor, (deceased Joseph and Françoise Daviau) Present: François Hamelin dit Richelieu, father of the bride, who gave consent, as well as did the mother of the groom. Thereses Champagn, age 60, widow, born in Canada, died Burlington, VT 17 June 1883.*

2. *François Hamiln, born this day, baptized 9 Oct 1820, at St. Hyacinthe. (his father is listed as a farmer)*

3. *Charles Hamelin dit Richelieu, born yesterday, baptized 3 Oct 1822, St. Hyacinthe. The father was present.*

It is probable that the above Charles is the one who married Marie Roy, the marriage record for which we cannot find. It would perhaps be around 1842. The record would establish the lineage of three children, a daughter who was present at the baptism.

4. no data

5. *Josan Richelieu of Burlington m. 10 Feb. 1844 in Burlington by a minister to John Little. (included because of family's belief that she was a sister to Dominic)*

(Antoine Petit, husband of Josephthe Richelieu, died 30 Sept 1891, buried 2 Oct in Mt Calvary Cemetery of St Joseph Church, Burlington)

*Rose Little, widow, age 90, born Canada, died Burlington 29 Nov 1915, buried 1 Dec Mt Calvary Cemetery (Record at Burlington City Hall). In the 1908 City Directory she is listed as widow of John.*

**D 6. Dominique Richelieu**, born this day, baptized at St. Hyacinthe 25 July 1829 (his father is listed a farmer in the area) Godparents: Dominique Casavan and Marie Casavan.

*Dominic Ritchello*, godfather on 5 July 1846, at St. Mary Church, Burlington, for Ellen Little, daughter of John Little and Josette Ritchello.

*Dominic Richelieu* (reportedly born Aug 1831, but no record) m. 4 July 1854 Dutch Reform Church, Kinderhook NY to Catherine Foster (Zacharias Foster and Marie Van Valkenburgh).

*Dominic Richelieu* died 2 Oct 1896, Kinderhook NY.

**7. Eusbe Larichardiere**, born the preceding day, baptized 9 Oct 1833 at St. Hyacinthe.

**VI generation:** Son of Dominique Richelieu and Catherine Foster.

**D 1. Charles Francis Richelieu**, born 9 Oct 1860, Rochester NY; m 23 April 1888 at Valatie NY to Helen Davis (James Davis and Sarah Julia Duryea).

Died 18 June 1941 Wesleyville PA

**VII generation:** Son of Charles Francis Richelieu and Helen Davis.

**D Armand Richelieu**, born 19 Aug 1890 at Valatie NY; m. 30 Mar 1913 at Valatie to Anna Catherine Vix (George H. Vix and Anna M.M. Trinkaus).

Died 21 Jan 1965 at Johnston NY

**VIII generation:** Son of Armand Richelieu and Anna Catherine Vix.

**D Charles Francis Richelieu**, born 14 July 1925 at Schenectady NY, m. 2 Dec 1950 at Schenectady to Shirley Elizabeth Hancock (Reginal Frank and Elizabeth Gertrude Horstig). □

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## NOTES REGARDING THE FIRST WHITE FUR TRADERS ON LAKE CHAMPLAIN

by Koert D. Burnham #6

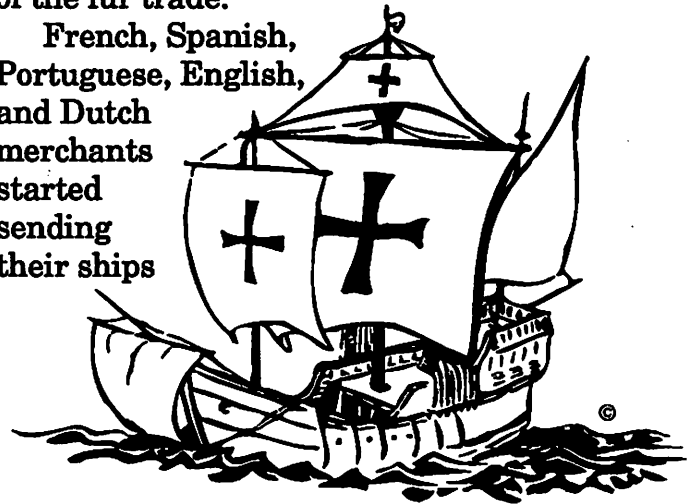
For over 3,000 years the valleys of the Hudson River and Lake Champlain were well-known Indian trade routes. The names and nationalities of the first Europeans who bartered with the Indians on Lake Champlain are unknown. They were inadvertent explorers who carried with them fishhooks, needles, thread, small bells, red cloth, vermillion, small mirrors, beads, glass buttons, metal arrow points, cured tobacco, and other small desired objects requiring far less transportation space than did the pelts for which they bartered. Heavy, but terribly effective, were the eight-gallon casks of brandy, even when much reduced in proof by the liberal addition of water. Canny when sober, Indians were incompetent when in drink. The traders were not diarists. The only records they kept were those of profit and loss. Even so, white men peacefully met red men at the southern end of Lake Champlain before August 18, 1614.

Champlain's only visit to the lake that bears his name was in 1609, when he had his first of three battles against the Iroquois. The following summer he attempted to go there again, as a merchant with four well stocked shallops.<sup>(1)</sup> With him came two hundred Algonkins, a similar number of Hurons,<sup>(2)</sup> and a strong force of Montagnais.<sup>(3)</sup>

The Algonkins of the upper Ottawa River were strategically placed to assist the French for joint profit. The Hurons, recognizable by their bristly scalp locks, were related in language and blood to the Iroquois. However,

kinship did not save them, from almost total destruction in the mid 1600s by their semi-cousins, the Iroquois. The Montagnais, or northern Algonkins, were in the fur trade even before Champlain's arrival and like the Algonkins and Hurons were trappers and middlemen throughout the French regime.<sup>(4)</sup> The French Kings granted countless monopolies in France and in their overseas possessions. Many were untenable. Cabot wrote in 1497 that codfish on the continental shelf were so numerous that "they sometimes stayed his shippes."<sup>(5)</sup> By the mid 1500s superior fishing was found in the Gulf of St. Lawrence. Shore bases to dry the fish necessitated contact with the Micmac and Malicite tribes and resulted in the development of the fur trade.

French, Spanish, Portuguese, English, and Dutch merchants started sending their ships



to America for the sole purpose of bartering for furs.<sup>(6)</sup>

Champlain was associated with more than one monopoly whose "rights" he could not defend. This great man attempted to colonize

New France and to control all commerce. Whenever they dared, rivals dogged his steps. For lack of a more descriptive term these rivals were called free traders or independents.

On June 19, 1610, a start was made to ascend the outlet of Lake Champlain. Four and a half miles from its discharge into the St. Lawrence an abatis and log fort had been newly erected on the west bank. This fort held a large Iroquois war party, mostly Mohawks, eager to avenge their defeat of the previous year. Without waiting for the French to catch up, their Indian allies launched an ineffectual attack.

Champlain, Captain Thibout, and three others struggled along the low swamp-like riverbank to join the fight. They wore knee length robes, woolen britches, and wool stockings. They became as wet with sweat as if they had been submerged in the river. Over this unsuitable summer garb, their necks, chests, and waists were protected by a steel corselet with an extension that protected the hips and upper thighs. Their weapon was the arquebus. It was a light handgun with a short, curved stock, without a shoulder fitting butt plate. When the trigger was pulled a bit of red-hot fuse ignited gunpowder in the pan which communicated to the main charge. The kick was so strong that to maintain balance the user had to stand with one leg far forward.

"The mosquitos were so thick that they hardly allowed us to draw our breath, so greatly and severely did they persecute us," Champlain later recalled. Finally arriving at the circular enemy fort, Champlain calmly poked his gun into it and fired. Arrows tipped with sharp stone flew "as thick as hailstones." One split his earlobe and stuck in his neck while another lodged in the arm of his companion. Champlain calmly pulled out both arrows as he conceived a plan leading to victory. The small powder flasks and bullet pouches they carried would be quickly exhausted if they continued to shoot through

branches at unseen foes. He knew enough of the Montagnais language to order his eager Indian allies to smash the fort by felling tall trees on it. Each Indian axe man was protected by shields held by his friends. Others, covered by shields, were able to tie ropes to the logs of the fort.

The free traders had listened to the booming of the arquebuses. One, a courageous young man of St. Malo, believing it a disgrace not to help, came with three of his own crew and some of Champlain's, but only after all was ready to smash and pull the fort apart. Champlain stalled the final storming of the fort "so that the newcomers might have their share of the pleasure." After they had done some mid-range killing, the trees fell, the ropes were pulled, and the fort was entered. French swords and weapons took the lives of those who resisted. The few who attempted to escape by swimming across the river were targets for arrows.

Only fifteen prisoners were taken. Fifty of the friendly Indians were wounded and three killed. The noted historian Samuel Eliot Morison wrote that this battle was more important than the one at Ticonderoga in 1609, because it bound the three named Indian nations to French interest for one hundred and fifty years.

After the battle came the victory dance with the normal, but sickening to the French, torture of the prisoners. The prisoners were bound to stakes and their fingernails were pulled out in a manner so as to inflict greatest pain. Then came the slow burning with flaming splints stuck into their flesh. When the captives fell into the fire surrounding their stakes, Champlain wrote, "They would pound the body violently with clubs, then they would cut off arms, legs and other parts of the body, and among them no one was esteemed worthy who did not cut off a piece of flesh and give it to the dogs.."(7)

The wounded Champlain decided not to continue up the River of the Iroquois, as it was then called. Now the Richelieu, for a time the river was called the Sorel, for Captain Pierre Saurel, who built a fort near the site of the battle and became a fur trader.<sup>(8)</sup>

Champlain sailed for France on August 8, where he married Helene Boule on December 30. She was only thirteen. The thirty year older groom gladly agreed not to bed her until she reached the age of fifteen. She did not come to Québec until 1620 and she stayed only four years, almost as a stranger among her compatriots. The Indians admired her face, her clothes, her gay manner, and especially the mirror dangling from her belt.

Childless, their relationship was one of affection. In France she watched over her husband's interest until his death at Quebec on Christmas Day in 1635. She was founder of a monastery where, as Mother Helene de Saint Augustine, she died December 20, 1654.<sup>(9)</sup>

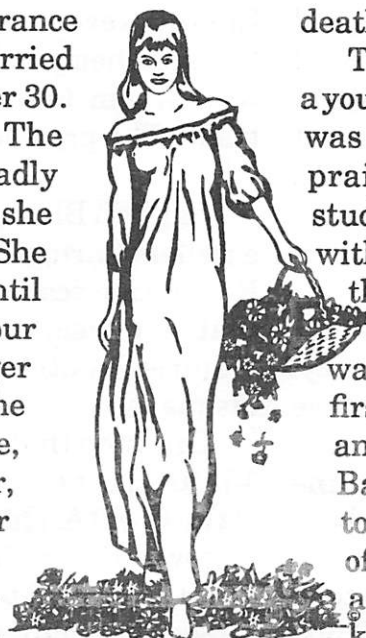
Champlain left France on March 1, 1611. Disembarking at Quebec on May 21, he gave up his desire to explore the St. Maurice River. Instead, he passed the river's mouth to continue up the St. Lawrence to near its junction with the Ottawa. There with luck he could meet the Huron fleet of canoes full of bales of choice furs before the assorted independents interfered. The Hurons were behind schedule and did not meet their white friends until June 13. In the ten days or so waiting, Champlain found the site Jacques Cartier visited sixty-six years earlier, and had seen cultivated land. It met his requirements for a fur factory. It is now part of Old Town Montreal. There his crew cleared

more ground and built a wall of earth sixty feet long and over eighteen feet high. A nearby island was almost flawless as a location for a small village and defensive works. It still bears the name he gave it to honor his wife: Sainte-Helene. His dream of a settlement finally materialized seven years after his death.<sup>(10)</sup>

The moment the savages landed, Savignon, a young Huron who had spent a year in France, was reunited with his relatives. His reports praised the French. Another exchange student, Etienne Brule, was equally happy with his stay in Huronia. He had picked up their language and customs. Thus, for a time, he was a valued interpreter. He was one of the first French squaw-men, the first to see Lake Huron and Lake Ontario and one of the first to be on Chesapeake Bay, the first white man to suffer Seneca torture, and the first to be made a member of that tribe. After living with the Hurons as a favored brother for twenty years, they killed and ate him for undisclosed but repented reasons.<sup>(11)</sup>

Again, as he had done on Lake Champlain and in coastal regions, Champlain had opened a gate. The free traders from more than one country had plenty of time to squat in his shadow. They erred in welcoming the canoe fleet by firing small cannon and arquebuses. The unexpected noise from strange weapons frightened the Indians. Brule was able to get for his mentor the first hundred prime skins. After that it was akin to an auction. Brandy calmed dread, making the independents, commercial rivals of each other, satisfied with their investments in their occupational traffic. Naturally, Champlain was furious at the way they dealt with the Indians and at their financial gain.

In 1615 no traders dared to follow the explorer to Lake Huron. The Iroquois intercepted western fur convoys going down



the Ottawa River with increasing tempo. The seized furs brought top prices from the Dutch at Fort van Nassoueen, so named in honor of the Dutch Royal House of Orange - Nassau. To the Canadians, the area was always Fort Orange, present day Albany. Several other names were used at various periods. An early one was de Fuyck, after a Dutch hoop net used in fishing. Then came Renselaerswyck, named for its first patroon; and sometimes Beverwyck, so named for the beaver trade. For a short time it was Willemstadt. Schenectady was always called Cortlear, nickname of its founder, Arent van Curler.

Champlain's correct decision was to strike hard at the center of the Iroquois Confederacy. Sooner or later New France must fight those who controlled the Hudson with its ice free port on the Atlantic. If he could destroy the heart of Iroquoia it would be a setback to both his red and white foes.

The expedition started with fourteen Frenchmen and 500 of the expected 2,500 Huronic allies. The Susquehannahs had also promised to help, but came to late to be of assistance. Early in October the attack was made on an exceptionally strong Onondaga fortification within the present city limits of Syracuse. An arrow pierced Champlain's knee. The attack collapsed without an ambulatory leader. Champlain was strapped tight to a pack board, so he could be carried on the backs of Indians for the six-day journey to Lake Ontario. He had beaten the Iroquois twice, but the third attempt was a complete failure. His mental and physical agony must have been intense.

Meanwhile, Captain Adrian Block, a redoubtable Dutch explorer, was often on the coast of North America. In 1613 his ship, the Tiger, was burned at Manhattan. Four small houses, visible from the bay, were constructed on the island to shelter him and his crew while they built the seaworthy Onrust (Restless).<sup>(12)</sup>

Block went up the Hudson to present-day Albany and beyond in an effort to free three compatriots. These men had been captured by the Susquehannahs while trading well up the Mohawk River. Their captors, known to the French as the Andasts and later by the English as the Conestogas, lived near present-day Elmira. Never having seen a European, these Indians thought they had taken Frenchmen, with whom their elders wanted peace and trade. The prisoners were freed.<sup>(13)</sup>

Captain Block, of inquisitive mind, was an excellent cartographer who had mapped the North American coast far north of the island that now bears his name. His travels and inquiries continually added information to his maps.

One map that he filed in Patria on August 18, 1614, is now a carefully guarded treasure of the Royal Archives at the The Hague. It was discovered there in 1841 by J.R. Brodhead, an agent of the State of New York. An accurate copy of the map was inserted between pages twelve and thirteen in volume one of *Documents Relating to the Colonial History of the State of New York*, as edited by E.B. O'Callaghan.

Historians owe much to these men. In this case, however, both men not only misdated the map, but also credited it to the wrong Dutch skipper. Near the top of the map, Block had written several lines. The Mohawks had told him about annual occurrences that took place near the southern end of Lake Champlain. This inscription was translated from the archaic Dutch on April 1, 1982, for this writer through the auspices of the Dutch Reformed Church and follows:

*This map (the part) in so far as one has been able to understand is made up of what the Maqua (Mohawks) say. They indicate that the French come to their land in sloops (shallops) to trade with them.*



The place where the French came to trade could have been Whitehall, but is more likely to have been Ticonderoga, the termination of the much used Kayadrosseras Trail. This trail started on the Mohawk, near the center of that tribe's villages. Worn deep by innumerable moccasins, it bore northeasterly, skirting the low Adirondacks, almost in the shadow of present-day Mount McGregor, to a ford on the Great Bend of the Hudson. The trail then utilized Lake George or the old trail along that lake to Ticonderoga. This route was shorter and easier than the routes up the Hudson from Albany to Fort Edward and Wood Creek to Whitehall. There is a remote possibility that the notation on Block's map was added later. If so, it still had to have been made prior to August 19, 1616.

It is reasonable to believe that representatives of European mercantile houses were active on Lake Champlain two or more years before Block drew the "First Figurative Map of New Netherlands" in 1614. His note hints that such was the case. The saltwater fisheries had been exploited for a century. That Canadian furs could be as important was well known. One must conclude that the Europeans were quick to utilize Lake Champlain for commercial profit. The Indian trade may have started at Ticonderoga as early as 1612. □ ... □

## — NOTES —

- 1 Morris Bishop, *Champlain: The Life of Fortitude*, New York, 1948, p. 157.
- 2 *Dictionary of Canadian Biography*, 2vols., Toronto, 1966-1969, I, pp. 381-382.
- 3 *Ibid.*, pp. 508-509.
- 4 *Ibid.*, II, xxxv.
- 5 Kenneth McNaught, *The Pelican History of Canada*, 1969, p. 9.
- 6 DCB, I, 22-23.
- 7 Bishop, *Champlain* ..., 157-161; Samuel Eliot Morison, *Samuel de Champlain*, Boston, 1972, pp. 117-120.
- 8 DCB, I, p. 602.
- 9 *Ibid.*, p. 110.
- 10 *Ibid.*, p. 191.
- 11 *Ibid.*, pp. 130-132, 603.
- 12 I.N. Phelps Stokes, *Iconography of Manhattan Island*, IV,
- 13 Jan Kupp, *Dutch Influence in Canada 1589-1624*, 1971, p. 15.


[Editor's note: Some of these references seem incomplete; hopefully, there is enough information to steer you in the right direction.]

[Editor's note: On May 11 Mr. Burnham died. He was 88 years old and had lived a rich, full life. I first met Koert, about two years ago, when I became Editor of *Lifelines*. He and his wife, Florence, were always friendly and hospital hosts. It was an experience to visit them at their beloved "Highlands," where he spent the latter part of his life preserving this piece of the Adirondacks. Although, I only knew Koert for a short time I will miss his smile, his friendliness, and his readiness to lead any conversation into a "story." Mr. Burnham, was a researcher and an historian, and as such contributed several articles to *Lifelines*, I'm sure I speak for our members, when I say we will all miss him.]



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## THE MAHLON WILLETT FAMILY

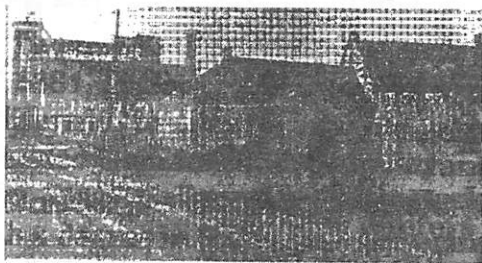
submitted by Albert J. Willett

(Y.6 \*— **Mahlon WILLETT** of Chambly, Québec Province, Canada

Mahlon ("Mahlow") Willett was born ca. 1795? He married about 1820? Margaret Cooper.

NOTE: In the Surrogate's Records (Book A, page 88), Chazy, Clinton County, New York: *Letters of Guardianship concerning Samuel Willett to Mahlon Willett, clothier, of Chazy, Clinton County, New York, guardian of Samuel Willett, son of Samuel Willett of Odell-town, Lower Canada, 16 years of age in July, last (1823) (it is now St. Jean, Province of Québec).*

Mahlon Willett owned woolen mills at Chambly, Québec Province, Canada.



Vieux Moulin et manufacture  
S.T. Willett, Chambly P.Q.

1. Thomas: b ca. 1822? 2nd generation proprietor of the Willett woolen mills at Chambly. He "Lived in a distinguished manor, raised a family, lost his wife, and married a beautiful young woman (younger than his daughters).

2. George Rice: b November 11, 1826, at Chambly; m January 20, 1848, to Olinda Clemintina Kellogg (b November 5, 1826 at Champlain, New York; d April 4, 1900, buried in Phelps Cemetery, Decorah, Iowa); served in the 3rd Regiment, U.S. Army, during the Civil War; d December 12, 1898, in Decorah, Winneshiek County, Iowa. See next Y.6.2

(\*an author's reference code)

**Y.6.2 George Rice WILLETT** and Olinda Clemintina KELLOGG of Chambly, Québec Province, Canada, and Decorah, Winneshiek County, Iowa

George Rice Willett was born on November 11, 1826, at Lacadie, Chambly County, Québec Province, Canada. The Bible record gives his birth place as "Lacadie," Canada East. Chambly is just across the St. Lawrence River from Montreal. George Willett's ambition was to acquire an education and become a lawyer. George Rice Willett was married by the Rev. Abraham Brinkerhoff at Champlain, Clinton County, New York, on January 20, 1848, to Olinda Clemintina Kellogg (b November 5, 1826, Champlain, New York; d April 4, 1900, buried Phelps Cemetery, Decorah, Iowa).

*"Mr. Willett grew up in the woolen manufacturing business in Canada, entering into partnership with his brother, Thomas, on the death of their father. Owing to unusually heavy importations of woolen goods from England, prices declined, and they were financially ruined"*  
(*Annals of Iowa*, p. 655).

George Rice Willett came to the United States, and studied law at the Albany, NY, Law School. In 1857, George Willett and Olinda, and their three small sons, removed to Decorah, Iowa, where he went into partnership with Judge E.E. Cooley.

*continues*

George Rice Willett realized his ambition, when he became a lawyer and later a judge in Iowa.

When the Civil War came, George Willett organized and was commissioned Captain of Company D, 3rd Iowa Regiment. He was disabled by a wound in the knee at the Battle of Blue Mills, Missouri. His Union Army uniform and some photographs may be seen in the Decorah Historical Museum.

George Willett was state Senator from 1871 to 1875. He had a prominent part in the railroad legislation of his day. In 1880, George Willett lived on Farmers Avenue, in Decorah.

Captain George Rice Willett died on December 12, 1898, in Decorah, and is buried in the Phelps Cemetery in a family plot. (*The Abridged Compendium of American Genealogy, Virkus, Volume V, page 480; Annals of Iowa, 3rd Series, Volume 3, January, 1899, page 65; "The Willett House Quarterly," Volume I, No. 2, September, 1985, pages 54-55; 1880 Decorah, Winnishiek County, Iowa, census; Kathryn Willett Dalferes file*).

1. Mahlon: b February 14, 1849, at Chambly, Canada; educated at Grinnell College; received an appointment to Annapolis Naval Academy but was too short by two inches to meet the physical qualifications; entered a theological college and was ordained a Congregational Minister; served pastorage at Santa Cruz, California; m at San Jose, California, July 29, 1879, Anna Hart Wood; d February 1922, in St. Louis, Missouri. See next Y.6.2.1.

2. Inez Rebecca: b 1850 in Canada; d September 26, 1851, age 10 months, 2 days, at Chambly.

3. Norman: b August 15, 1853, Chambly; educated at Grinnell College in Law, graduated 1874; m 1st about 1875 Anna Helmke; practiced law in Decorah, with his father; m 2nd in Decorah, on June 28, 1899, Clara Goddard (b May 4, 1867, Decorah; d ca. 1949, buried Phelps Cemetery); resided on 510 Jefferson Street, Decorah; no issue; d April 4, 1928. Mrs. Clara Goddard Willett was a member of the Daughters of the American Revolution, P.E.O., Vice-Chairman Rep. Com.,

Secretary of the Library Board. She was a Congregationalist. (1880 Winnishiek County census).

4. George: b April 11, 1857, at Rouse's Point, Cham-plain, Clinton County, New York; attended Grinnall College, Iowa; m in Grandin, Missouri, in 1904, Annie Constance White. See next Y.6.2.4.

5. William: b May 31, 1865, Decorah, Iowa; it is thought that he may have died young and may be possibly buried in the Phelps Cemetery. (1880 Winnishiek County census).

6. Ernest: b June 20, 1869, at Decora; he suffered a gun shot wound to the face and lost sight in one eye; he was an accomplished violinist and musician and traveled in Europe and played before Royalty; died at Kreprinzer, Berlin, Germany, on February 22, 1895, and is buried there.

#### **Y.6.2.1 Mahlon Willett and Anna Hart Wood of California and Iowa**

Mahlon Willett was born on February 14, 1849, at Chambly, Canada. His parents removed from Canada to Decorah, Iowa, in 1857. He was educated at Grinnall College. Mahlon Willett received an appointment to the U.S. Naval Academy at Annapolis, but was too short by two inches to meet the physical qualifications. He entered a theological college and was ordained a Congregational Minister. His first pastorage was at Santa Cruz, California.

Mahlon Willett was married at San Jose, California, on July 29, 1879, to Anna Hart Wood.

The Rev. Mahlon Willett was called to a pastorage in Spokane, Washington. Eventually, he came back to Decorah, Iowa, where he was pastor of the Congregational Church until his retirement in about 1928. He and his wife then removed to Lemon Grove, California, where he did occasional service. Anna suffered several strokes in the late 1920s and died at Lemon Grove in March of 1930. She is buried in Santa Cruz, California.



Mahlon Willett stayed in Lemon Grove until 1932, and then came to St. Louis, Missouri to live with his son, Thomas. He was in poor health and died there in February 1932. He is buried in Santa Cruz, California.

(*"The Willett House Quarterly," Volume I, No. 2, September, 1985, page 55; Kathryn Willett Dalferes file*).

1. Helen: b December 11, 1880, in Santa Cruz, CA; d December 23, 1885.

2. Thomas Kellogg: b September 12, 1884 at Santa Cruz, CA; moved from California to Iowa with his parents; was m. on Sept. 1, 1929 to Mary Kathryn Feist; d in Lafayette, Louisiana on Sept. 21, 1957. He is buried in Phelps Cemetery in Decorah, Iowa. See next Y.6.2.1.2.

3. Kathryn: b May 3, 1886 at Santa Cruz, CA; d Feb. 6, 1899.

#### Y.6.2.1.2 Thomas Kellogg Willett and Mary Kathryn Feist of Iowa and Louisiana.

Thomas Kellogg Willett was born on Sept. 12, 1884, at Santa Cruz, CA. He moved from California to Iowa with his parents. He attended Grinnall College and transferred to Iowa State College at Ames. He graduated with a degree in Mining Engineering in 1907. Thomas Willett was employed variously in mining, oil, and gas production and settled in Bartlesville, Oklahoma in 1923.

Thomas K. Willett was married on Sept. 1, 1929 to Mary Kathryn Feist.

He died in Lafayette, LA on Sept. 21, 1957. and is buried in the Phelps Cemetery in Decorah, Iowa.

Mrs. Mary Kathryn Willett, widow, married 2nd in 1973 to Roy L. Dalferes (Ret. Col.) of Lafayette, LA.

(*"The Willett House Quarterly," Volume I, No. 2, Sept, 1985, pages 55-56; Kathryn Willett Dalferes file*).

1 Anna Hart: b June 18, 1931 in Bartlesville, Oklahoma; graduated from University Southwest Louisiana; has a M.E. degree from Louisiana State University; she resides in Baton Rouge, LA.

2 James Mahlon: b January 19, 1935 in Tulsa, Oklahoma; graduated from University Southwest Louisiana; commissioned Lieutenant j.g., U.S. Navy; M.S. degree from University of Southwest Louisiana; m in Lafayette, LA on July 3, 1961 to Sara Newport; he resides in Lafayette, LA.

1 Kathryn Louise: b August 27, 1963.

2 Sarah Ann: b June 10, 1965.

#### Y.6.2.4 George Willett and Annie Constance White of Tillamook, Tillamook County, Oregon



George Willett was born on April 11, 1857 at Rouse's Point, Champlain, Clinton County, New York.

He attended Grinnall College, Iowa. From 1891 to 1896, he was licensed to preach in the Methodist Episcopal Church in northern Minnesota, but resigned from the ministry in 1900.

continues

George Willett was married in Grandin, Missouri in 1904 to Annie Constance White. He attended Van Renssaler Polytechnic Institute.

He studied law and was admitted to the bar in 1904 in Missouri, and in 1910, in Oregon. George Willett settled at Tillamook, Tillamook County, Oregon. His practice flourished, and he became District Attorney. In 1918, due to his failing health, he removed back to his mother's family home in Ashburnham, Worcester County, Massachusetts.

George Willett died in 1920. He is buried in the New Cemetery, Ashburnham, MA. (Florence Willett file).

1 Florence: b 1907 at St. Louis, Missouri; attended college preparatory at Cushing Academy; graduated in Biblical Studies from an Albany, New York institute; pursued various business vocation in Gardner, MA. She worked as secretary for an insurance company until retirement; studied voice and "dabbled in writing a bit and sold a few Greeting card verses and poems." Resides at 50 Day Street, Apt 211, Fitchburg, MA 01420

[Ed. Note: This article was submitted by Albert J. Willett of 451 Hallmark Road, Fayetteville, NC 28303. Mr Willett is a single-surname researcher. Mr. Willett is always seeking additional information on this family and all individuals who share the Willett/Willits surname).

## Family Records as found in a Family Bible

by Richard Ward #10

### *Description of the Bible*

The Holy Bible Containing the OLD AND NEW TESTAMENTS Translated out of and with The Former Translations Diligently Compared And Revised NEW YORK: AMERICAN BIBLE SOCIETY Instituted in the year MDCCCXVI 1865

### Marriages

Stewart R. Chellis Married Nancy Fisk 3 Oct. 1837 in CrownPoint by John More, Esq.

Calvin S. Davis married to Annah U. Chellis 19 July 1862 in Stockholm by L.H. Wire, Esq.

Howard R. Chellis married to Carry Right 18 July 1869 in Conosher, Conoshar Co., Wis. by John Gridley, Pastor of the Methodist Church

### Births

20 Feb 1812 Stewart R. Chellis born in Crownpoint  
26 May 1823 Nancy Fisk born in Moriah  
24 Jan 1840 Thankful Chellis born in Crownpoint

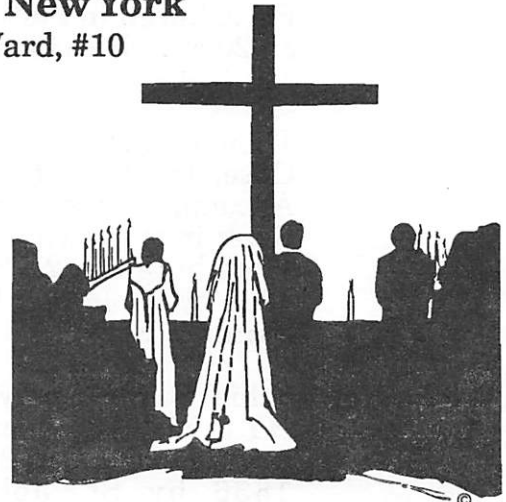
26 Mar 1842 Annah M. Chellis born in Stockhom  
11 Feb 1844 Howard R. Chellis born in Stockhom  
1 Feb 1854 Stewart S. Chellis born in Lawrence  
25 Feb 1859 Idell A. Chellis born in Lawrence  
28 Nov 1831 Calvin S. Davis born in Stockhom  
13 Apr 1882 Myrtle M. Davis  
18 Apr 1889 Leon Dutton Chellis

### Deaths

Thankful Chellis died 8 Feb 1840  
Howard R. Chellis died 22 Jan 1880 in Grand Haven, Mich aged 36 lacking twenty days  
Annah Davis died 20 April 1882 aged 40 yrs one mo  
Myrtle Davis died 12 July 1882  
Leon Dutton Chellis died 20 Oct 1889  
Nancy Chellis died 22 Oct 1889 age 66 yrs and 4 mo  
Stewart R. Chellis died 7 Dec 1900 aged 88 yrs 10 mo 18 days

## Marriage Records of the *Plattsburgh Republican* for 1836 for Northern New York

submitted by Richard Ward, #10



**16 January** Dolphus Howe, formerly of Plattsburgh to Margaret Hall of Sacket's Harbor in Sacket's Harbor 5 Dec 1835 by Rev Mr Treadway.

**23 January** Freeland T. Barney of Troy (of the firm of Comstock, Barney & Martin) to Mary Moore of Plattsburgh, daughter of William A. Moore, Esq. of Fort Ann in Plattsburgh on 19 January 1836 by Rev. P.C. Oakley.

Martin B. Minor, Esq. of Jericho, Vt. to Laura L. McNeil, daughter of Charles McNeil, Esq. in Charlotte, Vt. on 12 January, 1836 by Rev. W. Eaton.

Frederick Fletcher of Jericho, Vt., merchant, to Bulah Chittenden, daughter of Hon. Truman Chittenden in Williston, Vt. on 14 January 1836.

**30 January** J.T.B. Ketchum, of New York, merchant, to Lucy Ann Swetland, daughter of William Swetland, Esq. in Plattsburgh on 25 January 1836 at the Trinity Church.

**6 February** Hiram Farnsworth to Mary Moore in Plattsburgh 21 January 1836 by Rev. H. Garlick of Peru.

George N. Cobb of Montpelier, Vt. to Mary E. Oly in Burlington, Vt. by Rev. Mr. Converse (no date).

**13 February** Stephen D. Blaisdel to Relief Hoffman in Plattsburgh on 7 February 1836 by St. John B. L. Skinner, Esq.

**20 February** Henry Graves, Esq. of Chazy to Hannah Skinner of Jay in Jay on 17 February 1836 by Rev. C.C. Stevens.

**5 March** Edward Smith of the firm Smith and Harrington, booksellers and publishers to Jalia Ann Thomas at St Basil's (Episcopal) Church, Burlington, Vt. on 29 February 1836 by Rt. Rev. Bishop Hopkins.

Carlos Wainwright of Burlington, Vt. to Lucy R. Kinney in Shelburne, Vt. (no date given). Pliny Sherman, M.D. of Peru, NY to Laura Hall in Shelburne, Vt. (no date given).

**12 March** Nelson Robertson of Beekmantown, NY to Mary Lamb of Georgia, Vt. in Georgia, Vt. by Rev. Mr. Winslow on 8 March 1836.

**19 March** Ansel Whitman of Jay NY to Deborah M. Lawrence of Peru, NY in Peru by Rev. Mr. Caughin (no date given).

George Barrows to Harriet Marshall in Hinesburg, Vt. on 10 March 1836 by the Rev. M. Royce.



- 26 March** A.L. Martin of Burlington, Vt. to Mary Jenner of Plattsburgh in Plattsburgh on 20 March 1836 by Rev. Mr. Halsey.
- Thomas Kirk to Juliette Case, daughter of Alexander Case at Salmon River in the town of Plattsburgh on 21 March 1836 by St. John B.L. Skinner, Esq.
- 2 April** Jehial B. Hathaway of Peru, NY to Huldah Baker of Peru in Plattsburgh on 31 March 1836 by St. John B.L. Skinner, Esq.
- Sullivan Tuthill to Angeline Vandervoort in Beekmantown on 13 March 1836 by Rev. J. Sterrick.
- 9 April** George W. Lynde, Esq. formerly of Plattsburgh to Susan P. Hutchinson, daughter of the late Major Samuel Hutchinson of New Hampshire in Cleveland on 22 March 1836.
- 16 April** Horatio G. Robbins, Esq. to Cynthia H. Fox in Champlain on 22 March 1836 by James W. Wood, Esq.
- 14 May** John R. Jones to Charlotte Thompson of Salmon River on 1 May 1836 by P. J. Roberts, Esq.
- Thomas Smith of Plattsburgh to Rebecca Ann Nichols of Plattsburgh at Salmon River on 1 May 1836 by P.J. Roberts, Esq.
- Daniel Wesley Ingersoll of Burlington, Vt. to Harriet Smith, daughter of Truman Smith, Esq. of Brooklyn, NY and merchant in New York City in Brooklyn, NY (no date given).
- 21 May** Dr. E. Beecher of Shelburne, Vt. to Miss R.S. Dorwin of Hinesburgh, Vt. in Hinesburgh by Rev. Brainard Kent (no date given). James Warford to Clara R. Fuller in Peru, NY by Rev. Abram Haff (no date given).
- Daniel Nichols of Peru, NY to Ruamy Meader of Peru in Keeseville by A.H. Allen, Esq. (no date given).
- Amherst D. Fouquet to Eliza Mooers, eldest daughter of Dr. Benjamin J. Mooers in Plattsburgh on 15 May 1836 by Rev. A.D. Brinkerhoff of Keeseville.
- John O. Critchet of Plattsburgh to Elvira De Susan Bullis of Plattsburgh at Salmon River on 15 May 1836 by P.J. Roberts, Esq.
- Bronson Harmon, Esq. of Detroit to Mary Eliza Fay, only daughter of Major H.A. Fay, of the U.S. Army, at Albany, NY (no date given).
- 28 May** Malancton Smith, of the U.S. Navy, to Mary J. Jones, daughter of Thomas Jones, Esq. at West Neck, Long Island, NY (no date given).
- 11 June** Bernard Welch to Harriet Bates at Plattsburgh on 1 June 1836 by Rev. H. Garlick.
- 25 June** George Severance, merchant, to Mary E. Douglas in Chazy, NY on 17 June 1836 by Rev. C.C. Stevens.
- Daniel Dustin of Redford to Laura Burr of Point au Roche in Beekmantown at Point au Roche by Rev. C.C. Stevens (no date given).



- 2 July** Alfred Bullis to Anna Jones in Plattsburgh on 22 June 1836 by Rev. Mr. Garlick.
- Hiram Bullis to Mary Ann Benson in Plattsburgh on 23 June 1836 by Rev. Mr. Garlick.
- 9 July** E. Bourgeois of St. Johns, Lower Canada to Mary J. Vandal of Chambly, Lower Canada at Chambly on 4 July 1836 by Rev. Mr. Mignault.
- 22 July** Rev. Micajah Tounsend of Noyan, Lower Canada to Sarah Kellogg Nash, formerly of Plattsburgh, in St. Albans, Vt. at the Episcopal Church on 6 July 1836 by Rev. George Allen.
- Calvin E. Hildreth of Richmond, Vt. to Fanny M. Watkins at Malone, NY on 6 July 1836.
- 6 August** Baruch Beckwith, Jr. of Beekmantown to Mrs. Clarissa Beckwith of Cumberland Head at Cumberland Head in the town of Plattsburgh on 4 August 1836 by Rev. J. Caughey.
- Chauncey Winters to Maria Button at Peru, NY on 4 August 1836 by Rev. Mr. Garlick.
- 13 August** George F. Buck of Plattsburgh to Elizabeth B. Kennor of Plattsburgh at Burlington, Vt. on 4 August 1836 by Rev. R.M. Little.
- 20 August** Samuel F. Vilas of the firm of Vilas & Edsell of Plattsburgh to Harriet Hunt, daughter of James Hunt, Esq. at Pinckney, NY on 6 August 1836 by Rev. Mr. Sawyer.
- Shubael Collins to Olive Levake at Jay, NY (no date given).
- 24 September** Rev. Sewell S. Cutting of West Baxlestone, Mass. to Evelina Charlotte Stow, daughter of Gardner Stow, Esq. in Keeseville, NY on 14 September 1836 by Rev. A.D. Brinkerhoff.
- Abram Brinsmaid of Burlington, Vt. to Mrs. Sarah Smedley in Hinesburgh, Vt. on 13 September 1836.
- G.D. Weller of Hinesburgh, Vt., merchant, to Mary C. Holt, daughter of Ezra Holt, Esq. in Charlotte, Vt. (no date given)
- Rev. Cortlandt Van Rensselaer of Albany, NY to Catherine Ledyard Cogswell, daughter of Dr. M.F. Cogswell in Hartford, Conn. (no date given).
- Timothy H. Smead of the Ohio City Argus to Mary E. Herrick in Utica, NY (no date given).
- Mason Brayman, Esq., formerly editor of the Buffalo Bulletin to Mary Williams in Buffalo (no date given).
- John A. Ferris, a Revolutionary soldier to Mrs. Bicknell in Plattsburgh on 21 September 1836.
- 1 October** Duncan Dewar of St. Andrews, Lower Canada to Margaret Treadwell, daughter of Nathaniel H. Treadwell, Esq. in Plattsburgh on 27 September 1836 by Rev. Mr. Newton.
- Richard Cottrill to Mary Ann McCready, eldest daughter of Jeremiah McCready at Plattsburgh on 8 September 1836 by Rev. Mr. Newton.
- Horace LaPierre to Amelia Perry in Troy, NY (no date given).

**15 October** John T. Curtis, merchant, of Geddes, Onondaga Co., NY to Amanda Bruce, daughter of Samuel Bruce of Peru at Peru, NY on 10 October 1836 by Rev. Mr. Witherspoon

Benjamin R. Walker to Vileva Warren, daughter of William Warren at Burlington, Vt. on 9 October 1836 by Rev. Mr. Little.

**5 November** Rev. Hiram Dunn to Matilda Fitch, daughter of Isaac Fitch at Mooers on 20 October 1836 by Rev. Mr. Graves.

**3 December** Jonathan Hart of Burlington, Vt. to Almira M. Jones at Berlin, Vt. (no date given).

Mr. Comfort Wetherbee to Miss Unity Fisher at Walpole, NH (no date given).

*There's Comfort in Unity  
In every community  
When fished for by young or by old;  
May this Fisher's be doubled  
And in Winter not troubled  
Should the Weather-be ever so cold!*

**10 December** Richard Jackson to Jane Griffin at Peru, NY on 1 December 1836.

Philip Battell, Esq., of Cleveland, Ohio to Emma H. Seymour, only daughter of Hon. Horatio Seymour of Middlebury, Vt. at Middlebury (no date given).



**From the Plattsburgh Daily Press, March 16, 1909**

submitted by Richard Ward #10

## **HAS 256 DESCENDANTS**

**Moira Patriarch Establishes a Record  
Malone Evening Telegram Publishes Account  
of Latest Opponent of Race Suicide**

The *Malone Evening Telegram* contains an account of a near-neighbor's opposition to race suicide, the gentleman mentioned having no less than 256 lineal descendants. The *Telegram* article follows:

"Probably very few people outside of the town of Moira know of Moses Russell and his family. He was born in St. Rocque, Lower Canada, and came to Franklin county in 1837 and with his father built a brick house on the site of the Eldred hotel at North Bangor, the first building in that village. He later lived in Potsdam, Parishville and Colton, but 45 years ago he settled where he now lives on what is known as the Carding Machine road about one mile north

of Moira village. He was married sixty-nine years ago to Rose Larocque, to whom were born five children, three of whom are living.

"After the death of his wife he married Mary Barlow, to whom ten children were born and living within a mile of the old home. There are today living descendants of this man 13 children, 99 grandchildren, 139 great grandchildren and 5 great great grandchildren.

"We shall at once send Ex-President Roosevelt a marked copy of the *Evening Telegram* and we are sure that, even if he is in the midst of a most exciting African hunt, that he will stop and take notice that Franklin county is not in as much immediate danger race suicide as some other localities."

[Editors note: Evidently this was a tongue-in-cheek reply to a political quip that had made national news.]

# **Assumption of Mary Parish**

**Redford, New York**

**Baptisms 1853 — 1910 Baptemes  
Marriages 1853 — 1923 Mariages  
Burials 1853 — 1923 Sepultures  
&  
CEMETERY RECORDS**

**Extracted and compiled  
by  
the late Reverend Francis Maurus Kearns  
Pastor — 1930-1990  
&  
Dianne Wood #303  
a parishioner**

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

**Price \$20 (U.S.)  
\$3 (U.S.) shipping and handling**



*Submitted  
by  
Frank R. Binette*

## *I CAN'T REMEMBER .....*

*I got used to my arthritis  
To my dentures I'm resigned  
I can manage my bifocals  
But, God, I miss my mind!*

*For sometimes I can't remember  
When I stand at the foot of the stairs  
If I must go up for something  
Or have I just come down from there.*

*And before the fridge so often  
My poor mind is filled with doubt  
Have I just put food away  
Or have I come to take some out?*

*And there's the time when it is dark  
With the nightcap on my head  
I don't know if I'm retiring  
Or just getting out of bed.*

*So if it's my turn to write you  
There's no need for getting sore  
I may think that I have written  
And don't want to be a bore.*

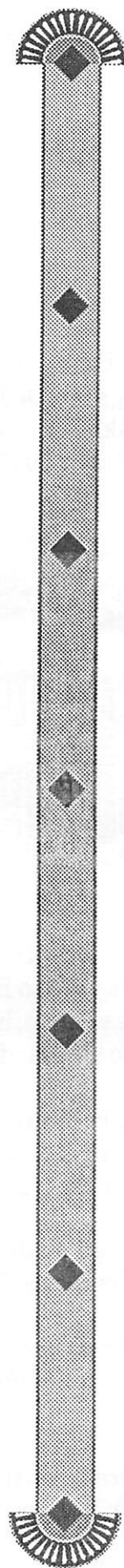
*So remember that I love you  
And wish that you were near  
But now it's nearly mail time  
So I must say goodbye, Dear.*

*There I stand beside the mailbox  
With a face so very red  
Instead of mailing you my letter  
I opened it instead!*

*Author unknown*

[Editor's Note: If more of our readers submit poems of this quality and humor, we can make this a regular center-fold feature.]





## The Genealogy of a House

by James C. Blaise

[Ed. note: The following is from an article that Mr. Blaise presented to the Fall 1991 Conference of our Society.]

We first see this property (with no buildings) on Dec 28, 1829 owned by Joshua & Jane Aiken, his wife, and Oliver & Mary S F Keese, his wife. (Vol T-601)



This lot was transfered by Joiah & Phebe Fisk, his wife to Betsy Aiken on Sept 29, 1836 (includes house, barns and out house) by Betsy Aiken to Richard Keese (Vol Z-46).

Transfered on Nov 17 1838 (Village of Keeseville, Town of Peru) by Richard & Lydia H. Keese to Anna Green (Vol 2-513).

Transfered on Jan 27 1845 by Anna Green to Selah Fisher (Vol 27-479).

Transfered on Sept 28 1855 by Selah & Olive P Fisher, his wife to Annette Chabrie (Vol 27-480).

Transfered on Aug 1858 by Annette Chabrie to Abner Weston (Vol 33-420).

Transfered on Apr 7 1873 by Edward H Garfield as sole surviving executer of Abner Weston to Valentine R & Lucinda E Goodrich, his wife (Vol 68-700).

Transfered on July 17 1875 by Valentine R Goodrich to William M Goodrich (Vol 68-553).

Transfered on June 19 1878 by William M Goodrich to Lucinda EB Goodrich (Vol 72-531).

Transfered on April 14, 1882 by Lucinda E Goodrich to Lydia F Fowler (Vol 76-398).

Transfered on Aug 10 1891 by Lydia F Fowler to Anna M Wood & Clara W Fowler (Vol 88-258).

Transfered on Oct 14 1905 by Anna M Wood & Susan F Morgan to Mary Nicolls, wife of Murney E Nicolls (Vol 107-695).

Transfered on Dec 15 1955 by Murney E Nicolls to Ruth Nicolls Marshall & Harlowe Nicolls (Vol 359-97).

Transfered on Aug 6 1956 by Harlowe D Nicolls to Ruth Nicolls Marshall (Vol 368-73).

Transfered by the Last Will & Testament of Ruth Nicolls Marshall to Charles EF Marshall & Jean R M Marshall, Bombard.

Transfered on Nov 28 1985 by Charles E F Marshall & Jean R M Marshall, Bombard as executers of the Last Will & Testament of Ruth N Marshall to James C & Sara A Blaise, his wife (Vol 651-300). □

## **“FROM RUSSIA WITH LOVE”**

by Dmitry A. Panov & Wladislav E. Soshnikov

[Ed. note: The following is a letter and enclosure explaining how The Archives of Russia can help you with any inquiries. I am printing them here just as we received them for their possible help to any of our members. The country's name, Russia, should probably be substituted for USSR if you write to them. If you telephone, the country code for Russia is 7 and the city code for Moscow is 095; for AT&T customers, AROS's number would be 001-7-095-292-95-79; Moscow is 8 hours later than Eastern Standard Time.]

**The Genealogical Agency of  
AROS co. Ltd. (The Archives of Russia)  
15, Pushkinskaya ul., 103821, Moscow, USSR  
Tel: 292-95-79 Fax: 200-42-05**

Dear colleagues:

AROS Ltd. offers you to set up an international cooperation in the field of genealogical research and historical information.

AROS Ltd. was founded by the State Committee of Archival affairs at the Council of Ministers of Russian Federation. The sphere of our practical interest cover genealogical research, reference service on genealogical records, developing and co-ordination research work on Russian history.

The AROS' Genealogical Agency realized genealogical research in the archives of Russia and other union republics, provides assistance to home and foreign organizations and persons in responding to their genealogical inquiries.

The AROS' Genealogical Agency offers its services at a highest professional level. The methods used assure tracing one's ancestors up to XVII — XVIII c. (even up to XVI c. for noble families). The success of this work depends, of course, on the existence of certain documents in our archives. The required information is offered in the form of historical review, genealogical trees, and copies of documents.

AROS Ltd. also works on the history of families, parishes, estates, villages, towns, and regions.

The excellent quality of our work is guaranteed by the participation of experienced specialists in the field of archives research, genealogy, and Russian history.

Today the number of inquiries from abroad has increased greatly. The Agency is ready to become a co-ordinating research center of genealogy in Russia with the aim to respond to concrete genealogical inquiries, creating a Unified Genealogical Data Base and scholar programs, supporting popular genealogy practice, publishing the guidelines for independent research, and other literature.

AROS Ltd. is interested in establishing contacts with similar centers and societies abroad, developing mutually advantageous co-operation.

Genealogical information as the means of cultural rebirth is becoming more and more important nowadays, touching millions of human live — especially at the times of radical changes in our country.

If you are interested in any kind of co-operations, please inform us of your suggestions. We hope this would contribute to further formation of mutual understanding between our people.

Sincerely,

Dmitry A. Panov, Wladislav E. Soshnikov  
Genealogical Agency of AROS Ltd.

*Inclosure continued overleaf*

[Ed. Attached to the letter was this enclosure.]

### GENEALOGICAL AGENCY OF "AROS" LTD.

As for the genealogy, the people in their majority demonstrate the lack of information on it. They can tell something about the recent relations (grandmother, grandfather), but they don't know anything about their distant ancestors.

Revolution, Civil war, emigration, deportation of peasant families and even whole nations — all this have led to the lost of respect to the family roots, ties, traditions and cultural heritage. There is a widely spread opinion, that the genealogy concerns only the nobility and famous families, having the rich pedigrees enclosing many generations. This opinion derives from the fact, that the ordinary people whose ancestors did not belong to any privileged estate, don't know, as a rule, that they can find out their own genealogical tree.

The Genealogy agency — the AROS Ltd. — will help you to trace your ancestors and offer you different services, as follows:

1. Advising and assistance on the questions dealing with the family history and genealogy.
2. Working out the written guidelines for independent genealogical research in libraries and archives.
3. Carrying out the reference service on genealogical records (for different institutions and private persons).
4. Answering on genealogical requests, biographies, etc.
5. Creating genealogical charts, trees (not only for the noble families).
6. Searching, selecting and processing of published and unpublished records.
7. Other kinds services, connected with the archival genealogy research. □

### — ANNOUNCEMENTS —

**The Campeau Reunion** — Reclaiming Belle Isle on Detroit River, Detroit, Michigan.

For a Day in the Fall of 1992 to meet and relive history and to exchange information. Search is on for all Campeau/Campau descendents. If you have any Campeau/Campau in your ancestral chart, please send your name and address and we will send you information on our reunion Please include charts for display on the Islands.

**Chairperson:** Mrs. Dorothy Campeau Hudzinski

181 Charles St.,  
River Rouge MI 48218

**Lambert Family** — Recently a new family association was formed and is now in full progress.

It concerns all people of North America who have a connection to the family name of Lambert and who are descendants of either Eustache Lambert (1615-1673), Pierre Lambert (1646-1712) or Aubin Lambert *dit* Champagne (1632-1713).

**For information write to:** L'Association Des Lambert D'Amerique, Inc.

C.P. 6700 Sillery, Québec, Canada G1T 2W2

**For Sale:** 11 Vol *Beauce-Dorchester-Frontenac* and 16 Vol *Montmagny-L'iset-Bellechasse*.

These volumes are both out of print.

**Write:** Frank R. Binette #170R

6 Liscomb Circle, Gilford, NH 03246



## LEBEAU *dit* BEAUFILS/CAZA

by Dale A. Caza Sr. #556  
Massena, N.Y.

**The year is 1699** and a son by the name Pierre is born to Etienne Lebeau and Madeleine Lachausse at Saint-Eustache, Bishopric of Paris, France. Growing up in Paris, <sup>(1)</sup>Pierre must have become infected by the wandering and adventurous spirit of his time.

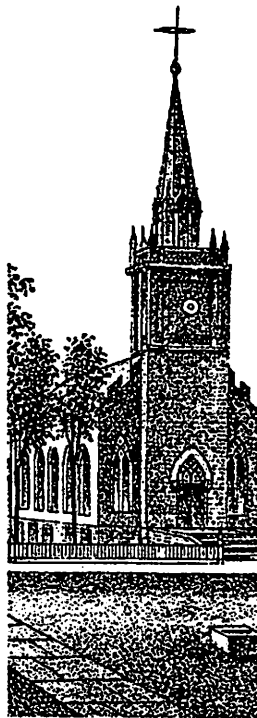
Traveling by ship, he sailed to Montréal, Québec where he was a soldier in the company of Captain Joseph Dufaut Duvivier. *Lajeunesse*, the youngest one, was added to Pierre's last name by his regiment but did not extend past the first generation of this line of Lebeau.

As a young man in New France (Canada), he met and fell in love with Marguerite DeLaunay. Marguerite's father, Charles DeLaunay, married Marie-Anne Legras in Montréal. Charles' father, 1st generation of DeLaunay to arrive in Canada, was born in 1616 at de Fresnay-Le-Boesme, au Maine and settled in Québec City.

Granted permission to leave the military, Pierre Lebeau *dit* Lajeunesse married, 23 May 1724 in Montréal, to Marguerite DeLaunay. Pierre became a merchant, and I have found at least eight children born to him and Marguerite. It is also known that Marguerite, a widow, married a second time on 18 Feb 1760 in Montréal to Pierre Messin. Ancestor names for Marguerite DeLaunay are: Legras, Pinguet, Dubois, Bouche, Maillet, Labbe, Hardy, Ruellan and Moget.

Following next we find their eldest son, <sup>(2)</sup>Pierre-Etienne Lebeau-Beaufils, who was a farmer. Pierre-Etienne may be the hardest of this Lebeau line to follow for he married three times with many children from the last two marriages.

First he married Anne Gilbert by contract Dufresne 4 August, 1748 (no children found). His second marriage was to Genevieve Brisset-Beaupré, daughter of Melchior and Marie-Genevieve Casaubon, at L'Ile-Dupas, P.Q. on 10 February, 1750 (seven children found). His final marriage was to Françoise Becard/Benard, daughter of Pierre and Elisabeth-Louise Guesne, at L'Ile-Dupas, P.Q. on 3 August, 1761 (nine children found).




---

**"Pierre-Etienne may be the hardest of this Lebeau line to follow for he married three times with many children from the last two marriages."**

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Most of the facts presented up to this point were found in Cyprien Tanguay's *Dictionnaire Genealogique des Familles Canadiennes*. These volumes are an excellent guide to anyone researching their family roots.

To simplify this genealogy, I will tell of only the second marriage, for that is where lies the Caza story. Only the children of that union married with an added *dit* Caza.

Being one of sixteen children, and having a common father who married three different women, something was needed to tell which set of parents they came from. The assumption is that these children, who were later calling themselves Caza, took the first four letters of their maternal grandmother's last name (Casaubon). The letter S and Z were interchangeable so that when the children married they went by Lebeau-Casa or Lebeau-Caza.

---

I must state here that this is pure speculation and next to impossible to prove but generally accepted among those who have researched the Caza name. In genealogy it is said, "assumption is fact until it is proven to be wrong!"

---

Ancestor names for Genevieve Brisset-Beaupre are: Casaubon, Brisset-Courchene, Dandonneau, Feteis, Jobin, Faube, Roy, LePelle, Maisonneuve, Isabel, and Dodier.

Born, one of the seven children of Pierre-Etienne Lebeau-Beaufils and Genevieve Brisset-Beaupre, is <sup>(3)</sup>Jean-Baptiste Amable on 22 October, 1754 in L'Ile-Dupas, P.Q. He grew up as a farmer like his father. Going by the name Amable Lebeau-Caza, he married Marie-Marthe Gerbeau-Bellegarde, daughter of Charles & Angélique Dumas, at Louiseville, P.Q. on 1 October, 1777. Later, they relocated in St-Anicet, P.Q. carving out the wilderness in 1790.

They had many children of whom there were five sons that lived to carry on the family name. The sons were <sup>(4a)</sup>Joseph, <sup>(4b)</sup>Jean-Baptiste, <sup>(4c)</sup>Basile, <sup>(4d)</sup>Theodore and <sup>(4e)</sup>Antoine.

Their mother, Marie-Marthe Gerbeau-Bellegarde, listed as a widow, married a second time to Germain Lacroix at St-Regis, P.Q. on 27 August, 1810.

Ancestor names for Marie-Marthe Gerbeau-Bellegarde are: Dumay, Banhiac, Lemaistre, Philippe, Rigaud, Pelletier, Durand, Papin, Morisseau, Roussy, Brellancour, Maugis, Chefville and Lagneau.

All the blood ancestors making up the first three generations of Lebeau-Beaufils/Caza in Canada to this point can be traced back into France.

The descending family of <sup>(4a)</sup>Joseph Lebeau-Caza may have died out, for nothing has been found on them pass St. Anicet.

This is not the case for <sup>(4b)</sup>Jean-Baptiste Lebeau-Caza, for his is the largest of the surviving Caza family. They are spread out from St. Anicet to Montréal, Maine to California, and every place in between.

A unique change to the family name is found in the family of <sup>(4c)</sup>Basile Lebeau-Caza. Two males of his family came to the United States in the 1860s, anglicizing Caza as Casaw and Cassaw as so often happened at that time.

Next we have <sup>(4d)</sup>Theodore Lebeau-Caza. His descending family is the second largest of the Caza families. They can be found throughout Ontario, Québec, New York, and many other places throughout the world.

We now come to <sup>(4e)</sup>Antoine Lebeau-Caza from whom I am a descending member. This family can be found mostly in the Province of Québec, Alberta, and the town of Massena, New York.

---

Many descendants of the first Caza family are still living in St. Anicet which is located along the St. Lawrence River in western Québec where it shares a border with Ontario and New York State. Traveling from here could easily be done by foot, horse, ship, or rail to many points of Canada and the U.S.A.

Rural and isolated, it was not greatly touched by politics of the day. Even today one can see much of Canada's rich national history in this small community that has incorporated Cazaville and the village of LaGuerre.

As previously stated, the Lebeau-Beaufils/Caza by occupation were soldiers, merchants, and farmers. Predominantly Catholics, we can count a bishop along with many priests and nuns. Adding to this we can find ship's captains, mayors, doctors, lawyers, international officials, and a large mix of trades such as carpenters, masons, electricians, *etc.*

Life does not always deal out a perfect hand as when tragedy struck within one branch of the Caza family with malignant hyperthermia, a killing, hidden disease. This is a genetic defect that was created by the union of Dupuis, Comartin, and Caza families. Anesthesia, one of medicine's greatest life-saving tools, was found to be a killer.

To get deeper into the Caza family one would only have to read *LEBEAU dit BEAUFILS (CAZA)* by William H. Marquis Jr. & Dale Alan Caza, Sr. It is a marriage index of the Caza family

Bill and I put a lot of time into researching this book, along with the help of many of our Caza friends and relatives. I must not forget Réal Caza of the ACGS, Manchester, N.H., for without his help I could never have started.

No one person can do genealogy alone. It takes an idea and as many friends as you can muster up to your cause.

Thank you to all those wonderful people who wouldn't let me quit. □



## — Deceased —

The following members  
of our society have died  
since our journal  
last went to press.  
We will miss each of them.

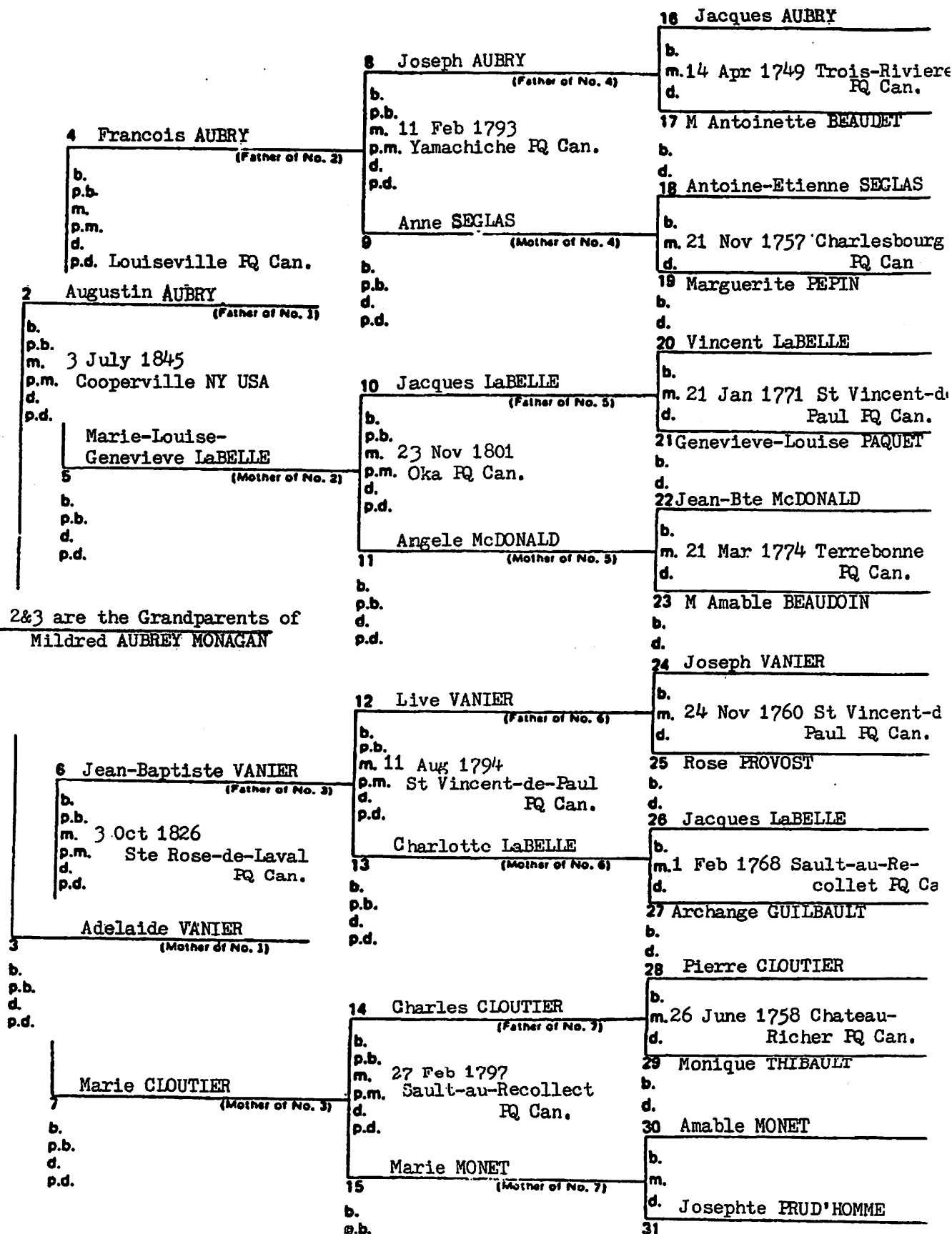
**Kermit R. Arno #133F**

**Koert D. Burnham #6C**

**Mary G. Oliver #288R**

**Desmone Sequin #484F**

## GENEALOGICAL INFORMATION SHEET





## AUBRY/VANIER

by Mildred Aubry Monagan #496  
32 Gorham Lane, Middlebury, VT 05753

◀ **Facing page is a four generations chart for the AUBRY/VANIER lines.**

*Following is a continuation of the fourth column of the chart.*

16. Jacques AUBRY: par Jean AUBRY from Chalons (Provence of Bourgogne France and Antoinette GUENY: dau of Nicolas GUENY and Jeanne PILOIS from the Provence of Champagne France.
17. M Antoinette BEAUDET: par Michel BEAUDET and Therese PERUSSE m 16 Apr 1719 at Ste Croix de Lotbiniere PQ Can. Michel: par Jean BEAUDET and Marie GRANDIN m 28 Sept 1670 Quebec City. Jean: par Sebastien BEAUDET from Blansay Provence of Poitou France and Marie BAUDONNIEK.
18. Antoine-Etienne SEGLAS: par Antoine SEGLAS from N.D. de Louviers Provence of Normandie France.
19. Marguerite PEPIN: par Louis-Michel PEPIN and Marguerite RENAULT m 4 Aug 1732 Charlesbourg PQ Can. Louis-Michel: par Louis PEPIN and Elizabeth BOUTIN m 17 Nov 1710 Lorette PQ Can. Louis: par Robert PEPIN and Marie CRETE m 4 Nov 1676 Quebec City. Robert: par Jean PEPIN from Grisy Provence of Normandie France and Jeanne DUMONT.
20. Vincent LaBELLE: par Pierre LaBELLE and Genevieve DRAPEAU.
21. Genevieve-Louise PAQUET: par Pierre PAQUET and Agnes CHALIFOUR m 15 July 1748 Québec City. Pierre: par Jacques PAQUET and M Francoise STEVENS (she was English) m 1 Aug 1697 Québec City. Jacques: par Maurice PAQUET and Francoise FORGET m 29 July 1659 in Poitiers Provence of Poitou France.
24. Joseph VANIER: par Joesph VANIER & Marie DAGENAIS m 24 Oct 1740 Sault-au- Recollet PQ Can. Joseph: par Jean-Baptiste VANIER & M Charlotte CHAMARD m 13 June 1712 Charlesbourg PQ Can. Jean- Baptiste: par Guillaume VANIER & Madeleine BAILLY m 5 July 1692 Quebec City. Guillaume: par Pierre VANIER from Honfleur Provence of Normandie France & Jeanne DUMONT.
25. Rose PROVOST: par Jean-Baptiste PROVOST and Angelique BISSON m 9 May 1734 Quebec City. Jean-Baptiste: par Jean-Baptiste: par Martin PROVOST and Marie-Olivier-Silvestre MANITOUABEWICH (see below) m 3 Nov 1644 Quebec City.
26. Jacques LaBELLE: par Jacques LaBELLE and Elizabeth VANIER/LeVANIER m 3 Feb 1739 St Francois Ile-de-Jesus Montreal PQ Can. Jacques: par Guillaume LaBELLE and Anne CHARBONNEAU m 23 Nov 1671 Montreal PQ Can. Guillaume: par Jean LaBELLE from St Louis-de-Tontuit (today known as St Benoit-de-Heberte Provence of Normandie France) & Marie LOVE.
27. Archange GUILBAULT: par Charles GUILBAULT and Marie CROQUELOIS m 4 Mar 1737 Montreal PQ Can. Charles: par Joseph GUILBAULT and M Ann PAGEAU m 3 May 1694 Charlesbourg PQ Can. Joseph: par Pierre GUILBAULT and Louise SENECALE m 6 Oct 1667 Quebec City. Pierre: par Francois GUILBAULT from St Barthelem Provence of Aunis France and Marie PIGNON.
28. Pierre CLOUTIER: par Francois CLOUTIER and Elizabeth MORISSETTE m 9 Oct 1714 Chateau-Richer PQ Can. Francois: par Jean CLOUTIER and Louise BELANGER m 14 Nov 1679 Chateau-Richer PQ Can. Jean: par Jean CLOUTIER and Marie MARTIN m 21 Jan 1648 Quebec City. Jean: par Zacharie CLOUTIER and Xainte DUPONT m 18 July 1616 at St Jean Mortagne Provence of Perch France.
29. Monique THIBAUT: par Francois THIBAUT and Madeleine POULIN m 1724 St Joachim PQ Can. Francois: par Francois THIBAUT and M Anne DUPRE m 7 Apr 1687 Quebec City. Francois: par Guillaume THIBAUT and M Madeleine FRANCOIE m 11 Jan 1655 Quebec City. Guillaume: par Nicolas THIBAUT from Rouen Provence of Normandie France and Elizabeth ANTHIOME. □



*See overleaf story about Marie Manitouabewich.*

## MARIE OLIVIER SYLVESTRE MANITOUABEWICH

by Suzanna Guimont Binette #1767

[Ed. Note: The following article was in issue 23, Winter 1985, Journal of the American-Canadian Genealogical Society of Manchester NH. The article was submitted by Mildred Aubrey Monagan as an added interest to the story on page 55.]

In the early history of Canada, it was not until Olivier LeTardif became the personal representative and interpreter for Samuel De Champlain that we first hear the name Manitouabewich.

This young Indian, of the Huron Nation, had been hired as LeTardif's own scout and traveling companion. Manitouabewich had been converted to Christianity by the French missionaries, and as part of the baptismal ritual, had been given the Christian name of Roch, in honor of St. Roch, the patron saint. Olivier LeTardif and Roch Manitouabewich travelled together for many years.

It was the responsibility of LeTardif to establish a network of fur-trading posts for the "Company" that Champlain had based at Quebec (l'Habitation at Basseville). Actually, the fur-trading posts were the "middle link" between the trappers and the "Company."

There were three types of trappers:

- a) the trappers that were "licensed" by the authorities of the Company
- b) the itinerant unlicensed trappers known as the *coureurs des bois*
- c) the Indians who trapped and traded with the Company

All of the three who trapped bartered their furs at the fur-trading post of their choice, usually the post nearest their hunting area.

The system worked well and was rather efficient. The trading posts gave the trappers a "depot" at which they could dispose of their furs and at the same time barter for traps, knives, and items of clothing such as hats, shirts, etc. The Indians almost always bartered for blankets, mirrors, the white man's hats, and for colored beads to adorn their native costumes and headdresses.

As a team, LeTardif and Manitouabewich oftentimes penetrated deep into the vast expanse of the Canadian wilderness to make contact with some of the outlying Indian settlements of the back country, and along the way they met and did business with some of the nomadic Indians. They encouraged these nomadic Indians to use the facilities of the various trading posts that had been set up for the operation of the trade.

After eight years in the field, LeTardif was promoted by Champlain and became the head clerk (equivalent to Sec. Treas.) of the fur-trading company. It was then that LeTardif settled down to a more normal way of life, conducting the "inner-affairs" of the Company at the main office at Québec (Basseville.)

Roch Manitouabewich also settled down to a more domestic way of life, but in his own environment of the Huron settlement near Québec. The bond of friendship, trust, and loyalty between these two men was very strong, and, although each lived in his own milieu,

they never lost contact, one from the other. It was when Roch Manitouabewich and his wife had a daughter and had her baptized that LeTardif became Godfather for the baby girl, and in accordance with the customs of the times, LeTardif gave the girl his own given name of Olivier.

In addition, the missionary performing the baptism gave the girl the name of Marie, in honor of the Virgin Mary, and he also gave her the name of Sylvestre, meaning "one who comes from the forest" or "one who lives in the forest."

When Marie Olivier Sylvestre was ten years old, Olivier LeTardif, in his generous way, and because of his respect for his friend and servant, Roch Manitouabewich, adopted the young Indian girl as his own daughter (She never carried the family name LeTardif).

This enabled her to be educated and reared in the same manner as a well-to-do French girl. First he placed her as a live-in boarder and student with the Ursuline Nuns at Québec, and later he boarded her with a French family where she was privately tutored.

It was in the atmosphere of this respected family of Guillaume Hubou and his wife Marie Rollet (m.2, widow of Louis Hebert) that Marie Olivier Sylvestre met and married Martin Provost, a friend of the Hubou family and a very personal friend of Olivier LeTardif.

This marriage was to be the first marriage on record between an Indian girl and a French colonist. The marriage took place on the third of January 1644 at Québec. Recorded as witnesses to the ceremony was Olivier LeTardif and Guillaume Couillard, father-in-law of LeTardif. □



Translated from the Records as written in the old French:

### PARISH OF NOTRE DAME DE QUÉBEC

#### *Marriage 37 Martin Prevost & Marie-Olivier Manitouabewich*

*Year 1644. The 3rd day of the month of November, the bans having been published on the 3 following days — the first of which was the 23rd day of October, the second being the 28th day, and the third on the 30th day of the same month of October, and having uncovered no legitimate encumbrances. The Rev. R.P, Barthelemy Vimont, Superior of the Mission of the Company of Jesus (Jesuit) in this country of La Nouvelle France and holding the office of Pastor of this Church of the Conception of Virgin Mary of Québec, and having interrogated Martin Prevost, son of Pierre Prevost and of Charlotte Vien, his deceased wife, of the Parish of Montreuil, Sur-le-Bois-de-Vincennes, France, and Marie Olivier, daughter of Roch Manitouabewich (Indian) and having their mutual verbal consent presently given, did solemnly marry and gave them the Nuptial Benediction in this Church of the Conception at Québec in the presence of known witnesses, Olivier LeTardif and Guillaume Couillard of this parish. (no signature) □*

### References

Tanguay, *Dictionnaire Genealogique*, Vol. 6, p. 442 (Marie Olivier Sylvestre); Vol. 1, p. 499 (Marie Olivier Sylvestre Manitouabewich).

*Ibid.*, A travers les registres, p. 27 (Martin Prevost et Marie Olivier Manitouabewich).

Marcel Trudel, *La population du Canada en 1663*, p. 352 (Manitouabewich, Marie Olivier: 27s., 248)

Les Presses de L'Universite Laval, *Dictionnaire Biographique de Canada*, Vol. 1, (1000-17000), p. 566 (Prevost/Provost, Martin)

Paroisse de Notre Dame de Québec, *Extrait du Registre*: (Martin Prevost/Marie Olivier Manitouabewich)

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## THE AMERINDIAN PRINCESS

by Paul M. Dumais, M.Ed.

**It was in the Moon of Falling Leaves** (October) of 1648 that a tiny, bronze-tinted baby girl, was born in a bark-covered long house of the Hurons at Georgian Bay, near Lake Huron.

The French missionary, Chaumonot, baptized her with the name of Catherine Annannontok, and affectionately dubbed her *Belle Fleur de Bois* (Beautiful Flower of the Woods). Her father, Joseph Arendanki, was one of three principal chiefs of the Bear Clan. Both he and his wife, Jeanne Otrihoandet, were baptized by the black-robed Jesuits who came among their native peoples some years before.

"Kateri," strapped securely in her colorful beaded cradle-board on her mother's strong back, looked like a tiny, sepia-toned doll with raven-black hair, bright obsidian eyes, a pug nose, and a little mouth constantly moving.

Originally, there were approximately 25–35,000 Hurons living peacefully in an area, roughly 40 by 20 miles, called "Huronian." Since the coming of the white man in the early 1600s, many of the Hurons perished from starvation and the white man's diseases.

A far greater disaster struck in March 1649, when thousands of ferocious Iroquois from the Hudson River Valley attacked and



practically annihilated the entire Huron Nation, including the five North American martyrs. Only about 300 Hurons — mostly women, children, the infirm, and the elderly — escaped to nearby St. Joseph's Island. One of the survivors, carried to safety by her loving mother, was Catherine. Sadly, her chieftain father was tortured and/or killed outright by the Iroquois on March 17, 1649, while defending his people.

After three months of hiding and recuperating from wounds and sickness, the surviving band of Hurons made a desperate dash for freedom by paddling their birch-bark canoes through hostile territory.

Their perilous 1,500 mile escape route took them from Georgian Bay on Lake Huron, along the French River, across Lake Nipissing, down the Ottawa River, along the mighty St. Lawrence, pass the Lachine Rapids to Montréal Island, finally arriving at the Fortress City of Québec. They arrived on July 28, 1649, six weeks after their journey began.

Kateri, her mother, and the other survivors of the Great Massacre were settled on the nearby Ile d'Orleans. On July 21, 1654, Catherine's heroic mother was suddenly cut down by fever, leaving her five year old an orphan. The little Indian Princess was then

brought to the Ursuline Convent in Québec City where she was raised and educated by the Catholic nuns there. She was so beloved by them that they called her *La Petite Créature de Dieu* (Little Creature of God).

On Sept 23, 1662, the *Belle Fleur de Bois* contracted to marry Jean Durand dit La-Fortune, a soldier of the famous Carignan Regiment. He was previously engaged to a fickle Parisienne who broke her promise to him and to a subsequent suitor before finally marrying her third choice. The soldier and princess wed at Québec City on Sept 26, 1662 in the presence of many officials and friends. Jean signed his name "J. Durand," while 14-year-old Kateri signed her name "Catherine huron." During their nine years of happy marriage, they were blessed with three children; Marie, Ignace, and Louis. Both sons and the husband of Marie (Mathurine Cadot) became adventurous *voyageurs* (canoemen), who engaged in the lucrative fur-trade between Montréal and the Great Lakes and the *pays d'en haut* (high country, the west).

Early in 1672, Kateri received a terrible shock. Her husband Jean died suddenly at the premature age of 35 years. Whether by accident, disease or tomahawk, Jean Durand left the "Creature of God" a young widow with three small children. The oldest was five years old, ironically, the same age at which Kateri had become orphaned. During those dangerous and hard times, it was necessary to forego the usual mourning period, so Catherine chose, from several suitors, Jacques Couturier, a 26-year-old Norman French bachelor as her second husband. The nuptials were at Québec City on June 26, 1672. To this union there were six *enfants de le deuxième Lit* (children of the second bed), namely: Charles, Jacques (died in infancy), Genevieve, Denis dit Joseph, Jean-François, and Catherine (died one month old). Like their step-brothers before them, Charles, Joseph, and Jean-François became *voyageurs* and *Coueurs de Bois* (wood runners/rangers). Again, however, Kateri sadly lost her husband, Jacques, prematurely at the age of 31 years. He succumbed to an epidemic of measles and

scurvy during the year 1687-88, in which over 1,400 people perished, nearly one-eighth of the French population.

Ten years later Kateri married a third time, on August 26, 1697, to Jean de Lafond (1646-1716), widower of Catherine Senecal. He brought into this union three remaining dependent children from the eight begotten from his first wife. His mother was sister to the first governor of Three Rivers and the founder of Boucherville. It should be noted that Kateri signed herself, Catherine Durant on the marriage contract and Catherine Annennontak on the civil register. Shortly after this time, her heart was again broken by the loss of two of her sons in the flower of their youth. Ignace Durand died on Nov 30, 1697, at age 28 years, and Charles Couturier died on April 23, 1699, at age 26 years. There were no children born to her third and final marriage.

A decade passed before the final curtain came down on the life story of the Amerindian Princess. Catherine "Kateri" Annennontak — *Belle Fleur de Bois*, The Little Creature of God — was taken from life's scene by an epidemic of yellow fever, called by the French *Mal de Siam* (lit. Siam Sickness—perhaps like the 20th century Asian Flu). She had lived 60 summers in two cultures. Her sacred memory evokes the motto of Québec Province, exemplified on its auto license plates: *Je Me Souviens*, I Remember.

Let us remember with pride this bronze-tinted Native American as she really was, a beautiful, courageous, faithful, well-educated, intelligent (she spoke several languages), loving, resourceful, and humble individual.

We Remember! □

#### Sources utilized ...

1. J. & V. Durand, *Jean Durand et Sa Posterité*, Outrement, P.Q., 1954.
2. René Jetté, *Dictionnaire Généalogique des Familles du Québec*, Univ. Montréal, 1983.
3. L'Abbe C. Tanguay, *Dictionnaire Généalogique des Familles Canadiennes*, Montréal, 1887.
4. Research by Rev. Lucien Rivest, eminent genealogist & author, Joliette, Québec, 1967-68.
5. *Encyclopedia Canadiana*; Grolier of Canada, Ltd; Toronto, Montréal, 1967.

## CIVIL WAR DECLARATION

Submitted by Wm Marquis #1

[Editors note: The following document is a declaration to qualify for a pension by a Civil War widow (first page only). Reproduced at the National Archives, State of New York, County of Saratoga]

July 1837



On this 25th day of October A.D. 1879. personally appeared before me, Deputy Clerk of the Supreme Courts in and for said county and State Cordelia Burby, aged 63 years, who being duly sworn according to law, makes the following declaration in order to obtain the pension provided by the acts of Congress granting pensions to dependent mothers; that she is the wife of Willard Burby, and mother of Cassius M Burby who enlisted into the service of the U.S. at Saratoga Springs, N.Y. on the 10th day of August - 1862, as a Private Co "F" 115th Reg (N.Y.) Vols. and who died in said service at Hilton Head, N.C. July 25, 1863, of Typhoid fever: That said son, upon whom she was in part dependant for support, left neither widow nor child under sixteen years of age, he was never married: that she was married to her said husband, who still survivies, under the name of Cordelia Robinson, at Enosburgh, Franklin Co VT. by James Stone, Esquire, a Justice of the Peace and that her said son Cassius M, was born at Ballston Spa, N.Y. February 7th 1844. That her said husband Willard Burby is an invalid and feeble person and has been such for the past twenty five years by reason of inflaumatory rheumatism and cancer and when her said son was contributing to their support her husband was confined to his bed a large portion of the time; that declarant and her said husband had the proceeds of her said .....

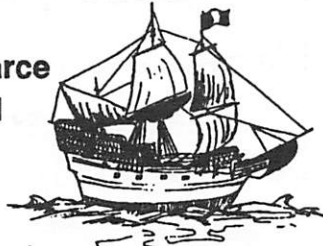


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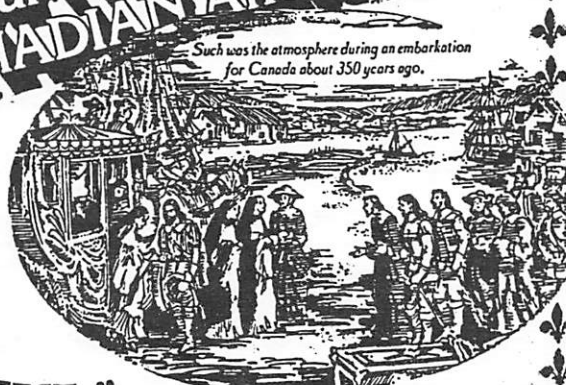
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## BRIAND *dit* SANSREGRET (PONTBRIAND)

Submitted by Benoit Pontbriand, # 17



**Jean-Bte.Briand *dit* Sansreget** son of Jean-Bte.& Anne Baudoin originating from La Rochelle (France) *soldat*, Compagnie de M.Repentigny. Married 25 Jul 1722 at Repentigny, Québec to M.Anne Baillargeon *dit* Bocage, daughter of Nicolas & Therese Janrel. Jean-Bte Briand *dit* Sansregret died 04-07-1761 at Contrecoeur, Québec at 79 yrs.of age and his son Luc was a witness at his burial.

The name Pontbriand appears after 1805 to replace Briand and Sansregret. This family was well known in the Contrecoeur, Sorel, and Yamaska, Québec regions. The migration started to the USA after 1836 and continued until well after the U.S. Civil War.

### 1st-GENERATION IN CANADA

001 Jean-Bte.	m.27-07-1722 Repentigny, Qué.	M.Anne Baillargeon-Bocage	002
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### 2nd-GENERATION

002 Jean-Bte. Luc	m.03-11-1746 Sorel, Qué. m.1)21-10-1754 Sorel, Qué. m.2) ?	Francoise Jodoin Marie Vandet/Vendet M.Magdeline Potvin?	003 004
Charlotte M.Josephite Jean Bte.	m.21-10-1755 Contrecoeur, Qué. m.06-02-1760 Lanoraie, Qué. m.1)26-07-1760 Sorel, Qué. m.2)15-02-1779 Yamaska, Qué.	Francois Vandet Guillaume Girard Jeanne Venne Marie Cantara	005
M.Anne Thomas	m.20-07-1761 Bertherville, Qué. bt.11-03-1735 St-Sulpice, Qué.	Jean Pierre Drappier	

### 3rd-GENERATION

003 Jean Eustache M.Josephe M.Francoise M.Angelique Jean-Bte.	m.29-09-1774 Contrecoeur, Qué. m.19-02-1776 Sorel, Qué. ne.28 bt.30-08-1750 Contrecoeur, Qué. ne.22 bt.23-05-1753 Contrecoeur, Qué. ne.28 bt.29-08-1760 Contrecoeur, Qué.	M.Therese Perron Jean Bte.Houle	006
004 Louis	m.1)11-01-1779 Vercheres, Qué. m.2)23-11-1801 St-Hyacinthe, Qué. ne.02 bt.02-01-1760 Contrecoeur, Qué. m.17-02-1784 Sorel, Qué.	Marie J.Bonin M.Amable Patenaude	007
Joseph Luc M.Josephe 005 Jean Pierre Jean Guillaume Gabriel	m.04-10-1802 Yamaska, Qué. m.09-10-1815 Yamaska, Qué. m.1)02-02-1836 Sorel, Qué. m.2)24-06-1867 St-Denis-Richeleau, Qué.	Marguerite Lambert M.Genevieve Laplante-Badayac Monique Roberge Marguerite Bonner	008 009

## 4th-GENERATION

<b>006</b>			
Jean	m.16-01-1815 Sorel, Qué.	Genevieve Vandal	010
Francois Eustache	m.1)11-01-1820 Sorel, Qué. m.2)22-09-1848 Coopersville,NY	Felicite Vandal	011
Antoine	m.14-02-1825 Sorel, Qué.	Marie Chavin	
Andre	m.15-02-1831 St-Ours, Qué.	Marie Matte	012
Jacques	m.10-02-1834 Contrecoeur, Qué.	Louise Matte	013
Francois	m.22-11-1836 Sorel, Qué.	Rosalie Payan-St-Onge	014
Pierre	m.20-01-1838 Lanoraie, Qué.	Sophie Gauthier	015
Joseph Arthur	m.11-10-1842 Sorel, Qué.	Emelie Beaugrand-Champagne	016
<b>007</b>		Marie Laprade	
M.Charlotte	m.24-02-1800 Sorel, Qué.	Michel Fortier	
<b>008</b>			
Augustin	m.17-07-1826 Bertherville, Qué.	Marguerite Frechette	017
Jean Bte.	m.07-06-1827 Montreal, Qué.	Anastasie Blais	018
Louis	m.1)12-02-1828 Bertherville, Qué. m.2)25-04-1843 St-Barthelemy, Qué.	M.Louise Pelland-Martin	
Francois	m.23-11-1830 Berthierville, Qué.	M.Louise Preville	
Marguerite	m.27-01-1835 Berthierville, Qué.	Therese Gariépy	019
Rose	m.18-01-1836 Berthierville, Qué.	Jean Bte.Rouillard	
Edouard	m.09-09-1839 Berthierville, Qué.	Pierre Cote	
<b>009</b>		Olive Charron-Ducharme	020
Regis	m.1)17-10-1842 Longueuil, Qué. m.2)23-06-1857 Beloeil, Qué.	Florence Larrivee	021
		Ursule Senez	022

## 5th-GENERATION

<b>010</b>			
Jean Maxime	m.1)28-10-1834 Contrecoeur, Qué.	Aurelie Payan-St-Onge	023
"	m.2)12-08-1850 Sorel, Qué.	Leocadie Gauthier	024
Marie	m.1)17-09-1844 Sorel, Qué. m.2)09-02-1852 Sorel, Qué.	Maxime Peloquin	
Antoine	m.13-10-1846 Contrecoeur, Qué.	Jean Bte.Chevalier	
Josephine	m.1)30-07-1850 Sorel, Qué. m.2)23-11-1857 Sorel, Qué.	Rose Perron	025
Emelie	m.07-10-1851 Sorel, Qué.	Louis Beaupre	
Justine	m.10-01-1854 Sorel, Qué.	Michel Ledoin	
Paul	m.06-10-1857 Sorel, Qué.	Edouard Gouin	
David	m.27-09-1838 St-Ours, Qué.	Calixte Paul-Hus	
Olivier	m.25-02-1862 Sorel, Qué.	Marianne Claprood	
Philomene	m.02-02-1864 Sorel, Qué.	Marie Mainville	026
Guillaume	m.27-09-1864 Sorel, Qué.	Seraphine Ethier	027
<b>011</b>		Narcisse Arpin	
Felicite Louise	m.11-02-1840 Coopersville,NY	Philomene Cartier	028
Joseph Eustache (Joe)	m.04-10-1847 Coopersville,NY	Pesson Genette (Jason)	
Marceline	m.30-10-1848 Coopersville,NY	Angele Lepine	029
Francois	m.09-01-1849 Coopersville,NY	Alexandre Fariolle	
Maxime	m.14-04-1852 Coopersville,NY	Marie Laroche	030
Amelia	m.04-07-1854 Coopersville,NY	Julie Pinsonnault-Methot	031
Pierre (Peter)	m. ??	Olivier Jeannotte	
David	m. ??	Emelia Dame	032
Edouard (Edward)	m. ??		
Moise (Moses)	m.16-07-1873 Champlain,NY	Delima Ouellette	033
Juliette (twin)	m. ??	Wyman Chilton	
Julienne (twin)	m. ??		
Thomas	ne.07-07-1845 d.07-06-1857 Sciota, NY		
<b>012</b>			
Francoise	m.07-11-1848 Sorel, Qué.	Joseph Mandeville	
Elie	m.06-11-1849 Sorel, Qué.	Angelique Dutremble	034
Aurelie	m.29-08-1854 Sorel, Qué.	Louis Cournoyer	
Seraphine	m.21-09-1858 Sorel, Qué.	Charles Dumas	
Christine	m.1)30-04-1861 Sorel, Qué. m.2)16-10-1866 Sorel, Qué.	Simon Jussaume	
		Michel Dumas	

**012 — continued**

Alfred	m.27-02-1865 Sorel, Qué.	Marie Vandal	035
Edesse	m.04-09-1866 Sorel, Qué.	Joseph Leclerc	
<b>013</b>			
Andre	m.08-11-1853 St-David, Qué.	Angele Valerin-Chapdelaine	036
Francois	m.21-02-1859 Yamaska, Qué.	Veronique Prince	
Pierre Henri	m.22-10-1861 St-David, Qué.	Madeleine Galarneau	037
Henriette	m.03-03-1862 St-David, Qué.	Edouard Ritchot	
Alfred	m.03-02-1863 St-David, Qué.	Angele Liret-Rochefort	038
Angele	m.16-09-1963 St-David, Qué.	Michel Lariviere	
Joseph	m.16-11-1869 St-David, Qué.	Olive Goulet	039
Felix	m.19-02-1878 St-David, Qué.	Catherine Lariviere	040
Armand	m.12-01-1880 Manchester, NH	Claudia Cote	041
Adolphe Hilaire	m.1)28-02-1881 Suncook, NH	Marie Princince	042
	m.2)18-06-1892 St-Gabriel-Brandon, Qué.	M.Delia Provost	043
<b>014</b>			
Eugene	m.1)13-07-1863 Sorel, Qué.	Aurelie Cournoyer	044
	m.2)09-07-1884 Contrecoeur, Qué.	Philomene Mandeville	
Pierre	m.06-10-1863 Contrecoeur, Qué.	Philomene Laprade	045
Gilbert	m.19-10-1869 Ste-Victoire, Qué.	M.Desanges Gauton-Larochelle	046
Clement	m.14-01-1873 Contrecoeur, Qué.	Josephine Jussaume	047
Maxime	m.23-01-1877 Contrecoeur, Qué.	Aurelie Champagne	048
Elie	m.09-10-1877 Contrecoeur, Qué.	Delia Dumas	049
Joseph	m.08-10-1883 Contrecoeur, Qué.	Marie Laclaire (Leclerc)	050
Madeleine	m.1)14-04-1891 Contrecoeur, Qué.	Jacques Laprade	
	m.2)02-07-1965 Sorel, Qué.	Pierre Lavallee	
<b>015</b>			
Marie	m.11-08-1863 Sorel, Qué.	Pierre Cyrille Gallien	
Angele	m.1)03-06-1867 Sorel, Qué.	Joseph Jussaume	
	m.2)03-06-1867 Sorel, Qué.	Neree Cartier	
Octave	m.24-11-1868 Sorel, Qué.	Caroline Gallien-Joly	051
<b>016</b>			
Hermine	m.16-02-1863 Sorel, Qué.	Joseph Verrier	
Adele	m.16-08-1864 Sorel, Qué.	Jeremie Emery-Codere	
Elie	m.25-10-1864 Sorel, Qué.	Henriette Vandal	052
Pierre	m.30-01-1872 Berthierville, Qué.	Marie Aubuchon	053
<b>017</b>			
Adelaide	m.30-04-1850 Berthierville, Qué.	Hyppolite Guilbault	
Octave	m.14-01-1862 Berthierville, Qué.	Emelie Gilbert-Comtois	054
Prime	m.08-07-1862 Berthierville, Qué.	Julie Lecuyer	055
Onesime	m.08-02-1869 St-Guillaume, Qué.	Emelie Falardeau	056
Celanire	m.1)17-01-1873 St-Guillaume, Qué.	Dieudonne Falardeau	
	m.2)21-09-1885 St-Guillaume, Qué.	Pierre Cantara	
<b>018</b>			
J.B. Octave	m.1)02-07-1850 Montreal, Qué.	Rose de Lima Reel	057
	m.2)20-02-1882 Montreal, Qué.	Hermine Monte/Montez	
	m.3)24-09-1900 Montreal, Qué.	Adeline Millette	
Olivier	m.24-01-1855 Sorel, Qué.	Lucie Bernard	058
Sophie	m.24-01-1855 Sorel, Qué.	Guillaume Harbour	
Georges Alfred	m.12-11-1860 Sorel, Qué.	M-Adeleine Beauchemin	059
Joseph	m.12-02-1861 Montreal, Qué.	M.Salome (Eugenie) Masse	060
Jean Bte.	m.1)26-06-1865 Sorel, Qué.	M.Louise Falardeau	
	m.2)21-02-1870 Sorel, Qué.	Mary Ann Jobin	
Edouard	m.1)07-01-1867 Sorel, Qué.	Elisabeth Falardeau	061
	m.2)28-05-1906 Montreal, Qué.	Wilhelmine Boulet	
Caroline	Catholic Sister		
<b>019</b>			
Hermine	m.25-04-1864 Montreal, Qué.	Joseph Coutlee	
Louise	m.28-08-1865 Montreal, Qué.	William Plessis-Belair	
Philomene	m.25-04-1867 Montreal, Qué.	Dominique Delanoue	
Georgina	m.01-04-1872 Montreal, Qué.	Edouard Masson	
Olivine	m.04-11-1884 Berthierville, Qué.	Joseph Desrosiers	

<b>020</b> Leon	m.31-08-1869 Vergennes,VT	Flavie Labossiere	062
<b>021</b> Regis	m.1)14-11-1864 Beloeil, Qué. m.2)23-12-1916 St-Hyacinthe, Qué.	Adeline Phaneuf Leocadie Lambert	063
Camille	m.1)01-05-1865 Roxton Falls, Qué. m.2)30-09-1889 St-Pie, Qué. m.3)04-02-1915 Drummondville, Qué.	Julie Sene Nathalie Houle-Auger Tarsile Codere	064
Paul	m.04-09-1867 St-Damase, Qué.	Elmire Marotte	065
Florence	m.06-10-1868 Roxton Falls, Qué.	Charles Racine	
Pierre	m.1)30-09-1872 Roxton Falls, Qué. m.2)19-04-1909 Drummondville, Qué.	Celendee Catudal-St-Jean Tarsile Codere	066
<b>022</b> Hermine	m.16-04-1877 Roxton Falls, Qué.	Alphonse Ducharme	
Hector	m.1)17-07-1888 Roxton Falls, Qué. m.2)07-01-1913 Granby, Qué.	Saraline Robidoux Annonciade Lacroix	067 068

## 6th-GENERATION

<b>023</b> William	m.25-07-1860 St-Hyacinthe, Qué.	Odile Lachapelle	
Pierre	m.01-03-1867 Yamaska, Qué.	Esther Gobin	
<b>024</b> Christine	ne.31-08-1851 Sorel, Qué.(fate unk.)		
Honore	ne.18-12-1856 Sorel, Qué.(fate Unk.)		
Narcisse	ne.27-10-1858 Sorel, Qué.(fate unk.)		
Alexandre	ne.11-06-1867 Sorel, Qué.(fate unk.)		
<b>025</b> Christine	m.05-12-1867 Acton Vale, Qué.	Camille Asselin	
Louise	m.27-10-1870 Somersworth,NH	Edouard Laflamme	
Onesime	m.16-10-1876 Rollinsford,NH	M.Demerise Soucy	069
Marie	m.28-06-1880 Rollinsford,NH	Eloi Pelletier	
Antoine	m.14-11-1880 Rollinsford,NH	Angele Soucy	070
Julie	m.14-11-1880 Rollinsford,NH	Alphonse Bernard	
Telesphore	m.20-07-1892 Amesbury,MA	Alphana Lemelin	
Adele	m. ??	David Mercier	
<b>026</b> Michel	m.23-10-1888 St-Roch sur R.,Qué.	Cordelia Dumas	071
David	m.12-08-1890 Sorel, Qué.	Carmelise Leclair	072
Alfred	m.13-02-1899 Sorel, Qué	m.Florina Cournoyer	073
Mathilda	m.24-01-1910 St-Ours, Qué.	Thadee Cournoyer	
Louise	m.08-10-1917 Sorel, Qué.	Pierre Arsene Gadbois	
<b>027</b> Aglae	m.ca.1879 Spencer,MA	Joseph Benoit	
Anna	m. ? Spencer,MA	?——— Macrat	
Cora	m. ? Spencer,MA	?——— Duverger	
<b>028</b> Olivine	m.13-02-1993 ?	Adelard Gignac	
Napoleon	m.11-06-1906 Spencer,MA	Celina Favreau	074
Euclide	m.11-06-1906 Spencer,MA	Ida Lacroix	
William	m.10-01-1921 Lewiston,ME	Marie Rousseau	
Onesime	m. ? Spencer,MA	M.Jeanne Pontbriand	
Louis Adelard	m. ? Spencer,MA	Maria Beaudreau	
<b>029</b> Angele	m.05-07-1870 Coopersville,NY	Ignace Brosseau	
Joseph P.	m.14-05-1872 Coopersville,NY	Mathilde Brosseau	075
M.Rosalie	m.16-07-1873 Champlain,NY	Richard Clermont	
Francois H.	m.1)14-08-1876 Grand Isle,VT m.2)20-02-1882 Nashua,NH	Liza Tait	
Maxime H.(Maxwell)	m.19-08-1899 Nashua,NH	Rosalie Monty	076
Julienne	m.24-11-1890 Nashua,NH	Exeline Monty	077
Antonin	m.26-12-1898 Plattsburgh,NY	Oliver Ellingwood (Peter Lamonde)	
		Emelie Millette	078

Margaret	m. ?	Sciota, NY	Israel Lear	
Jean-Bte.	ne.08-09-1859 d.19-09-1860			
Simon	ne.1865			
William W.	ne.24-05-1880 d.17-11-1941	Nashua, NH		
Julie	ne.19-08-1861 d.24-10-1862			
<b>030</b>				
M.Elizabeth (Lizzie)	m.22-11-1880	Coopersville, NY	Henry Paquette	
Adeline	ne.??-08-1857 d.04-12-1857			
Jean-Bte.	ne.23-06-1861 d.1862			
Julie	ne.10-09-1863			
Francois Delani	ne.17-02-1868	Coopersville, NY		
<b>031</b>				
Firmin H.(Simeon)	m.1)29-05-1880	Nashua, NH	M.Delia Leblanc	079
	m.2)19-08-1889	Nashua, NH	Marie Jolin	080
Wyman Briggs-Pontbriand	m. ??		?	081
<b>032</b>				
Annie	m. ??		Minny Edward	
Julie Anne	ne.1855 d.17-10-1856			
Moses	?			
Eleonor	?			
William	?			
<b>033</b>				
Bertha	m.27-06-1909	Sciota, NY	Gedeon Joubert	
Frederic Edward (Fred)	m. ??		Cora May Laforest	082
Edith	m. ??		Warren Blaney	
Delphine	ne.??-01-1868			
<b>034</b>				
Louis	m.25-10-1873	Southbridge, MA	Julienne Langevin	083
Exilda	m.23-11-1896	Southbridge, MA	Ulric Surprenant	
Hormisdas	m.11-09-1906	Southbridge, MA	Gilberte Pontbriand	084
Delphis	m.12-04-1909	Southbridge, MA	Corinne Langevin	085
<b>035</b>				
Delia	m.10-01-1889	Sorel, Qué.	Alexis Cournoyer	
<b>036</b>				
Agnes	m.08-01-1884	St-Pie-Guire, Qué.	Louis Bergevin	
Clara	m.19-07-1885	Attleboro, MA	Gilbert Tremblay	
Joseph	m.12-07-1887	St-Pie-Guire, Qué.	M.Anne Lancette	086
Alphonsine	m.09-01-1899	St-Pie-Guire, Qué.	Francois Adelard Lachapelle	
<b>037</b>				
Henri	m.1)03-05-1886	Biddeford, ME	Caroline Savard	087
	m.2)13-08-1906	Biddeford, ME	Emma Benoit	088
Elie	m.30-11-1889	Biddeford, ME	Sara Longval	089
Henriette	m.06-01-1890	Biddeford, ME	Edmond Bergeron	
Alfred	m.17-11-1902	Biddeford, ME	Azalie Dorval	090
Delia	m.28-01-1916	Biddeford, ME	Louis Verrier	
<b>038</b>				
Elie	m.23-01-1894	St-Guillaume, Qué.	Amanda Guilbault	091
Adeline	m.17-07-1899	St-David, Qué.	Aime Rondeau	
Anna	m.26-11-1901	St-David, Qué.	Victor Rouleau	
M.Louise	m. ??		Hectorin Dansereau	
<b>039</b>				
Rosanna	m.23-10-1898	Somersworth, NH	F.N.Constant	
Emilie	m.1)03-01-1900	Biddeford, ME	Charles A.Mahoney	
	m.2)20-10-1919	Biddeford, ME	Jean Bte.Gregoire	
Hermenegilde	m.22-10-1900	Biddeford, ME	M.Louise Houle	092
Olive	m.10-06-1901	Biddeford, ME	Edouard Petit	
Cyrille	m.25-10-1909	Biddeford, ME	Delia Moreau	093
Joseph Omer	m. ??		Christina Olofson	
<b>040</b>				
Agenor	m.01-09-1903	Biddeford, ME	Flora Mercier	094
Oswald	m.1)26-10-1925	Biddeford, ME	Yvonne Magan	095
	m.2)04-11-1970	Biddeford, ME	Lucia Ouellette	



Bernadette	m.18-05-1930 East Pepperell,MA	Louis Langlais	
Henri Joseph	m.10-08-1942 Biddeford,ME	Jeannette Poirier	
041			
Andre Georges	m.00-10-1910 Cohoes,NY	Anna Boulanger	096
Arthur	m.04-08-1913 Hochelaga-Mtl.,Qué.	Philomene Guay	097
Alfred Hormidas	m.06-07-1920 St-Eugene, Qué.	m.Eveline Melancon	098
Donat (Wellie)	m.1) ??	Clerinda Theroux	099
	m.2)25-09-1954 Montreal, Qué.	Alice Theroux	
042			
Joseph (Pit)	m.14-04-1902 Biddeford,ME	Leocadie Villeneuve	100
Jean (Johnny)	m.20-10-1908 Lavaltrie, Qué.	Alvana Desrochers	101
Carmela	m. ??	Wellie Latendresse	
043			
Anna	m.01-09-1913 Hochelaga-Mtl, Qué.	Delihom Ferland	
Napoleon	m.07-01-1920 St-Gabriel-Brandon, Qué.	Flore Turenne	102
Henry	m.07-01-1920 St-Gabriel-Brandon, Qué.	M.Anna Corriveau	103
Noemie	m. ??	Raymond Ferland	
Aldea	m. ??	Josaphat Deziel	
Diana	m. ??	Athanael Roch	
044			
Nellie	m.04-01-1891 Montpelier,VT	Napoleon Dancause	
045			
Pierre	m.04-01-1891 W.Boylston,MA	Odina Dupre	104
046			
Gilberte	m.11-09-1906 Southbridge,MA	Hormisdas Pontbriand	
047			
Hercule	m.14-08-1893 West Warwick,RI	Arseline/Arzella Doucette	105
Louis	m.28-06-1909 Fall River,MA	Elisa Ouellette	
048			
Celia	m. ??	Arthur Cote	
Christina	m. ??	Jean Bombardier	
049			
Exilia	m.30-01-1905 Manville,RI	Philippe Loiselle	
Eva	m.22-04-1907 Manville,RI	Adjutor Blouin	
Ida	m.15-06-1920 Manville,RI	Joseph Forcier	
Avila	m.30-08-1920 Woonsocket,RI	Diana Gregoire	
Maria	m.15-02-1926 Manville,RI	Horace Charles Lataverse	
050			
Delia	m.08-01-1906 Manville,RI	Charles Lavallee	
Anna	m.20-11-1906 Manville,RI	Francois Mandeville	
Pierre	m.26-09-1910 E.Hampton,MA	Delia Laprade	106
Alexina	m.21-11-1910 Manville,RI	Ovila Pelletier	
Delvina	m.03-09-1912 Manville,RI	Napoleon Isabelle	
Alexandrina	m.16-04-1915 Trois-Rivieres, Qué.	Albert Laroche	
Olivine	m.1)07-09-1915 Manville,RI	Pierre Vilandre	
	m.2)18-02-1925 Manville,RI	Emery Dupre	
Maria	m.02-05-1916 Manville,RI	Omer Lapierre	
Camille	m.21-11-1916 Manville,RI	Exilia Latour	
Albertine	m.03-11-1920 Manville,RI	Oswald Pelletier	
Alexandre	m.28-05-1923 Manville,RI	Alexandrine Baron	
051			
Alexandrine	m.10-10-1898 Sorel, Qué.	Pierre Bibeau	
052			
Octavie	m.25-01-1887 Sorel, Qué.	Pierre Dumas	
Marie	m.02-08-1887 Sorel, Qué.	Thaddee Cournoyer	
Joseph	m.13-01-1891 Sorel, Qué.	Malvina Laprade	107
Sem	m.25-02-1895 Contrecoeur, Qué.	Albina Cotineau	108
Elie	m.23-02-1897 Sorel, Qué.	Alexandrine Laprade	109
053			
Pierre Joseph	m.ca.1906 ?	?	
Alphonse	m.1)12-10-1910 St-Cleophas, Qué.	Anna Piette	110
	m.2)22-04-1933 Montraal, Qué.	M.Rose Genest	
	m.3)14-10-1954 Montreal, Qué.	Blanche Thibault	

Marie	m.13-02-1911 St-Felix-Valois, Qué.	Thomas Piette	
Emma	m.19-09-1911 St-Felix-Valois, Qué.	Hormidas Gravel	
Rose Anna	m.16-10-1922 E.Aldfield-Wolfe Lk.Qué.	Louis Arthur Pepin	
Theophile	m. ??	Aurelina Brouillard	111
<b>054</b>			
Rose Anna	m.11-05-1805 St-Guillaume, Qué.	Dorique Beauchemin	
Augustin	m.20-07-1885 St-Guillaume, Qué.	Rose Anna Millette	112
Herman (Armand)	m.26-02-1889 St-Guillaume, Qué.	M.Exupere Paul-Hus	113
Octavien	m.31-08-1899 Haverhill, MA	Lumina Lavallee	114
Remi	m.1)01-07-1902 St-Guillaume, Qué.	Edwidge Pelletier	
	m.2)04-09-1906 St-Guillaume, Qué.	Alexandrine Millette	
	m.06-02-1923 Woonsocket, RI	Delia Caron	
Arthur			
<b>055</b>			
M.Louise	m.08-01-1883 St-Guillaume, Qué.	Napoleon Falardeau	
M.Elisabeth	m. ??	Louis Falardeau	
Rose Anna	m. ??	Joseph Falardeau	
<b>056</b>			
Arthur	m.1)17-01-1893 Baie du Febvre, Qué.	Emma Lefebvre	
	m.2)14-01-1896 St-Guillaume, Qué.	M.Leonie Millette	115
	m.3)18-06-1938 Lemieux, Qué.	Imelda (Amelia) Levasseur	
	m.4)22-06-1950 Victoriaville, Qué.	Vitaline Foucault	
Aglæ	m.16-11-1897 St-Guillaume, Qué.	Henri Brault	
Emilia	m.08-11-1898 St-Guillaume, Qué.	Ernest Gregoire	
Adelard	m.12-01-1904 St-Bonaventure, Qué.	Victoria Deserres	116
M.Louise	m.09-01-1906 St-Guillaume, Qué.	Edouard Deserres	
Anne Marie	m.24-04-1911 St-Guillaume, Qué.	Joseph Alma Lambert	
<b>057</b>			
Napoleon	m.1)08-05-1876 Montreal, Qué.	Isabelle Legault	
	m.2)26-07-1919 Lowell, MA	Geraldine Pouliot	
Louis	m.1)18-08-1879 Montreal, Qué.	Philomene Paquet	117
	m.2)09-02-1891 Montreal, Qué.	malvina Rochon	
Henry	m.06-09-1880 Montreal, Qué.	Rose de Lima Tardif	118
Jean Bte. (Johnny)	m.08-05-1876 Montreal, Qué.	Cordelia Legault	119
<b>058</b>			
Jean Bte. (Johnny)	m.04-05-1885 Sorel, Qué.	M.Melina Gouin	
Caroline	m.07-10-1894 Ogdensburg, NY	Cleophas Thibault	
Josephine	m.28-10-1894 Ogdensburg, NY	Albert Laboussolier	
Anastasie	m.ca.1932 Ogdensburg, NY	Oscar Roy-Portelance	
Annie	m.25-11-1932 Ogdensburg, NY	Joseph Laboussolier	
Delima	m. ? Ogdensburg, NY	?——— Laboussolier-Needle	
<b>059</b>			
M.Adelina Cordelia	m.1)07-04-1891 Sorel, Qué.	Alfred Monarque	
	m.2)09-07-1900 Sorel, Qué.	F.Napoleon Chagnon	
	m.3)14-04-1915 Sorel, Qué.	Alfred Baril	
Ls.Philippe Adelard	m.24-10-1892 Sorel, Qué.	M.Louise Piette-Tempe	120
Albert	m.03-07-1899 Sorel, Qué.	M.Antoine Chagnon	121
M.Amelia (Caroline)	m.06-08-1900 Sorel, Qué.	J.B.Theophile Lafresniere	
Arthur Edmour	m.01-01-1917 Sorel, Qué.	m.Louise Lebland	122
<b>060</b>			
Joseph Ignace	m.1)18-06-1889 Sorel, Qué.	M.Heloise Douaire-Bondy	123
	m.2)19-06-1930 St-Sauvere-Monts, Qué.	Rachel Fillatrault	
Talentin Dubreuil	m.08-09-1896 Montreal, Qué.	Alice Nina Dorais	124
Georges	m.18-01-1897 Pierreville, Qué.	Josephine Lapierre	125
Come Damien	m.1)13-06-1898 Sorel, Qué.	M.Eveline Guevremont	126
	m.2)25—10-1925 Levis, Qué.	Rollea Sawyer	
Julienne	m.08-10-1900 Sorel, Qué.	Joseph Albert Matton	
Augustine	m.23-09-1901 Sorel, Qué.	Joseph Moise Brisbois	
Antonin	m.06-10-1903 Baie du Febvre, Qué.	Rachel Lahay	127
Francois	m.ca.1909 Trois-Rivieres, Qué.	Emma Olivier	128
Henri	m.12-02-1912 Vercheres, Qué.	m.Rose Lavallee	129
Berthe	m.27-12-1920 Sorel, Qué.	Maurice Joseph Legris	

<b>061</b>			
M.Genevieve Elisabeth	m.31-08-1891 Sorel, Qué.	Jean Bte.Douaire-Bondy	
J.Henri	m.12-09-1892 Montreal, Qué.	Bernadette Brault-Pominville	130
Georges A.	m.1)01-05-1899 Batiscan, Qué.	Olivine Sauvageau	
	m.2)08-07-1901 Montreal, Qué.	Adrienne Bouvier	
M.Graziella	m.28-11-1899 Sorel, Qué.	Felix Pierre Chevalier	
Louis	m.1)27-02-1900 St-Hyacinthe, Qué.	M.Amanda Eveline Bonneau	
	m.2)12-07-1947 Montreal, Qué.	Adrienne Bouvier	
Camille	m.16-04-1900 Sorel, Qué.	Alphonse Dulac	
Anastasie Augustine	m.19-10-1903 Sorel, Qué.	Lorman Arpin	
Lionel	m.07-01-1904 Sorel, Qué.	Victorine Lea Arpin	131
Anna	m.07-01-1907 Montreal, Qué.	Edgar Rochette	
Helene	m.04-05-1908 Sorel, Qué.	Aurelien Rondeau	
Alfred	m.1)15-01-1912 Sorel, Qué.	Corona Mongeon	132
	m.2)25-10-1941 Montreal, Qué.	Berthe Courtois	
Dolores	m.10-07-1929 Montreal, Qué.	Emery Preville	
<b>062</b>			
Charles Leon	Catholic Priest		
Louis	m.10-05-1900 Highgate,VT	Pheobee Lambert	133
Henri Joseph	m. ??	Pauline Gelineau	
<b>063</b>			
Regis	m.25-04-1887 St-Hyacinthe, Qué.	Alida Archambault	
Joseph Hector	m.1)29-02-1892 Ste-Rosalie, Qué.	Georgina Dansereau	134
	m.2)25-03-1940 St-Hyacinthe, Qué.	Antonia Gregoire	
Pierre	m.11-01-1897 St-Hyacinthe, Qué.	Delia Roireau-Laliberte	135
<b>064</b>			
Joseph	m.10-09-1888 St-Pie, Qué.	Albina Dalpe-Pariseau	136
Alexandre	m.28-04-1891 St-Hyacinthe, Qué.	Clara Maynard	137
Hermenegilde	m.1)04-07-1892 Roxton Falls, Qué.	Malvina Desparts	138
	m.2)23-09-1913 St-Pie, Qué.	Albina L'Heureux	
Albert	m.05-02-1894 St-Pie, Qué.	Victoria Daigneault	139
Zephirine	m.1)30-09-1894 St-Pie, Qué.	Napoleon Bradford	
	m.2)20-03-1943 Granby, Qué.	Joseph Robitaille	
Rose Alba	m.1)20-07-1911 St-Pie, Qué.	Joseph Gouin	
	m.2)23-05-1923 Granby, Qué.	Jean Chartier	
<b>065</b>			
Clara	m. ?	Euclide Pontbriand	
<b>066</b>			
Albert	m.28-06-1897 Roxton Pond, Qué.	Georgiana Richer	140
Alma	m.29-04-1900 Roxton Pond, Qué.	Ephrem Robidoux	
Arthur	m.15-02-1904 Roxton Falls, Qué.	Anna Robichard	141
Joseph	m.15-08-1904 Roxton Pond, Qué.	Eva Paquette	142
M.Leonie	m.06-09-1909 Roxton Pond, Qué.	Leon Henri Bessette	
Adeline	m.13-11-1916 Granby, Qué.	Ovila Masse	
Euclide	m.1) ?	Clara Pontbriand	143
	m.2)21-12-1927 Salem,MA	Marie Belanger	
<b>067</b>			
M.Eva	m.26-06-1917 St-Hyacinthe, Qué.	Valmore Fournier	
Leo	m.08-10-1924 Granby, Qué.	Rose Blanche Lavigne	144
<b>068</b>			
Simonne	m.06-12-1938 Montreal, Qué.	Donald Brousseau	
Adrien	m.26-12-1938 Granby, Qué.	Rose Emma Bombardier	145

## 7th-GENERATION

<b>069</b>			
M.Jeanne	m.27-10-1962 Lewiston,ME	Jean Bte.Blouin	
<b>070</b>			
Henry	m.1)04-09-1905 Auburn,ME	Anna Lavallee	146
	m.2)05-09-1910 Lewiston,ME	Lucie Larochelle	147
Arthur	m.28-06-1915 Auburn,ME	Adila (Ida) Simard	148
Georges	m.02-10-1922 Lewiston,ME	Aline Dube	
Achille (Archie)	m.15-06-1925 Auburn,ME	M.Helene Turcotte	149

<b>071</b>			
Joseph	m.19-01-1915 Contrecoeur, Qué.	Alexina Dumas	
Laurien	m.02-05-1927 Holyoke, MA	Virginia St-Martin	150
Armand	m.14-02-1931 St-Ours, Qué.	Eva Bourassa	
<b>072</b>			
Donat	m.14-04-1917 Sorel, Qué.	Emilia Peloquin	151
Dieudonne	m.07-01-1919 Sorel, Qué.	Juliette Raymond	152
Hector Tancrede	m.06-07-1922	Carmelise Leclerc	
Germaine	m.27-07-1926 Sorel, Qué.	Lucien Vilandre	
Fedora	m.05-07-1927 Sorel, Qué.	Joseph Chevalier	
<b>073</b>			
Rosa	m.25-01-1932 Sorel, Qué.	Charles Omer Dupuis	
<b>074</b>			
Edgar	m.25-06-1928 Spencer, MA	Anna Brunelle	153
Irene	m.??-07-1934 Spencer, MA	Russell Fawey	
<b>075</b>			
David	m.05-10-1898 Barre, VT	Ada/Addie Nadeau	154
Edward	m.26-12-1905 Hemmingford, Qué.	Margaret Ann Dowd	155
George	m.27-09-1905 Sciota, NY	Elizabeth Pelletier	156
Elise	m.26-11-1906 Sciota, NY	Henry Neveret	
Aurelie (Rille)	m.01-04-1907 Sciota, NY	Wilbert Trombly	
Anna Marie (Mamie)	m.1)19-04-1909 Sciota, NY	Alfred Tremblay	
	m.2) ?	Wilfrid Varno	
Ardie (Hardie)	m.24-12-1911 Sciota, NY	Ida Mousseau	157
Henri	ne.21-04-1883 d.11-05-1973		
Joseph Henri	ne.??-07-1887 d.13yrs 3mo		
<b>076</b>			
Joseph Henri	m.22-08-1910 Nashua, NH	M.Sadee Boulay	158
William C.	m.21-06-1920 Nashua, NH	Agnes Sullivan	
Edward	m. ? Nashua, NH	Florence Mansur	159
Annie	ne.30-03-1883 d.1967 Nashua, NH		
<b>077</b>			
Albert	m.23-10-1917 Chelsea, MA	Ada Labombarde	160
Omer (Homer)	m.25-06-1927 Manchester, NH	Laura Beaudoin	
Olivine	m.08-07-1941 Nashua, NH	Kenneth Mansur	
Leo	m.14-02-1943 Nashua, NH	Ann Archambault-Burns	
Olivier	d.15-09-1918 France WWI		
Louis	ne.04-06-1890 d.31-11-1894 Nashua, NH		
Romeo	ne.22-04-1893 d.5yrs		
<b>078</b>			
Lawrence	m.04-02-1918 Nashua, NH	M.Antoinette Marcoux	
J.William Roger (Leroy)	m.1)27-02-1922 Nashua, NH	M.Eva Coulombe	161
	m.2)05-09-1960 Nashua, NH	M.Anne Gendron	
Leon Edward	m.26-05-1924 Nashua, NH	M.Julia Duffy	162
Francis	m.1) ? Nashua, NH	Emma Mailoux	
	m.2)26-08-1938 Nashua, NH	Dorothy Gendron	163
<b>079</b>			
Blanche	m.28-05-1917 Nashua, NH	Alexandre R.Cadoret	
Dora	ne.1882 Nashua, NH		
Frank	ne.06-01-1883 d.02-07-1933 Nashua, NH		
Delia	ne.1887 Nashua, NH		
<b>080</b>			
Alice	m.28-05-1917 Nashua, NH	Oscar A.Catawa	
M.Lillian	m.11-10-1921 Nashua, NH	Warren Munson	
Cecile	m.1)14-06-1926 Nashua, NH	Adrien Lawrence	
	m.2)29-11-1958 Nashua, NH	Francois Totte	
M.Louise	m.23-09-1929 Nashua, NH	Ferdinand Lucas	
Ernest	m.12-10-1937 Nashua, NH	Germaine Robichaud	164
Joseph George	ne.25-05-1890 d.07-10-1937 Nashua, NH		
Alida	ne.02-05-1892 Nashua, NH		
Alfred	ne.17-08-1897 Nashua, NH		

<b>081</b>			
David	m. ??		
Wyman	m. ??		
<b>082</b>			
Edward	m.1) 28-04-1909	Anna Lenna Boardman	
	m.2) 27-10-1919	Eveline Margaret Frund	
<b>083</b>			
J.Anne	m.24-02-1895 Springfield,MA	Louis Lariviere	
Sophie	m.21-09-1903 Southbridge,MA	Alfred Chapdelaine	
Hector	m.10-07-1911 Southbridge,MA	Edith French	165
Louis	m.21-10-1912 Southbridge,MA	Alma Paulhus	
Yvonne	m.29-06-1914 Southbridge,MA	Joseph Leduc	
Arthur	m.10-01-1916 Southbridge,MA	Lea Brousseau	166
Joseph	m.03-02-1919 Southbridge,MA	Delia Beaudoin	167
Emma	m.16-08-1933 Southbridge,MA	Pierre Mandeville	
<b>084</b>			
Hormidas	m.09-06-1930	?	
Nestor	m.03-02-1940	?	
<b>085</b>			
Pauline R.	m.24-12-1942 Southbridge,MA	Jay Louis Labelle	
<b>086</b>			
Victoria	m.17-10-1916 Drummondville, Qué.	Joseph Eugene Dion	
Alphegenie	m.15-10-1918 Maissonneuve-Mtl.Qc.	Hector Boucher	
Ovilda	m.06-04-1921 LaSalle-Mtl.Qc.	Anselme Beaunoyer	
Donalda (Alida)	m.06-07-1921 Hochelaga-Mtl.Qc.	Edouard Pelletier	
Valeda	m.14-06-1926 Ste-Jeanne d'Arc, Qué.	Damase Beaudoin	
<b>087</b>			
Adelard	m.26-12-1911 Biddeford,ME	Lea Emilia Cote	
Alfred	m.26-11-1923 Biddeford,ME	Anna Beaudoin	
<b>088</b>			
Emma	m.16-08-1926 Biddeford,ME	Jean Bte.Paul	
<b>089</b>			
Pierre	m.08-09-1914 Biddeford,ME	Emma Butler	
<b>090</b>			
M.Blanche	m.02-01-1922 Biddeford,ME	Henri Petrin	
Rita	m.02-07-1939 Biddeford,ME	Paul Bouthot	
<b>091</b>			
Albert	m.05-02-1919 Farnham, Qué.	Ernestine Desnoyers	168
Fabiola	m.21-11-1932 Biddeford,ME	Alfred J.Gagnon	
<b>092</b>			
Fabiola Claudia	m.12-05-1924 Biddeford,ME	Romeo Neault	
<b>093</b>			
Victor	m.18-09-1933 Biddeford,ME	M.Georgiana Latourneau	169
Edmond	m.13-12-1941 Biddeford,ME	Therese Lemieux	
Lionel	m.29-08-1955 Lewiston,ME	Mary Elizabeth Pyer	170
<b>094</b>			
Jeannette	m.21-11-1936 Biddeford,ME	Maurice Brunelle	
Rita	m.1)28-09-1940 Biddeford,ME	Romeo Binette	
	m.2) ? Biddeford,ME	?——— Sullivan	
Albert	m.19-04-1941 Saco,ME	Gertrude Dauphinais	171
William (Willie)	m.1)17-05-1947 Saco,ME	Dorella Dube	172
	m.2) ? Biddeford,ME	Marie ————?	173
<b>095</b>			
Lena	m.04-09-1945 Biddeford,ME	Fernand Descoteaux	
<b>096</b>			
Delores	m.01-06-1940 St-Hyacinthe, Qué.	Joseph Richard	
Florida	m.26-08-1941 St-Eugene, Qué.	Pierre Laurion	
Blanche	m.09-09-1941 St-Hyacinthe, Qué.	Cesaire Vermerch	
Yvonne	m.17-07-1943 Montreal, Qué.	Oscar Brisson	
Charles Emile	m.13-04-1944 Montreal, Qué.	M.Anna Laurion	174



097

Paulette  
Paul Emile  
Reina  
Fleurette  
Adelard  
m.23-10-1937 Hochelaga-Mtl, Qué.  
m.04-02-1939 Hochelaga-Mtl, Qué.  
m.08-05-1943 Hochelaga-Mtl, Qué.  
m.24-02-1945 Maisonneuve-Mtl, Qué.  
m.05-08-1950 Montreal, Qué.

Roger Arpin  
Yvette Tremblay  
Bernard Venne  
Fernand Lebeau  
Pauline Jean 175

098

Rene  
Therese  
m.03-07-1943 Vassan, Qué.  
m.03-07-1943 Vassan, Qué.

Mariette Yergeau 176  
Leo Yergeau

099

Alfred  
Emilienne  
Juvenal Ernest  
Edouard  
m.21-05-1954 Montreal, Qué.  
m.12-12-1953 Montreal, Qué.  
m.07-08-1954 Montreal, Qué.  
m.26-05-1956 Farnham, Qué.

Simone Marie Baigne 177  
Armand Couillard  
M.Denise Houle 178  
Rachel Rondeau

100

Rosilda  
Agnes  
Joseph  
Lionel  
m.17-09-1923 Winooski, VT  
m.06-02-1928 Winooski, VT  
m.04-08-1931 Burlington, VT  
m. ??

Louis A.Desormeaux  
William Seguin  
Alice Cuombs  
Florence Beaudoin 179

101

M.Jeanne  
Gerard  
Jean Paul  
Therese  
Gisele  
Champlain  
m.25-10-1933 Lavaltrie, Qué.  
m.09-12-1942 Roxton Falls, Qué.  
m.26-08-1944 Lavaltrie, Qué.  
m.30-10-1944 Lavaltrie, Qué.  
m.18-11-1944 Lavaltrie, Qué.  
m.23-07-1949 Joliette, Qué.

Lucien Riquier  
Berthe Brosseau 180  
Leopoldine Forest 181  
Hector Gourd  
Lucien Giguere  
Rita Beaupre

102

Jeanne d'Arc  
Noella  
Lucille  
Carmen  
m.24-04-1948 St-Cleophas, Qué.  
m.02-06-1951 St-Cleophas, Qué.  
m.21-09-1957 St-Gabriel-Brandon, Qué.  
m.06-06-1959 St-Gabriel-Brandon, Qué.

Guy Leduc  
Rosaire Gravel  
Roland Provost  
Harold Bourget

103

Normand  
Therese  
m.14-06-1959 Mandeville, Qué.  
m.23-08-1947 Mandeville, Qué.

Vitaline Desjardins  
Come Rivard

104

Joseph  
Arthur  
Henri  
Laura  
Rose Alma  
Bernadette  
Antoinette  
Eva  
Leo  
Lucien  
Regina  
m.16-02-1926 Webster, MA  
m.16-02-1926 West Warwick, RI  
m.07-06-1926 Northbridge, MA  
m.12-11-1928  
m.06-05-1930  
m.28-03-1932 Webster, MA  
m.02-09-1933 Webster, MA  
m.01-07-1935  
m.28-11-1935  
m.05-09-1938 Webster, MA  
relig.sister Ste-Anne Lynn, MA

Clara M.Dancause  
Kathleen McCarthy 182  
Rose Marie Morissette  
Joseph F.Guay  
Arthur Letendre  
Henri A.Parmenier  
Joseph Hainsworth  
Theodore Pelletier  
Irene Cyr 183  
Anita Dion 184

105

M.Louise  
Louis  
m.09-02-1920 West Warwick, RI  
m.1)26-09-1921 West Warwick, RI  
m.2)14-01-1924 West Warwick, RI

Joseph Arthur St-Jean  
Cora Lebrun  
Florence Harpin 185

106

Armand  
Aurore  
Cora  
Pierre  
Therese Cecile  
Robert  
Pierre Joseph  
m.16-08-1933 Ile St-Ignace, Qué.  
m.26-11-1936 Manville, RI  
m.28-11-1940 Manville, RI  
m.20-11-1941 Manville, RI  
m.18-10-1947 Manville, RI  
m.25-09-1954 Pawtucket, RI  
m.19-10-1968 Manville, RI

Prudentienne Guevremont 186  
Raoul Gendron  
Raoul Desrosiers  
Yvonne Blanchard  
Albert Henault  
Rose Rousseau  
Aldea Jalbert

107

Joseph  
Rosa  
Malvina  
m.07-01-1913 Sorel, Qué.  
m.10-06-1919 Sorel, Qué.  
m.27-12-1920 Sorel, Qué.

Rose de Lima Cournoyer 187  
Joseph Dumas  
Joseph Cournoyer

Arthur	m.26-01-1925 Montreal, Qué.	Adele St-Clair	188
Albert	m.24-12-1925 Sorel, Qué.	Germaine Belisle	189
108			
Arsene	m.28-07-1919 Central Falls,RI	Josephine Cote	
Alfred	m.27-11-1919 Central Falls,RI	Edna Dupras	190
Adrienne	m.06-09-1920 Central Falls,RI	Fred Normandin	
Omer	m.30-06-1924 Valleyfield, Qué.	Jane Elliot	191
Florina	m.1)27-04-1925 Central Falls,RI	Narcisse Mercier	
	m.2)27-05-1938 Central Falls,RI	Francis Brady	
Edward	m.05-10-1933 Central Falls,RI	C.Mary Nolan	
Lillian	m.26-05-1934 Central Falls,RI	Adrien Turcotte	
Joseph	m.30-05-1936 Central Falls,RI	Florence Masse	
Alice	m.08-07-1939 Central Falls,RI	Thomas Joseph Murky	
109			
Rosa	m.26-07-1920 Sorel, Qué.	Michel Laprade	
Arsene	m.07-05-1933 Manville,RI	Elise Vandal	192
Yvonne	m.04-07-1927 Manville,RI	Adelard Laprade	
Paul Emile	m.16-06-1934 Manville,RI	Mary Ellen (Helen) Savoie	193
Marianne	m.20-06-1936 Manville,RI	Joseph Amedee Rondeau	
Louise Bernadette	m.02-01-1937 Manville,RI	Raymond Joseph Eugene Tetreault	
110			
Albertine	m.16-10-1937 Montreal, Qué.	Francois Latour	
Germain	m.31-05-1939 Montreal, Qué.	Cecile Martineau	
Roger	m.30-05-1942 Montreal, Qué.	Adrienne Levesque	194
Leopold	m.11-07-1955 Verdun-Mtl, Qué.	Madeleine Montpetit	195
111			
M.Anna Ella Obiola	m.03-01-1922 St-Jude, Qué.	Francois Xavier Dube	
112			
Augustin	m.24-10-1910 Lawrence,MA	M.Helene Landry	
Diane	m.02-09-1912 Fall River,MA	Ovide Chagnon	
Hector	m.27-02-1922 Hopkinton,MA	Lina Coulombe	196
Berthe	m.14-06-1926 Fall River,MA	Albert Berthiaume	
113			
Oscar	m.10-01-1910 New Bedford,MA	Regina Palardy	
Regina	m.19-05-1913 New Bedford,MA	Hector Letourneau	
Armand	m.18-10-1915 New Bedford,MA	Maria Abram	
Wilfrid	m.13-01-1918 New Bedford,MA	Clara Rainville	
Ovila	m.0411-1919 New Bedford,MA	Aurore Moquin	
114			
Octavien	m.11-06-1923 Nashua,NH	Viviane Moisan	
Lucienne	m.11-06-1923 Nashua,NH	Georges Bousquet	
Raoul	m.15-04-1929 Nashua,NH	Germaine Aubuchon	197
Grace	m. ??	Arthur Leblanc	
Lucien	m. ??	Annette Caron	
Hector	m. ??	Viviane Moisan	
115			
Cecile	m.28-04-1925 Lemieux, Qué.	Wellie Mondou	
Joseph	m.11-01-1933 St-Edmond-Grantham, Qué.	Bernadette Dupre	198
Alexis	m.14-08-1934 Lemieux, Qué.	Rose Eva Sevigny	199
Jacques	m.03-08-1940 St-Rosaire, Qué.	Denise Robichaud	200
Lucierne	m.03-08-1940 Lemieux, Qué.	Herby Smith	
116			
Simone	m.04-07-1931 St-Guillaume, Qué.	Donatien Theroux	
Ernest	m.1)08-07-1933 St-Hugues, Qué.	Blanche Valcourt	201
	m.2)21-08-1976 Sorel, Qué.	Jeannette Pelletier	
Andre	m.12-06-1939 Montreal, Qué.	Simonne Dansereau	202
Madeleine	m.05-07-1941 St-Guillaume, Qué.	Robert Cartier	
Dolores	m.1)03-01-1942 Montreal, Qué.	Oscar Favreau	
	m.2)14-04-1981 Hallendale,FL	Pierre Arpin	
Georges Henri	m.15-08-1942 St-Hugues, Qué.	Agnes Chevrete	203
Jeannine	m.1)18-11-1954 Montreal, Qué.	Edouard Lachance	
	m.2)18-12-1977 Odanak, Qué.	Clovis Gouin	

117		
Louis	no. 26-11-1879 Montréal	
118		
Edmond C.	m.09-04-1928 Northampton, MA	Leona Diemand
Dora	m. ?	?——— Menard
Ora	m. ?	?——— Scully
119		
Jeanne Celina	m.11-08-1919, Lowell, Mass.	Edouard Uhlinger
120		
Robert J.A.	no.03-03-1898 Sorel, Qué.; m. ?	Fernande Correau
Albert	m.30-08-1931 Sorel, Qué.	Therese Godon
121		
Simonne	m.ca.1923	?——— Flynn
Yvonne	m.30-06-1930 ?	William Patterson
Eva	m.30-06-1930 ?	Frank Proccych
Yvon	m.23-10-1937 Cardinal, Ont.	Emily Merrit
Jean Paul	m.ca.1942 ?	Gladys Duval
122		
Cordelia	m.19-01-1914 Sorel, Qué.	Arthur Simard
Georges Etienne	m.11-10-1915 Shawinigan, Qué.	Angeline Trepanier 204
Philippe Noel	m.30-09-1919 Montreal, Qué.	Marguerite Archambault 205
Emile	m.25-10-1921 Sorel, Qué.	M.Seraphine Chartier 206
Lucien	m.19-05-1924 Sorel, Qué.	Jeannette Paul 207
Yolande	m.24-01-1927 Sorel, Qué.	Edouard Gauthier
123		
Georgiana	m.1)27-11-1918 Sorel, Qué.	Ernest Leveille
	m.2)06-06-1925 St-Sauveur-Monts, Qué.	Josaphat Allarie
J.Alphonse	m.1)23-12-1924 Montreal, Qué.	Blanche Millette 208
	m.2)12-06-1939 Montreal, Qué.	
Franchere	m.1)02-02-1927 Montreal, Qué.	Adelaide Blouin 209
	m.2)02-02-1927 Montreal, Qué.	Irene Pariseau
Joseph	m.19-06-1930 St-Sauveur-Monts, Qué.	Rachel Filiatrault
Lucille	m.07-04-1931 Montreal, Qué.	James Wilson
Dubreuil	m.24-04-1935 Montreal, Qué.	Laurette Reeves
Marcelle	m.11-10-1939 Montreal, Qué.	Lucien Richard
Charlotte	Catholic Sister	
124		
Ninette	m.18-08-1925 Outremont-Mtl, Qué..	William Heuty
Maurice	m.10-05-1927 Montreal, Qué.	M.Paule Duhamel
Dubreuil Guy	m.20-09-1939 Outremont, Qué.	marguerite Lamoureux
Jean	m.27-06-1942 Montreal, Qué.	Simone Allard
Jacques	m.02-06-1944 Montreal, Qué.	Marguerite Seguin 210
Andre	m. ?	Louise Thomas 211
125		
Cecile	m.23-05-1923 Montreal, Qué.	Arthur Vessot
Bruno	m.20-05-1944 Montreal, Qué.	Colombe Vinet
126		
Irene	m.1)25-06-1923 Levis, Qué.	Louis N.Turgeon
	m.2)22-08-1939 Quebec, Qué.	Raoul Boileau
Jeanne	m.07-01-1924 Levis, Qué.	Paul Dumontier
Gaston	Catholic Priest ordained 07-07-1932	
Paul Emile	m.10-04-1950 Levis, Qué.	Simone Garneau 212
Roland	Catholic Brother	
127		
Roger	m.18-06-1949 Montreal, Qué.	Claire Brunelle 213
Jacqueline	m.09-04-1959 Montreal, Qué.	Maurice Marcoux
Alice	Catholic Sister	
128		
Suzanne	m.20-06-1938 Montreal, Qué.	Camille Lescarbeau
Antoinette	m.10-04-1944 Montreal, Qué.	Donald Dorden
Francoise	m. ? Montreal, Qué.	Charles Kerlin
Denise	m. ?	Armand Boulais

129		
Yvette	m.14-10-1939 Sorel, Qué.	Morisson, Hubert
Pauline	m.29-07-1948 Quebec, Qué.	Louis Scalabrino
130		
Marguerite	m.20-04-1921 Montreal, Qué.	J.Philippe Gaston Tremblay
Yvonne	m.28-06-1926 Montreal, Qué.	Frederic Boulais
Joseph Jean	m.24-06-1933 Pte.Claire-Mtl, Qué.	Pauline Rolland 214
Robert	m.12-07-1943 Montreal, Qué.	Kathleen O'Grady
Paul	m.15-05-1946 Montreal, Qué.	Jeanne Charbonneau 215
Henri	m.17-12-1946 Montreal, Qué.	Marguerite Sauriol 216
Roger	m. ?	?
Eva	m.	Gaston Francoeur
131		
Dubreuil	m.28-01-1932 Rawdon, Qué.	Juliette Pelletier 217
Yvette	m.14-12-1937 Rawdon, Qué.	Albert Ferland
132		
Aime	m.29-05-1948 Montreal, Qué.	Alice Charette 218
133		
Alfreda	m.11-08-1926 Highgate, VT	Robert O'Connor
Fabien	m.21-08-1937 Swanton, VT	Velma Hayward 219
Alene D.	m.18-08-1938 Swanton, VT	Herman Mercier
Beatrice	m.26-11-1938 Swanton, VT	Albertus Crolus
Veronica	m.19-09-1940 Swanton, VT	Kenneth Douglas
Jeannette	m.16-11-1943 Swanton, VT	Homer Woodard
134		
Rosario	m.07-05-1918 St-Hyacinthe, Qué.	Lea Demers
Leodore	m.18-04-1921 St-Hyacinthe, Qué.	Alvana Charbonneau 220
Yvonne	m.14-06-1920 St-Hyacinthe, Qué.	Joseph Dumais
Blandine	m.06-08-1928 Montreal, Qué.	Henri Langlois-Lachapelle
135		
Eva	m.18-07-1918 St-Hyacinthe, Qué.	Albany Tetreault
136		
Antoinette	m.22-06-1908 St-Pie, Qué.	Emile Bedard
Maria	m.05-08-1913 St-Pie, Qué.	Celestin Aube
Jeanne	m.10-09-1924 Granby, Qué.	Maurice Pare
Wilfrid	m.19-04-1933 Montreal, Qué.	Yvonne Pharand
137		
Rose Alma	m.05-08-1918 Granby, Qué.	Odias Scott
M.Alicia	m.30-04-1924 Milton, Qué.	Leon Pion
Germaine	m.06-12-1927 Granby, Qué.	Emery Bessette
Arthur	m.29-11-1920 Granby, Qué.	Alice McMahon 221
Yvonne	m.28-03-1932 Granby, Qué.	Euclide Lacasse
Camille	m.10-10-1960 Montreal, Qué.	Eglantine Fortier 222
138		
Rodolphe	m.26-10-1914 St-Pie, Qué.	Alosia Chartier
Laurent	m.29-07-1925 St-Damase, Qué.	Therese Desmarais 223
Cecile	m.24-05-1932 St-Pie, Qué.	Joseph Emile Belval
Therese	m.03-06-1948 Eastman, Qué.	Emile Belval
Henri Herve	m.20-05-1944 St-Pie, Qué.	Georgianna St-Onge
139		
Charles Emile	m.14-10-1924 St-Pie, Qué.	Rose Alma Mahew 224
140		
Gaston	m.14-11-1933 Montreal, Qué.	Adrea Dugas 225
Roger	m.29-05-1937 Montreal, Qué.	Aline Page 226
Leone	m.15-12-1938 Montreal, Qué.	Paul Gagnon
Bella	m.29-06-1940 Montreal, Qué.	Georges Trouillard
Georges	m.01-02-1947 Montreal, Qué.	Aline Dubuc
Berthe	m.17-05-1947 Montreal, Qué.	Hector Viau
Jacqueline	m.24-07-1947 Beloeil, Qué.	Armand Leduc
141		
Albert	m.1)20-06-1923 Roxton Pond, Qué.	Adele Cabana 227
	m.2) ?	?

Lionel	m.28-04-1931 Roxton Pond, Qué.	Angela Guillet	228
Bella	m.07-07-1934 Roxton Pond, Qué.	Laurent Gevry	
Paul	m.1)21-08-1943 Granby, Qué.	Aline Martin	229
	m.2)07-03-1959 Roxton Falls, Qué.	Cecile Gagne	230
<b>142</b>			
Rolland	m.01-05-1935 Granby, Qué.	Alice Duhamel	231
Benoit	m.01-05-1943 Montreal, Qué.	Ida Jourdain	232
Georgette	m.28-04-1945 Granby, Qué.	Jean Paul Chapdelaine	
Anita	m.01-09-1945 Montreal, Qué.	Alfred April	
Maurice	m.17-09-1949 Granby, Qué.	Georgette Lapointe	233
<b>143</b>			
Francois	m.20-07-1920 Lawrence, MA	Eva Coutu	
Alfred	m.1)24-10-1925 Montreal, Qué.	Marguerite Belanger	
	m.2)22-04-1933 Montreal, Qué.	Marguerite Renaud	234
Alma	m.28-08-1926 Salem, MA	Frank Dimarco	
Leon	m.09-09-1934 Marlboro, MA	Myethe Gallagher	235
Sara	m.	?— Temple	
Euclide	m.	?— Palmer	236
Ida	m.	Lawrence Beauregard	
Exilda	m. Lawrence, MA	Charles Lanoue	
Agnes	m.	Joseph Robert	
Marie	m. Lawrence, MA	?— Leduc	
<b>144</b>			
Noella	m.23-06-1962 Granby, Qué.	Charles Peleja	
Andre	m.17-06-1961 Granby, Qué.	Nicole Deslauriers	237
Francoise	m.23-10-1965 Granby, Qué.	Jean Paul Laplante	
<b>145</b>			
Colette	m.12-10-1957 Waterloo, Qué.	Oliva Maille	

#### 8th-GENERATION

<b>146</b>			
Alexandre	m.18-04-1927 Lewiston, ME	Alberta Nadeau	238
<b>147</b>			
Lucienne	m.04-07-1934 Auburn, ME	Antonio Charest	
Arthur	m.27-09-1941 Auburn, ME	Annette Bouchard	239
Roger	m.21-03-1947 Auburn, ME	Lucille Roy	240
Yvette	m. ??	Lucien Lavigne	
<b>148</b>			
Bertrand	m.18-10-1941 Auburn, ME	Carmen F. Lapointe	241
Leo Paul	m.11-10-1948 Auburn, ME	Edwina D. Dubois	
Muriel G.	m.11-11-1949 Auburn, ME	Francis J. Bartasius	
Gerald R.	m.22-01-1951 Island Pond, ME	Thelma Royer	242
Fernand	m. ?		
<b>149</b>			
Anita	m.03-09-1949 Auburn, ME	Thomas E. Daley	
<b>150</b>			
Therese	m.02-07-1949 Sorel, Qué.	Marcel Labrecque	
Theodore	m.04-07-1953 Sorel, Qué.	Helene Gervais	243
Richard	m.31-12-1965 Montreal, Qué.	Marie Levesque	244
<b>151</b>			
Donatienne	m.14-04-1945 Sorel, Qué.	Lucien Peloquin	
Therese	m.18-10-1947 Sorel, Qué.	Leandre Provost	
Jean Louis	m.04-10-1952 Sorel, Qué.	Micheline Taillon	245
Huguette	m.28-06-1958 Sorel, Qué.	Louis Lavallee	
<b>152</b>			
Dieudonne	m.21-08-1943 Sorel, Qué.	Marie Tremblay	
Sylvaine	m.21-08-1943 Sorel, Qué.	Robert Peloquin	
Donatien	m.06-12-1947 Sorel, Qué.	Jeannine Paulhus	246
Georges Etienne	m.1)12-05-1951 Sorel, Qué.	Claire Peloquin	
	m.2)19-11-1955 Sorel, Qué.	Edmonde Bedard	
Real	m.05-09-1953 St-Ours, Qué.	Louise Guertin	
Jean Jacques	m.26-09-1953 Sorel, Qué.	Marguerite Aussant	247



## 153

Roger m.16-09-1953 ———,NC  
 Jeannette L. m.15-09-1956 Spencer,MA  
 Jeanne L. m.22-04-1961 Spencer,MA  
 Ronald R. m.19-10-1957 Spencer,MA  
 Jean Roy m.22-08-1959 Spencer,MA  
 Raymond P. m.10-09-1960 Spencer,MA

Patricia Bednarek  
 Robert P.Bourdon  
 Lawrence Rockwood  
 Gloria J.Vaz  
 Marilyn Mitchell  
 Janice Bousquet

## 154

Floyd Elles m.30-11-1920 Nashua,NH  
 Audrey May m.22-03-1927 Chazy,NY  
 Maxwell Philippe m.26-12-1931 Nashua,NH  
 Oral David m.02-09-1933 Plattsburgh,NY  
 Dorothy Lorraine (Doris) m.24-06-1935 Chazy,NY  
 Ivas m.12-05-1937 Chazy,NY  
 Virgil Anthony ne.03-09-1901 Barre,VT  
 Marvin Joseph Lyles ne.06-09-1902 Barre,VT  
 Madeleine ne.22-03-1912 Barre,VT

Beatrice Millette (Mayette) 248  
 Ralph Dragoon  
 M.Anne Ida Soucy 249  
 Blanche Larrivee 250  
 Loyal Stone  
 Albert Paro

## 155

Joseph Ralph m.28-11-1935 Sciota,NY  
 Marie Ruth m.08-05-1940 Sciota,NY  
 Helen Marie (Ella) m. ? Plattsburgh,NY  
 Joseph Wilmer m. ? Plattsburgh,NY  
 Joseph Raymond d.1912

Ruth Agnes Reine Vasseur (Rena) 251  
 William Corbeil  
 Maynard Trombly  
 Ruth Monette 252

## 156

Maurice Joseph m.23-05-1927 Malone,NY  
 Georges Henry m.22-05-1938 Rouses Point,NY  
 Marie Eva Sophie m. ??

Gertrude Cardinal 253  
 Rita Michaud 254  
 Albert Cameron

## 157

Kermit Joseph m.17-03-1942 South Hero,VT  
 Willard Edward m.20-05-1943 Biloxi,MS  
 Virgil Adam m.05-05-1943 Treadwell Mills,NY  
 Richard William m.ca.1969 ?

Elinor Collins 255  
 Viola Tower  
 Rita St-Denis 256  
 Viola Asselin

## 158

Beatrice m. ? Nashua,NH  
 Rita m. ??  
 Gerald A. m.1) ? Nashua,NH  
 m.2) ??

Robert Wiseman  
 Kenneth Troyes  
 Lorraine Cumming 257  
 Rita Morin

## 159

Barbara m. ?

?James H.Mitchell

## 160

Geraldine m. ?

Chelsea,MA

## Albert

m. ?

## 161

Dorothy m.11-10-1947 Nashua,NH

Paul W.Caron  
 Eleanor Forrence

## Arthur

m.10-11-1967 Nashua,NH

## 162

Therese m.25-11-1948 Nashua,NH

Charles Cote  
 Raymond Moore

## Denise

m. ? Nashua,NH

## 163

Elisabeth m.18-10-1958 Nashua,NH

René Lamy

## 164

Maurice m.22-08-1964 Nashua,NH

Denise Duval

## 165

Clifford m.30-08-1948 Southbridge,MA

Annette Bouvier  
 William Mortell

## Edith

m. ? Southbridge,MA

## 166

Walter m.30-08-1948 Southbridge,MA

Lorraine Lapierre  
 Elaine Tremblay

## Joseph

m.29-11-1952 Southbridge,MA

## 167

Walter m.03-04-1961 Southbridge,MA

Claire Brennan

168			
Jeanne d'Arc	m.31-01-1940 Farnham, Qué.	Evangeliste Boutin	
Denise	m.15-04-1961 Farnham, Qué.	Francis Joyce	
Lise	m.16-07-1966 Sherbrooke, Qué.	Jean Pierre Beaubien	
169			
Charlene	m.11-04-1959 Biddeford, ME	Constantine Szczechowiez	
Anita	m. ? ———, CA	Gordon Murray	
170			
Kathryn Ann	m.31-07-1965 Auburn, ME	David Lionel Cutter	
Paul J.	m.13-05-1968 Lewiston, ME	Kareen Devingis	
James W.	m.16-08-1975 Auburn, ME	Nchola Sartwell (Doyle)	
171			
Priscille	m.03-09-1966 Biddeford, ME	Joseph A. Bowden	
Maurice	m.26-08-1967 Biddeford, ME	Patricia Ledoux	
Cecile	m.27-10-1978 Biddeford, ME	Roger Hanson	
172			
William Jr.	m. 01-05-1975 Biddeford, ME	Stella Blanchette	
Theresa	m. 31-03-1978 Biddeford, ME	Norman St-Michael	
Rita	m. 12-08-1972 Biddeford, ME	Delaine Brown	
Phillippe	m. 05-10-1774 Kennebunk, ME	Allan Brown	
173			
William	m. ?		
Philippe	m. ?		
174			
Guy	m.08-10-1966 Montreal, Qué.	Micheline Cauchon	
Diane	m.30-04-1973 Montreal, Qué.	W.Paulin Charles	
Martin	m. ? Trois-Rivieres, Qué.		
175			
Daniel	m.27-12-1985 Viauville-Mtl, Qué.	Nicole Grenier	
176			
Suzanne	m.29-06-1968 Vassan, Qué.	Laurier Jobidon	
Claire	m.20-07-1968 Vannan, Qué.	Bernard Jobidon	
177			
Andre	m.27-07-1985 Viauville-Mtl, Qué.	Johanne Rousseau	
178			
Nicole	m.19-07-1980 Viauville-Mtl, Qué.	Alain Jeannotte	
179			
Robert	m.28-07-1956 ?———, VT	Frances Drolet	
180			
Michel	m.26-09-1969 Roxton Pond, Qué.	Diane Cabana	
181			
Denis	m.02-03-1968 St-Come, Qué.	Agathe Riopel	
Therese	m.30-12-1972 Lavaltrie, Qué.	F.Jland Gregoire	
182			
Robert	ne. 20-09-1927 Webster, Mass.		
Donald	ne. 16-02-1933		
183			
Donald	ne. 20-07-1939 Webster, Mass.		
Robert			
184			
Armand	m. ? Webster, MA	?	
185			
Albert	m.13-06-1942 West Warwick, RI	Doris Bouthillier	258
186			
Lillian Delia	m.01-06-1957 Manville, RI	Albert Andre Latour	
Irene Cora	m.03-06-1961 Manville, RI	Roger Leo Berard	
187			
Gaston	m.18-07-1938 Sorel, Qué.	Marthe Landry	259
Roger	m.14-10-1940 Sorel, Qué.	Solange Guevremont	260
Flore	m.19-06-1940 Sorel, Qué.	Paul Emile Robitaille	
Madeleine	m.12-07-1943 Sorel, Qué.	Jules Latraverse	
188			
Fernand	m.18-12-1954 Sorel, Qué.	Jeannette Godin	261
Marcel	m.31-08-1957 Sorel, Qué.	Pierrette Deblois	

189 Desneiges Odette	m.29-03-1952 Sorel, Qué. m.01-10-1955 Sorel, Qué.	Gaston Gauthier Marc Henri Peloquin	
190 Armand	m.29-04-1950 Central Falls, RI	Irene Comeau	
191 Joseph	m.03-07-1954 Central Falls, RI	Rose Cecile Cote	
192 Cecile Lucien Richard Andre	m.24-07-1945 Manville, RI m.20-06-1957 Manville, RI m.20-06-1957 Manville, RI	Joseph Omer Lucien Dussault Carol Houle Jacqueline Helen Godin	
193 Marcel P. Raymond P.	m.04-07-1959 Manville, RI m.16-06-1962 Manville, RI	Judith Rageotte Claire C. Bissonnette	
194 Denis Jean Marie Diane Aime Rita	m.17-04-1971 Montreal, Qué. m.11-09-1971 Montreal, Qué. m.03-02-1973 Montreal, Qué. m.07-07-1929 Montreal, Qué. m.11-05-1974 Montreal, Qué.	Suzanne Lefebvre Lisette Lussier Andre Archambault Ginette Masse Jacques Emery	
195 Johanne	m.19-06-1976 Verdun-Mtl, Qué.	Richard Larcher	
196 Jean Paul	m. ?                      Lawrence, MA	?	
197 Pauline P.Hector Lena Sylvia Claudette	m.04-09-1951 Shirley, MA m.15-02-1958 Shirley, MA m.19-04-1958 Shirley, MA m.ca.1959              Shirley, MA m.ca.1970              Shirley, MA	Georges Morasse Ann Alger Robert V. _____? Peter Cote Joseph Freeman	
198 Jacqueline Denise Guy Claude M.Andree Jacques Fernande Albert Jean Noel Andre Fernand Richard	m.08-06-1957 Lemieux, Qué. m.11-06-1960 Lemieux, Qué. m.29-06-1963 Ste-Marthe sur la Lac, Qué. m.29-06-1963 Ste-Marthe sur la Lac, Qué. m.20-07-1968 Lemieux, Qué. m.23-08-1969 Manseau, Qué. m.25-07-1970 Lemieux, Qué. m.11-03-1972 Ste-Marthe sur la Lac, Qué. m. ?? m.30-08-1969 Ste-Marthe sur la Lac, Qué. m. ?                      Ste-Marthe sur la Lac, Qué. m. ?                      Ste-Marthe sur la Lac, Qué.	Roger Arel Normand Arel Rita Laurin Madeleine Laurin Gilles Ladouceur Suzanne St-Hilaire Roger Beaulieu Louise Morin ? Liette Laurin ? Sylvie Allard ? Christiane Sevigny	262 263
199 Monique Aline Raymonde Claudette Gilles Yvon Laurent Michel Serge Huguette Danielle Jean Pierre	m.24-08-1957 Lemieux, Qué. m.25-07-1959 Lemieux, Qué. m.22-07-1961 Lemieux, Qué. m.17-07-1965 Lemieux, Qué. m.09-08-1968 Lyster, Qué. m.22-11-1969 Montreal, Qué. m.24-07-1971 Ste-Marie-Blandford, Qué. m.09-06-1973 Ste-Gertrude, Qué. m.12-07-1975 Verdun-Mtl, Qué. m.23-07-1977 Verdun-Mtl, Qué. m.06-08-1977 Verdun-Mtl, Qué. m. ?                      Nicolet, Qué.	Rosaire Blanchette Jean Paul Desjardins Gustave Beaudoin Armand Nault Louise Boilard Marguerite Shearer Louise Tourigny Micheline Brule Jocelyne Rousseau Andre Gilbert Ghislain Pellerin Sylvie Tremblay	
200 Pauline Marcel	m.29-10-1966 Victoriaville, Qué. m.12-10-1968 Victoriaville, Qué.	Yvon Provencher Francine Lavigne	
201 Pierrette Nicole	m.17-10-1953 Sorel, Qué. m.14-10-1961 Sorel, Qué.	Jacques Lavallee Pierre Boisvert	

<b>202</b>		
Francine	m.05-09-1961 Blainville, Qué.	Jean Brodeur
Andree	m.29-06-1963 Blainville, Qué.	Georges Wortell
Marise	m.09-10-1971 Blainville, Qué.	Jean Charbonneau
<b>203</b>		
Denis	m.1)03-01-1975 Sherbrooke, Qué (Civil)	Cecile Coulombe
	m.2)23-06-1984 Sherbrooke, Qué (Church)	Cecile Coulombe
Moyse	m. ?	
Myriam	m. ?	
Philippe	m. ?	
<b>204</b>		
Pauline	m.30-08-1941 Sorel, Qué.	Jean Champagne
Louise	m.24-06-1944 Sorel, Qué.	Laurent Girouard
Andre	m.29-06-1953 Bathurst, Ont. ?	Jeanne Arsenault
Denise	m.20-10-1956 Sorel, Qué.	Jacques Lanouette
Luc	m.29-10-1966 Sorel, Qué.	Lucienne Lavoie
Marguerite	m. ??	Eddy Graham
<b>205</b>		
Arthur Edmond	m.01-10-1949 Sorel, Qué.	Marguerite Langlois
Edmond	m.02-06-1949 Montreal, Qué.	Louise Michaud
Ginette	m.01-10-1949 Sorel, Qué.	Jean Paul Cardinal
Rene	m.17-11-1951 Montreal, Qué.	Diane Flemming
Phillippe.Antoine	m.14-10-1967 Sorel, Qué.	Rita Farley
?	m. ?	Paul Touraine
<b>206</b>		
Roger	m.1)22-06-1946 Montreal, Qué.	Marguerite Nadeau
	m.2)21-05-1951 Sorel, Qué.	Lucette Desorcy
	m.11-07-1960 Sorel, Qué.	Rene Simard
Monique		
<b>207</b>		
Marielle	m.01-12-1947 Sorel, Qué.	Pierre Gauthier
<b>208</b>		
Marcel	m.27-06-1956 Montreal, Qué.	Gabrielle Latendresse
<b>209</b>		
Hector	m.01-12-1951 Montreal, Qué.	Pierrette Alarie
Jean Paul	m.20-10-1956 Montreal, Qué.	Julienne Porlier
Claude	m.07-08-1965 Montreal, Qué.	Pierrette Magnan
Andre	m.09-09-1967 Sault au Recollet-Mtl, Qué.	Pierrette Groulx
<b>201</b>		
Louis	m.11-06-1977 Montreal, Qué.	Lucie Laferriere
<b>211</b>		
Michel	m.19-06-1971 Montreal, Qué.	M. Therese Chic
Marc	m. ?	
Jacques	m. ?	
Francoise	m. ?	
Bernard	m. ?	
Pierre	m. ?	
Denise	m. ?	
<b>212</b>		
France	m.21-03-1970 Montreal, Qué.	Jean Aubut
Come	m. ?	
Guy	m. ?	
Pierre	m. ?	
<b>213</b>		
Robert	m. ? Montreal, Qué.	?
<b>214</b>		
Jacques	m. ? Rawdon, Qué.	?
<b>215</b>		
Claude	m. ?	
Normand	m. ?	
Pierre	m. ?	
Denis	m. ?	
Guy	m. ?	
Lise	m. ?	
Robert	m. ?	

216			
Chantal	m. ?		
France	m. ?		
Diane	m. ?		
217			
Denis	m.01-05-1976 Outremont-Mtl, Qué.	Johanne Coissy	
Andre	m. ? Rawdon, Qué.	?	
218			
Diane	m. ? Montreal, Qué.	Jean Riendeau	
Manon	m. ?	Kenneth McLaren	
219			
Sara	nee. 22-05-1938 Fairfax, Vt.		
Ann	nee. 13-02-1943 Highgate, Vt.		
Francois	ne. 21-09-1948 Highgate, Vt.		
220			
M.Louise Jeanne Claire	m.17-07-1950 Montreal, Qué.	Joseph Daniel Benoit Tromblay	
Marcel Andre Germain	m.07-06-1952 Montreal, Qué.	Huguette Pilote	
M.Fernande Jacqueline	m.1)03-08-1953 Montreal, Qué.	Jean Louis Michon	
	m.2)17-07-1954 Montreal, Qué.	Joseph Daniel Benoit Tromblay	
221			
Yvette	m.27-12-1941 Granby, Qué.	Conrad Robitaille	
Albertine	m.17-07-1943 Montreal, Qué.	Armand Mathurin	
Normand	m.02-07-1951 Granby, Qué.	Denise Caron	
Doris	m.07-08-1954 Granby, Qué.	Eddy Belanger	
222			
Jean Claude	m. ? St-Raymond, Qué.	Rita Gauthier	270
Arthur	m. ?		
223			
Diane	m.29-07-1961 St-Hyacinthe, Qué.	Gabriel St-Roch	
Denise	m.02-06-1962 St-Hyacinthe, Qué.	Armand Lestage	
224			
Beatrice	m.1)24-08-1946 St-Pie, Qué.	Louis Philippe Harnois	
	m.2)	Lucien Levesque	
Albert	m.14-09-1946 Granby, Qué.	Christiana Montpetit	271
Albertine	m.29-12-1951 Kamouraska, Qué.	Wilfrid Lemieux	
Yvonne	m.21-06-1952 Farnham, Qué.	Leo Gauthier	
Andre	m.07-08-1965 Farnham, Qué.	Pierrette Ostiguy	
225			
Guy	m.27-09-1958	Helene Lapierrere	
Monique	m.11-06-1960	Pierre Authier	
Pierrette	m.11-06-1960	Yvon Boisvert	
Muriel	m.28-09-1968 Laval-Mtl, Qué.	Robert Ratthe	
226			
Jean	m.18-07-1959 Mile-End-Mtl, Qué.	Francine Sinclair	272
Nicole	m.17-06-1961 ?	Jean Beaudoin	
Pierre	m. ??	Marcelle Durette	
227			
Georgette	m.21-05-1949	Raymond Harnois	
Georges	m.05-05-1951 Granby, Qué.	Annette Lussier	
Yvette	m. ??	Maurice Lizotte	
228			
Jeannine	m.16-09-1950 Roxton Pond, Qué.	Rejean Marquis	
Laurette	m.27-09-1958 Granby, Qué.	Gilles Laflamme	
Rejanne	m.27-09-1958 Granby, Qué.	Jean Guy Lussier	
Gerald	m.04-02-1961 Roxton Pond, Qué.	Francoise Senecal	273
Normand	m.03-09-1966 St-Valerien, Qué.	Monique Desparts	
229			
Roger	m.10-10-1970	Liliane St-Pierre	
Louise	m. ?	?	
Claude	m. ? Roxton, Qué.	Colette Demers	274
Pauline	m. ? Roxton, Qué.	?	



<b>230</b>			
Jocelyn	m.10-10-1968 Roxton, Qué.	Lyne Boisvert	275
Rejean	m. ?		
Lucie	m. ?		
Sylvain	m. ?		
Gilles	m. ?		
Sylvie	m. ?		
Josee	m. ?		
<b>231</b>			
Andre	m.08-10-1958 Granby, Qué.	Jeannette Plante	
Fernand	m.18-02-1961 Granby, Qué.	Lucienne Potvin	
Jean Claude	m.01-05-1965 St-Ludger, Qué.	Louissette Roy	
Denis	m.22-07-1967 Sudbury, Ont.	Helene Bourgouin	
<b>232</b>			
Marie	m.23-08-1969 Sillery, Qué.	Pierre Levesque	
Pierre	m.02-05-1970 Sillery, Qué.	Diane Robitaille	276
Martin	m.01-06-1974 Sillery, Qué.	Claire Savard	
<b>233</b>			
Claudine	m.08-08-1981 Magog, Qué.	Gaetan Carriere	
Jean	m.??-07-1984 Ottawa, Ont.	Gilda Martinez	
Louise	m.??-??-1984	Roy Moran	
Marc	m. ?		
<b>234</b>			
Richard	m.11-09-1954 Verdun-Mtl. Qué.	Gisela Cote	277
Louis	m.29-06-1973 St-Eugene, Qué.	m. Rose Greve	278
<b>235</b>			
David	m. ?		
Sandra	m. ? Berlin, NH		
<b>236</b>			
Euclide	m. ?		
<b>237</b>			
Roger	ne.27-08-1961 Granby, Qué.		
Celine	nee. 24-11-1962 Cowensville, Qué		
Richard	ne. 11-03-1964 Cowensville, Qué		
Jacque	ne. 07-12-1966 Cowensville, Qué		
Sylvie	nee. 01-09-1967 Cowensville, Qué		

#### 9th-GENERATION

<b>238</b>			
Normand Henry	m.19-10-1957 Lewiston, ME	Barbara Anne Ashmer	279
<b>239</b>			
Lorraine	m.12-08-1961 Auburn, ME	Roland Robert Coulombe	
Diane	m.06-06-1970 Lewiston, ME	David Provencher	
<b>240</b>			
Susan Ann	m.18-04-1970 Auburn, ME	Robert Edward Cameron	
<b>241</b>			
Judith Ann	m.20-06-1964 Auburn, ME	Peter Holmes Durgin	
Jane Theresa	m.24-09-1966 Auburn, ME	Bertrand Eugene Turner	
Claire M.	m.26-10-1968 Auburn, ME	Scott Alan Bryant	
Janet Cecile	m.07-03-1970 Auburn, ME	Paul Austin Cutter	
Constance Susan	m.15-02-1974 Auburn, ME	John Alan Maloney	
<b>242</b>			
Robert Roger	m.03-01-1976 Auburn, ME	Diane Leo Kerr	
Thomas Brian	m.06-01-1978 Baileys Island, ?	Teri Johnson	
Edward D.	m.23-04-1980 ?———, MA	Ann Taft	
<b>243</b>			
Sylvie	m. ?	Alain Martel	
<b>244</b>			
Nathalie	nee.24-03-1967 Sorrel, Qué.		
<b>245</b>			
Michel	m.13-08-1977 Grand-Mere, Qué.	Jocelyne Gagnon	
?———	m. ?	Line Saillant	

246			
Claude	m. ?		
Sylvaine	m. ?		
Gilles	m. ?		
247			
Richard	m.16-07-1977 Sorel, Qué.	Bernadette Lemay	
248			
Jeannette	m.20-09-1943 Nashua,NH	Louis Robert Cote	
249			
Robert D.	m.17-10-1953 Phenix City,AL	Ann Magnan	280
M.Carol	m.12-01-1957 Nashua,NH	Leon J.Dionne	
Richard (Dickey)	m.08-03-1958 Ramstein,Germany	April Massari	
250			
David Joseph	m.25-09-1954 Plattsburgh,NY	Marian Patricia Baker	281
Philip Ronald Sr.	m.20-08-1960 Corinth,NY	Barbara Ann Hughes	282
251			
Mae	m.22-07-1961 Altona,NY	Clinton Rusaw	
Royce Joseph	m.07-03-1964 Chazy,NY	Majorie Coon	283
Wendy Sue	ne.04-07-1965 Altona,NY		
Toby John	ne.28-06-1967 Altona,NY		
Jody Mark	ne.09-09-1974 Altona,NY		
252			
Michael	m.18-05-1965 East Greenbush,NY	Diane M.Bennick	
253			
Wayne	m. ?		
254			
Joseph Edward	m. ?		
255			
Ronald & Wyatt — no further data			
256			
Marylin	m.24-06-1961 Plattsburgh,NY	Raymond Tousignant	
Gary	m.1)28-12-1968	Paulette Bilow	284
	m.2)	?——— Bell	
257			
Gerard Frank	m.20-06-1964 Nashua,NH	Doreen O'Loughlin	
258			
Lisette	m.22-01-1966 West Warwick,RI	Roland Roy Kauffman	
259			
Danielle	m.02-07-1960 Sorel, Qué.	Roland Lefebvre	
Camille	m.13-10-1962 Sorel, Qué.	Gilles Poirier	
260			
Raymond	m.22-03-1973 Sorel, Qué.	Celina Joyal	285
Gerald	m.21-06-1975 Sorel, Qué.	Diane Parent	286
Ginette	m.08-05-1976 Sorel, Qué.	Claude Pontbriand	
261			
Sylvie	nee. 05-09-1956 Sorel, Qué.		
Nicole	nee. 06-05-1960 Sorel, Qué.		
Josee	nee.13-04-1962 Sorel, Qué.		
262			
Yan	ne. 06-08-1973 Daveluyville, Que.		
Hugo			
Mathieu			
263			
Martin	ne. ?      Cap de Madeline, Qué		
Anne			
264			
André	m. 28-08-1982 Sorel, Qué.	Sylvie Bergeron	
Joanne	nee. 03-10-1962		
265			
Natilie	nee. 02-09-1967 Québec, Qué.		
Frederic	ne. 20-09-1972 Québec, Qué.		
266			
Pierre	m.07-09-1985 Outremont-Mt, Qué.	M.Andree Poupard	

267		
Daphnee	nee.30-08-1954 Laval Lac,Que.	
Lynee	nee.05-01-1957 Pointe Claire,Que.	
268		
Phillipe	ne. 14-04-1968 St.Laurent-Montréal	
Jean Fracois	ne. 10-10-1970 Longueuil	
269		
Danielle	m. 28-07-1973 Sorel, Que.	Michel Pepin
Riene	nee. 24-06-1954 Sorel, Que.	
Michelle	ne. 22-07-1959 Sorel, Que.	
270		
Michelle	nee. ?	
271		
Denis	m.22-07-1978 St-Hyacinthe, Qué.	Helene Darsigny
Diane	m.25-07-1987 St-Hyacinthe, Qué.	Roy Wolvin
272		
Stephane		
273		
Normand	ne. 03-02-1963 Roxton Pond, Que.	
Mario	ne. 09-02-1964 Roxton Pond, Que.	
Pascal	ne. 17-10-1971 Roxton Pond, Que.	
274		
Eric	ne., 07-06-1973	
Dianne	nee. 02-04-1975	
275		
Mathwe	ne. 18-11-1981 Roxton Pond, Que.	
Gabriel	ne. 18-11-1981 Roxton Pond, Que.	
276		
Jerome	ne. 10-01-1973 Cap Rouge, Que.	
Mathieu	ne. 05-11-1975 Cap Rouge, Que.	
Gabriel	ne. 24-03-1977 Cap Rouge, Que.	
277		
Louise	m.16-09-1978 Verdun-Mtl.Qué.	Ermel Lemay
278		
Dennis	m. 02-10-1976 St. Eugene, Que.	Danielle Audet
Claude	ne. 25-02-1957	
Guy	ne. 08-12-1958	
Marcel	m. 17-05-1980 Drummondville, Que.	Monique Lemirie
Normand	ne. 12-06-1961	
Louis	ne. 09-11-1961	
Lise	nee. 07-11-1964	
Rejean	ne. 03-12-1965	
Sylvie	nee. 24-02-1971	

#### 10th-GENERATION

279			
Anne Marie	nee. 29-11-1961 Lewiston, Me.		
Marie	nee. 13-10-1969 Lewiston, Me.		
Michael	ne. 01-09-1971 Lewiston, Me.		
280			
Michael	m.02-09-1984 Oxonhill,MD	Lisa Baillie	287
281			
Patricia Lynn	m.25-03-1977 Plattsburgh,NY	Luke Randall Dyer	
Susan Lee	ne.02-09-1958 Plattsburgh	(single '92)	
John David	m.29-06-1991 Groton,CT	Donna Duffy	
Richard Mark	ne.04-02-1966 Plattsburgh,NY	(single '92)	
James Michael	ne.24-03-1973 Plattsburgh,NY	(single '92)	
282			
Philip Ronald Jr.	m.13-08-1983 Lincoln,NB	Boby Kay DenHartog	
Joseph Lawrence Sr.	m.14-06-1986 Papillon,NB	Cynthia Marie Jochimsen	288
283			
Sue	nee.04-07-1965 Altona, NY		
John	ne. 28-06-1967 Altona, NY		
Mark	ne. 09-09-1969 Altona, NY		

284

Larry William

ne.27-11-1969 Wuzberg, Germany

Craig Robert

ne.08-07-1972 Plattsburgh, NY

Steven Adam

ne.23-05-1972 Plattsburgh, NY

285

Solange

nee. 04-06-1975 Sorel, Que.

286

Nadia

nee. 02-02-1977 Sorel, Que.

**11th-GENERATION**

287

Michael:

ne.02-06-1985 Raleigh, NC

Erica:

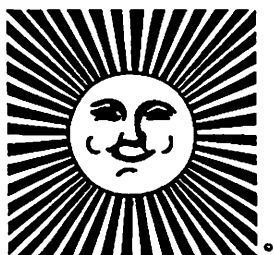
ne.26-08-1987 Raleigh, NC

Kyle:

ne.02-02-1987 Raleigh, NC

288

Joseph Lawrence Jr.:

ne.27-08-1987 Wichita, KS *End of File***NEW-CENTURY DILEMMA...?**

[Ed. Note: This from the American-Canadian  
Genealogist from Manchester, N.H.]

**From Ontario Genealogical Society:** How are we going to write 2001? That date is only eight years away, and if we do nothing, there will be some misunderstanding.

Those with computers will write **010203**. Our American friends will write **2/3/1**. Our English friends will write **3/2/1**. LDS will call it **03FEB2001**. NATO may call it **03FEB01**. Our relatives will write **Feb. 3/01**. Legal documents may have *on the third day of February in the year two thousand and one*.

Of all the arrangements, the LDS one seems most useful to genealogists, for it can only be interpreted one way, and is reasonably short. However, will it permit computers to record various items in chronological order? And does *FEB* offend genealogists using other languages?

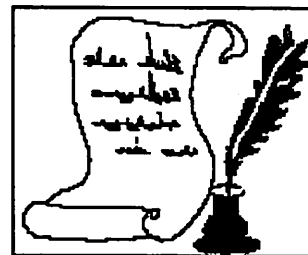
During the next decade, we should try to standardize this matter, at least for genealogists. What is needed is a method that is acceptable in all countries where genealogy is an active hobby.

Think it over, and then compose a letter expressing your preference and send it to: **Editor of *Families***

**Ontario Genealogical Society  
40 Orchard View Blvd, Suite 251  
Toronto, Ontario M4R 1B9 Canada**



# QUERIES



*... ask, and you shall receive*

See inside back cover for particulars.

**Q545**  
**CROMP**  
**DUFRESNET**  
**BLOUIN**  
**GAGNON**  
**ROUP/CROMM**  
**Mem.#97**

*This is a repeat of  
Q545 [Fall Issue]  
because I messed it up  
last journal.*

Is there likely to be any official document dealing with what appears to be an invalid marriage contracted between Thomas CROMP and Marie Dufresne/Blouin on 12 Nov 1764 at St-Joseph, Levis, PQ. She had before married J-Antoine Roup on 26 Oct 1760 at St-Laurent-Montreal,PQ. On the 24 Jan 1769 Thomas CROMP/CROMM m. Therese GAGNON at Notre-Dame de Montreal. On 26 Nov 1774 Marie Blouin, widow of J-Antoine ROUP m. Thomas CROMP/CROMM widower of Therese GAGNON at Norte-Dame de Montreal and they legitimated the boys Thomas bte. 14 Aug 1765 at Quebec, PQ and Francois bte. at St-Laurent de Montreal,PQ. How might church authorities have handled this situation ?

(Ed.note: The family of DUFRESNE/BLOUIN orig. is BLOUIN dit DUFRESNE see French Records of Julien Blouin dit Dufresne by Roger Lawrence in *American-Canadian Genealogist* vol. 18 Nr. 1 issue 51 offical journal of the American-Canadian Genealogical Society PO Box 669 Manchester,NH 03105 single issue probably \$6.00 a copy. Around Plattsburgh, NY Dufresne is Fresne.)

Rita P.Frampton, #97

9914 Montauk Ave., Bethesda, MD 20817

**Q552**  
**Pangman**  
**MacTier**  
**Mem.#12C**

Is the Peter Pangman who is in the 1790 Vermont census in Highgate the same Peter Pangman who was the fur trader, born 1744 in New Jersey, died 1819 at Mascouche, Qué? He owned seigniory of Lachenaie. Married (2) 1796 to Grace MacTier at St. Gabriels Presby. Church.

Nancy B Smith, #12C, RD1 Box 360, Peru, NY 12972

**Q553**  
**Fortier**  
**LaPine**  
**Mem.#12C**

Need help on Fortier b. Québec and his wife Alcina LaPine. They resided in Vergennes, VT area. Children b. in 1850s include Henry b. 19Dec1857.

Nancy B Smith, #12C, RD1 Box 360, Peru, NY 12972



- Q554**  
**Lewis**  
**Turriff**  
**Mem.#234**
- Need statistics on Mabel Lewis, who married John Harold Turriff b.1900 at Melis Beach, Gaspé Peninsula, Canada.  
Ione Gaudette Kilgore #234  
1501 South Baker, McMinnville, Oregon 97128
- Q555**  
**Bullock**  
**Gee Lee**  
**Mem.#585**
- Seek info on Henry Bullock, b 1825, Albany, NY; m. Laura (Gee Lee) When? Where? They lived Alexandria Bay, NY. Children: Emery, Emma, Emily, Geo. & others. Need info on this family.  
Carolyn Parent #585, PO 694, Derby Line, VT 05830
- Q556**  
**Bullock**  
**Reynolds**  
**McGregor**  
**Mem.#585**
- Need info on George Lewis Bullock Reynolds, m. Louisa McGregor from Ellenburg, NY. Need mar date and her parents.  
Carolyn Parent #585  
PO 694  
Derby Line, VT 05830
- Q557**  
**Whitford**  
**Mem.#296**
- Seek info on Samuel Whitford, b Aug1840, Pointe Au Roche, NY; raised in household of Nathan Mason, Pt Au Roche, NY (1850-1860 census). Father, Hugh Whitford b 1805, mother Louisa b 1806, d 11Oct1841 and bur Pt Au Roche cem with his brother Joel b 1833 d 5Apr1835 Sister ? Zillah C Whitford b 1836 (1850 census Saranac, NY age 14 in household of Jeremiah Hall).  
Robert N Blaine #296, 1 Queen St, Enfield, CT 06082  
(Phone 213-749-7968)
- Q558**  
**Munson**  
**Methode**  
**Matott**  
**Ashline**  
**Duwuette**  
**Thompson**  
**Mem.#506**
- Researching all mentioned lines from the Champlain, Chazy, Sciota area in Clinton Co. Will answer all correspondence received.  
Margaret E Munson Quiles #50  
PO Box 195  
Norma, NJ 08347
- Q559**  
**Longtine**  
**Longtemp**  
**Charland**  
**Mem.#582**
- Seeking info on Longtine/Longtemp who lived in Keeseville/Ausable Forks area in 1840-1860. Great grandmother Louis W. Longtine, b Ausable Forks in 1844, lived in Jay, NY m. Isephere (Zephirinus) Charland in Keeseville, NY 1Jan1867, son of Abraham & Helena. Had son Charles Isephere, Keeseville 21May1867. Year later moved to Marquette, MI to work on railroad. Louisa was the dau of Dominique Longtemp and Louisa ? Probable Indian blood. 1850 census lists Dominique as a furnaceman, probably in iron ore industry  
Michael F Sharland #582, 1783 Maroba Drive, Linwood, MI 48634  
(Phone: 517-697-5186)

- Q560**  
**Rivers**  
**Newton**  
**Daniel**  
Need the French family name of Joseph Rivers, b 1833. May have brother Charles b 1835. Mar Daniel 1854, Clinton Co; served in Civil War, 1861- 1864; Spouse (1) Josephine Newton, (2) Louise Daniel. Children: Adelbert, Josephine Edith, Joseph, Allen. Died Black Brook, Clinton Co. 1880 This family was from Québec. Anne Whitney, 6100 Buchanan Drive, Fort Pierce, FL 34982
- Q561**  
**LASHWAY**  
**BULLIS**  
**BISHOP**  
**Mem.#432**  
Seek info. descendants of Joseph and Sarah (LASHWAY); also descendants of Frank and Philena ? (LASHWAY) BISHOP. The two wives were sisters, and resided in Plattsburgh, NY ca.1915. Daine Van Wormer Mem.#432  
85 Pinewood Ave. Albany, NY 12208.
- Q562**  
**MOREHOUSE**  
**Mem.#432**  
Seek info. descendants on William MOREHOUSE (any spelling), son of John MOREHOUSE Sr. William and his wife resided in Peru, NY from the 1700's until about 1810, no further information known.  
Diane Van Wormer Mem.#432, 85 Pinewood Ave. Albany, NY 12208.
- Q563**  
**LEVACQUE**  
**BASPAUME**  
**BISSONNETTE**  
**MARTIN**  
**SAGALA**  
**LEVAC**  
**Mem.#556**  
Canadian search: Need pts. & etc. on 1st m. of Martin LEVACQUE-BASPAUME to Angelique BISSONNETTE (MARTIN), m.2nd to Francoise SAGALA on 14 May 1810 in Les Cedres, PQ. Also same info. on m. of Martin LEVAC to Marie-Josephe BISSONNETTE (ch.m.1810-21-22-28 in Les Cedres, PQ) Info. needed to sort out these families.  
Dale Caza Mem.#556  
14 King Street, Massena, NY 13662.
- Q564**  
**DUTEAU**  
**GRANDPRE**  
**LaPORTE**  
**POETTE**  
**LeFEBVRE**  
**HONON**  
**Mem.#533**  
Need info. on J-Edouard Duteau-Grandpre, s/o Antoine Duteau and Madeleine Robillard b. in Berthier, PQ b. ca.1810 1st m. to Emilie LaPorte ca.1842 Berthierville, PQ. 2nd m. to Celonire Piette 31 May 1852 St-Norbert, PQ. ch.(1) Arthur Amedee b.10 Sep 1870 Burlington, Vt (my gr.gr-fth) (2) Alexandriene (3) Adelaide LeFebvre b.16 Jan 1878 Montreal, PQ (4) Antoinette Honon b.02 Nov 1881 Ottawa, Ontario Is anyone out there related to J-Edouard Duteau dit Granpre (DeGranpre)  
Alexandra de Granpre , 13 Colonial Court, Quennsbury, NY 12804
- Q565**  
**BATTERTON**  
**BEATTERTON**  
**KEEGAN**  
**Mem.#533**  
Need info. on ancestors of Patrick Batterton, b. Quebec City ? ca.1840, m. Ellen Keegan (from Ireland) d.1873, Ottawa, Ontario. ch.1st John d.1898, 2nd Joseph, 3rd William b.10 Aug 1867 d.1937, 4th Alexandriene (my gr.mother) b.1869 d. 24 Dec 1937 Plattsburgh, NY, 5th Edward b.1871 d.06 Nov 1939, 6th Patrick b.08 Sep 1872.  
Alexandra de Granpre, 13 Colonial Court, Quennsbury, NY 12804

**Q566**  
**HAVERN**  
**McCAUGHIN**  
**BEAULIEU**  
**YADDOW**  
**DUBREUIL**

Seek family info.on Margaret HAVERN, b.1848 at St-Theodore de Chertsey,PQ her spouse Patrick McCAUGHIN b.1842 County Antrim,Ireland. m.at Ticonderoga,NY 1872. Background needed on Louis BEAULIEU, b.ca.11820 in Quebec, his spouse Pauliene YADDOW, b.1826 Quebec, their son, Louis BEAULIEU, b.1848 Bombay,NY and his spouse Elizabeth DUBREUIL, b.1844 in Quebec.  
 Stephen Beaulieu Box 65, Bloomfield,NY 14469.

**Q567**  
**ROCK**  
**DOBBS**  
**BARSHAW**  
**BASHAW**  
**Mem.#312**

Searching for ROCK in the Black Brook, NY area. Father—Francis, Mother—Josephte; problem is, there seems to be two Rock families with these same names. My JULIA ROCK DOBBS b.1832; her parents are in question.  
 I am still looking for anyone with the surname BARSHAW or BASHAW to write to me.  
 Judith Webb, 1942 Summit St., Marquette, Michigan 49855; 906-226-8079

## Queries - Answers

**A531**  
**Rivard**  
**Gervais**  
**Mem. #389**

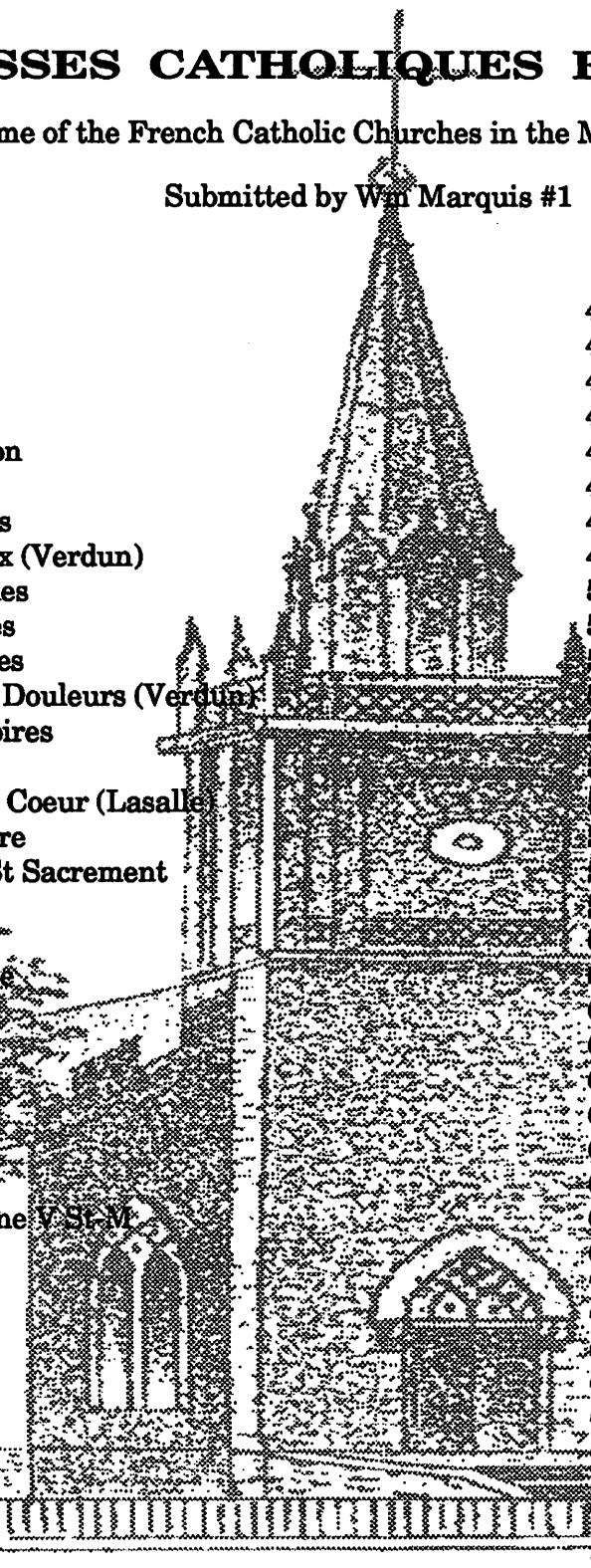
*Answered by Frank Binette, 6 Liscomb Circle, Gilford, NH 03246*

Emmanuel Rivard (Manuel Gervais/Jarvis/Dupuis/Wells) m. Marie-Anne Menard, 18Jan1813 St Pierre-De-Sorrel, PQ  
 Parents of Emmanuel: Joseph Rivard & Anne Cartier.  
 Parents of Joseph Gervais: Moyse Rivard & Anne Loiseau, m. 7Jan1743 Ile-Dupas, PQ  
 Parents of Gervais-Moyse: Jean Rivard dit Preville & Genevieve Trottier m. 5Sept1703 Batiscan, PQ  
 Parents of Anne Loiseau: Pierre Loiseau *dit* François & Marie Hus, m. 25June1711 Sorel, PQ  
 Parents of Anne Cartier: François Cartier & Louise-Anne Petit *dit* Bruneau (Bruno) m. 8Jan1753 St Frs-Du-Lac, PQ  
 Parents of François Cartier: Guillaume Cartier & Marie-Claude Gamelin m. 10Dec1722 St Frs-Du-Lac, PQ  
 Parents of Louise-Anne Petit *dit* Bruneau: Joseph Petit *dit* Bruneau (Bruno) & Agathe Sicard *dit* Carufel m. 28Feb1729 Mashinonge, PQ  
 Parents of Marie-Anne Menard: Joseph Menard (b 10Jan1841) & Gertrude Forcier/Fortier(?), possibly Ferrier.

## PAROISSES CATHOLIQUES FRANCAISES

Some of the French Catholic Churches in the Montréal Area

Submitted by Wm Marquis #1

- 
1. Basilique
  2. Christ Roi
  3. Nativite de la BVM
  4. Visitation de la BVM
  5. Immaculee Conception
  6. Notre Dame
  7. Notre Dame de Graces
  8. Notre Dame de la Paix (Verdun)
  9. Notre Dame de Lourdes
  10. Notre Dame des Anges
  11. Notre Dame des Neiges
  12. Notre Dame des Sept Douleurs (Verdun)
  13. Notre Dame des Victoires
  14. Notre Dame
  15. Notre Dame du Sacre Coeur (Lasalle)
  16. Notre Dame du Rosaire
  17. Notre Dame du tres St Sacrement
  18. Rivere des Prairies
  19. Sacre Coeur de Jesus
  20. St-Alphonse d'Youville
  21. St-Ambroise
  22. St-Anselme
  23. St-Antoine
  24. St-Arsene
  25. St-Barthelemy
  26. St-Bernard
  27. St-Bernardin de Sienne V St-M
  28. St-Charles
  29. St-Clement
  30. St-Denis
  31. St-Edouard
  32. St-Enfant Jesus
  33. St-Etienne
  34. St-Eusebe de Verreil
  35. St-Francois d'Assise
  36. St-Francois Solano
  37. St-Georges
  38. St-Germain (Outremont)
  39. St-Henri u
  40. St-Hermenegilde
  41. St-Irene
  42. St-Jacques
  43. St-Jean Baptiste
  44. St-Jean Baptiste de la Salle
  45. St-Jean Baptiste Marie Viann
  46. St-Jean Berchmans
  47. St-Jean Damascene
  48. St-Jean de la Croix
  49. St-Jean de Matha
  50. St-Joseph
  51. St.-Joseph de Bordeaux
  52. St-Laurent (V St-Laurent)
  53. St-Leon ler de Westmont
  54. St-Leonard de Port Maurice
  55. St-Louis de France
  56. St-Louis de Gonzague
  57. St-Marc
  58. St-Nazaire (V Lasalle)
  59. St-Nicholas d'Ahunscic
  60. St-Octave (Montreal East)
  61. St-Pascal Baylon de la C. des N
  62. St-Paul
  63. St-Paul de la Croix
  64. St-Pierre Apotre
  65. St-Pierre Claver
  66. St-Raymond
  67. St-Roch
  68. St-Stanislas de Kotska
  69. St-Viateur (Outremont)
  70. St-Victor de la Terrasse Vinet
  71. St-Vincent de Paul
  72. St-Vincent Ferrier
  73. St-Vital (Montreal Nord)
  74. St-Zotique
  75. Ste-Bernadette de Soubiroux
  76. Ste-Brigide
  77. Ste-Catherine d'Alexandrie
  78. Ste-Cecile
  79. Ste-Clare de Tetreaultville
  80. Ste-Clothide
  81. Ste-Cunegonde
  82. Ste-Elizabeth du Portugal

continues

- |                                      |                                      |
|--------------------------------------|--------------------------------------|
| 83. Ste-Gertrude (Montreal Nord)     | 100. St-Philippe Apotre              |
| 84. Ste-Helene                       | 101. St-Jean l'Evangiliste           |
| 85. Ste-Jeanne d'Arc                 | 102. St-Joseph de Mt Royal           |
| 86. Ste-Madeleine d'Outremont        | 103. St-Thomas                       |
| 87. Ste-Marguerite Marie             | 104. Ste-Madeleine Sophie Barat      |
| 88. Ste-Philomene de Rosemont        | 105. St-Mathieu                      |
| 89. Ste-Therese de l'Enfant Jesus    | 106. St-Albert le Grand              |
| 90. Tres Saint Nom de Jesus          | 107. St-Barnabe                      |
| 91. Tres Saint Redempteur            | 108. Notre Dame de la Garde (Verdun) |
| 92. Notre Dame Auxiliatrice (Verdun) | 109. St-Mathias                      |
| 93. Saints Martyrs Candiens          | 110. St-Andre Apotre                 |
| 94. St-Pierre aux liens              | 111. St-Emile                        |
| 95. Notre Dame de Liesse             | 112. Ste-Catherine de Sienne         |
| 96. St-Jean de Dieu                  | 113. Ste-Gisele                      |
| 97. Notre Dame du Foyer              | 114. Ste-Maria Goretti               |
| 98. Notre Dame du Bois Franc         | 115. St-Eugene                       |
| 99. Coeur Immacule de la B.V.M.      | 116. St-Telesphore                   |
|                                      | 117. St-Damase                       |
|                                      | 118. St-Gregoire le Grand □          |

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*fini*





Northern New York American-Canadian Genealogical Society  
PO Box 1256, Plattsburgh, NY 12901-1256

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We encourage our members to submit articles concerning family history and/or data, stories bearing on genealogical pursuits, and problems or unusual happenings in their search for family genealogy. When you submit an article please also give your membership number (this is appreciated in any of your correspondence with the Society). The article should be typed/printed double space if practicable.

If you submit an article that has been written on a computer, please, also submit a floppy disc (Apple II, IBM-MSDOS, or Macintosh can be read; 3.5 in. disks preferable, but 5.25 in. is O.K.). In addition, label the disk with your name, member #, article title, and type of system & software used. Since we are using both an IBM and a Macintosh to format our Journal, all articles must be keyed — if you use a computer but do not send us a disc, we must re-key the entire article. *Sending a disc with your hard-copy saves us much valuable time.* Also, efforts to format articles using the spacebar rather than setting tabs can result in additional work; learn to format using your software's built-in features, *i.e.* tabs. Additionally, the Journal now makes use of a scanner to enter photographs, line drawings, sketches, and other graphics such as cemetery maps. Black or red ink on white paper is preferred for scanning; blue ink is diaster! Size of graphic materials should be less than 8 in. wide and less than 10 in. high.

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We *always* welcome your suggestions for improving the Journal, something we strive to do with each new issue. We read your letters carefully with an eye towards making changes in the Journal that increase its usefulness to you our readers!

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Queries should be brief; please type or print. Ask *specific* question; give dates and places where possible. Each member is allowed two free queries per issue; additional queries are \$3 ea. For non-members, the charge is \$5 per query. Query deadlines are 1 April for the Spring issue and 1 September for the Fall issue.

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The editors of *Lifelines* reserve the right to edit all contributions sent in by authors. We will edit for spelling, form, grammar, obvious error, and to shorten lengthy articles to fit the available space. Contributors are responsible for the accuracy of their information, and for their opinions. □



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BAPTISMS 1861-69; 1874-77

BURIALS 1861-69

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Arlington, VA  
1986

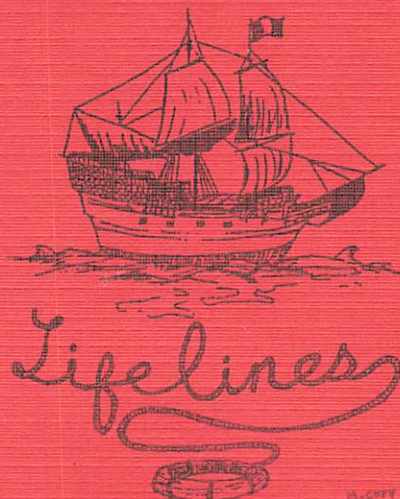
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