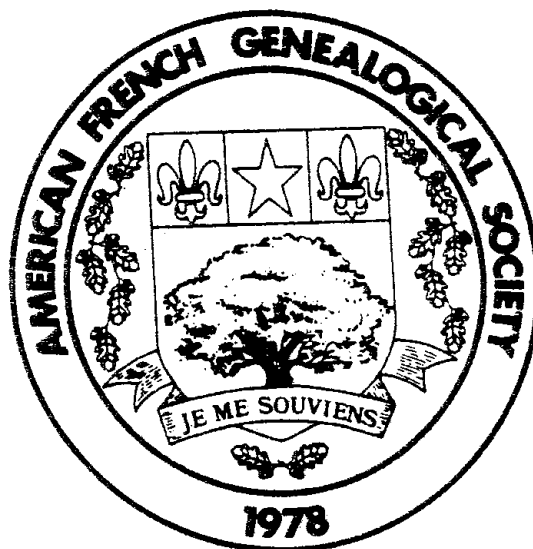


Je Me Souviens



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THE FEAST OF ST JEAN

It was the eve of Pentecost which fell amid the roses of June in 1790.

There was a great commotion in the spacious kitchen of Dominique Gaudet, who lived near the church on the banks of the Detroit. The hurrying to and fro of busy feet, the fleeful coices of merriment, mingled with the clatter of dishes, fragments of song and the deeper bass tones of the men, formed an admirable orchestra of babel and confusion: for on the morrow it was Dominique who was to present the *pain benit* (blessed bread) and its accessory *cousins* (a kind of cake) to be distributed at high mass. Each family along *la cote* in turn furnished them, save at the Assumption (15th of August) when a portion of Huron tribe came to camp in the grove near the church and claimed the privilege, as they had donated the ground. Josephite and Lizette, the *pani* slaves, were industriously kneading the huge mass of dough in the wooden *Huche* (trough) whilst Soulangue Gaudet, with her sleeves rolled up displaying the dimpled arms, and her mignonne face and hair all powdered with flour, and was trying to plait the refractory dough into the semblance of a large wreath. This *Couronne* was the ornament on the top loaf, and was always detached after mass and sent as a token to the person whose turn it would be to prepare the *bain benit* for the next feast.

At a table was a gay bevy of girls who were cutting the *cousins* into palm shapes, and with a feather brushing the top of them with egg and sugar. *La dame* Gaudet received them and placed them in the big *four* (oven). The light from the open chimney threw its flickering gleams around, lighting up the joyous faces and producing a Rembrandt effect of light and shade. It was a charming study for an artist's pencil. Soulangue with two or three of her companions having completed their task, brushed the flour from their hair and dresses and strolled along the banks to cool their heated cheeks. The twilight shades were deepening and the rosy reflection in the sky left its promise of a beautiful morrow. They were presently joined by several young men who had come to help them carry the *pain benit* and *cousins* to the church. Whilst they were gayly chatting, Soulangue, who seemed distraught and anxiously waiting for somebody, suddenly called attention to an object in the water. They could distinguish the figure of a man who was apparently seated on the water. No canoe was visible, and yet he seemed to glide along by the aid of a paddle.

Whilst speculating on the strange phenomenon, the increasing darkness having prevented close inspection, the sound of something grating on the sand near them and a merry laugh, caused all to hurry down to the beach. They were greeted by David Fisher, who resided in Detroit. "Handsome David," as he was called, was a gay, dashing Kentuckian who had fallen in love with *la belle Soulangue* when she had visited her friends in Detroit. He was a great favorite, and spoke French like a native, and his easy, debonnaire manner carried captive the hearts of the old and young. The amazement of the party was intense when they found that David's canoe was a wheelbarrow. He laughed at their perplexed looks and briefly explained that he had found no one to row him over and no boat to be had, so he had devised this new method—a feat so difficult as Leonidas swimming the Hellespont, and no less romantic.

A summons from the house announced that all the things were in readiness to be carried to the church. As they wended their way, each laden with something, the gay peals of laughter that rang on their retreating steps told those who listened that David was in high humor, and amusing as usual with his sparkling jests and *jeu d'esprit*. In the sanctuary they arranged the *pain benit* generally four in number and round in shape. The largest was placed first on a table, then

layers of *cousins* and so on until the top loaf and its *couronne* covered the structure. Little silk flags were stuck here and there, forming a charming and unique pyramind.

Pentecost morning dawned bright and beautiful and the church was crowded. At the Credo the Sacristan, with his slow, measured step, approached Soulangue and presented her with a silver plate he held in his hand. With nervous trepidation she had awaited this moment, for she was the *queteuse* of the day. She arose with a dignified composure, of which only the fleeting color as it came and went in her cheek, betrayed the effort. She walked to the altar railing and knelt, then rising, presented her plate at each pew for the collection, acknowledging the offering by a sweeping courtesy, whose perfection was attained by many an anxious hour of practise.

The bread was blessed. The Sacristan gradually stripped the pyramind, cut the bread and distributed it to each person, who, making the sign of the cross, ate it in silence as a symbol of the unity that should reign among Christians, who are all members of the same family.

After mass there were hand shakings and greetings. The scene was a most picturesque one. In front, the broad river swept majestically; beneath the cool shade of the trees were spread snowy white tableclothes, forming a contrast to the green verdure, around which were seated those habitants who lived too far for vespers, awaiting their meal. A number had gathered about the *bedeau* (Sacristan), who arrayed in his long blue redingote and *carrick* cape edged with red, was crying out in a stentoria voice: "*Avertisement! Avertisement!*" Newspapers being then unknown in those regions, this was the only medium of advertising an auction, a lost cow, or a stray child. Soulangue was joined by her lover, David, and they exchanged the compliments of the day. Several children, catching a glimpse of David, insisted on his taking them to one of the booths, which looked like wigwams covered with fresh branches of maple, and displayed a tempting array of maple sugar and *croquecignoles*.

That evening, David and Soulangue agreed they would be married at midsummer, for then "the fairies would dance at the wedding," David laughingly said. Happy was Soulangue these days; her voice rippled with the melody of joy which surged from a heart filled with love and tenderness.

And "Merry ! merry ! mery ! "
 Rang the bells of every hour,
 And "Happy, happy, happy !"
 In her valley laughed the flower.

As the weeks passed which measured the time before Soulangue's wedding a shadow was creeping over her horizon which would rob the smiling lips of happiness. Vague reports floated on the idle wings of rumor of a disagreement between David and an officer, which, though contradicted, left an impression of uneasiness in those who knew the gallant, warm-hearted yet reckless Fisher.

It was an open glade below Sandwich that the sun flooded brightly on an August morning. The sparkling waters were sporting with the first golden beams; the branches of the trees in the woods skirting the field swayed lazily to the wooing breeze. The flowers were still bathed in dew and in their moist mass were flung instruments of death. In the midst of an awe-stricken group lay a handsome, manly form whose life was slowly ebbing away. The glory of the sunrise and the birds gushing forth their melodies, seemed a mockery to that sad scene, whilst an immortal soul was winging its flight to the unknown world. The surgeon who had knelt beside the prostrate form arose; the pulse was tilled forever.

The news of the duel and its fatal consequences was soon known, and the shore was lined with people. Soulange attracted by the crowd, came to inquire the cause. A hushed whispering and sympathetic glances greeted her, whilst a pair of loving hands imprisoned her and tried to lead her home. With a great fear over her which lent her strength, she wrenched herself away and flew to the beach. Two canoes were being slowly rowed up the stream towing a third, over which a blanket was thrown, the ends trailing mournfully in the water. The heads of the rowers were bowed and their attitude denoted grief and sorrow. The sun had veiled itself behind the clouds as if in pity. A solemn silence reigned, born only in death's awful presence; men uncovered their heads and futively brushed away a stray tear; women clasped convulsively their babes to their breasts and murmured a prayer for that solitary figure which stood on the beach. A clear voice pierced the ominous silence. "Bring him here," it said, and those who heard it would long remember it, for a human heart lay broken in its accents. Unconsciously the imperious order was obeyed and the canoe allowed to drift to her feet. Quick as lightning, deaf to expressions of sympathy which burst forth from the multitude, she raised the blanket and saw the dead face of her lover.

Years had passed since that sad occurrence, when one Sunday the good priest of the Church of the Assumption recommended to the prayers of the faithful the soul of Soeur Therese of the Grey Order of Montréal, who had recently died after a life penance and mortification. In the world she had been known as Soulange Gaudet.

The above story was taken from the book entitled *The Legends of Le Detroit*, originally published in 1884 and was authored by Miss Isabella Stewart. This book is currently available in reprint from Gale Research Company, Book Tower, Detroit, Michigan.

JAMES N. WILLIAMS, D.D.
MISSIONARY AMONG THE FRENCH CATHOLICS IN NEW ENGLAND (PART II)

Many and varied were the experiences that Williams had as the Romanists sought to obstruct him. One of the inevitable difficulties was boycott. When due to his preaching in Haverhill, a doctor and his family were converted, the Catholics all boycotted him. They were so successful in this that the doctor had to leave the city to find other people whom he might serve. Another method of attack used by the Romanists was that of ridicule, Williams had been blessed in his work at Worcester. Before passing judgment on his teaching a group of young men said that they would like to ask their priest about the whole matter. Williams told them that he would be glad to meet their priest anywhere; but no call came. On his next visit Williams asked these men why he didn't hear from them. They said, "The priest will not debate." Then Williams inquired if the priest had given any reason for his refusal. "Yes," they said, "he did." He had said to the, "Don't you see that man is no gentleman nor scholar, or he wouldn't have sent his name on that little rag of paper. I'll have nothing to do with him. He is beneath my notice." Williams questioned the young men at great length in order to learn whether they thought this a valid excuse. The paper referred to was not a note to the priest, but merely a memorandum so that these Frenchmen might remember his Boston address. Many said that Williams had won a great victory by the refusal of the priest to debate.

God was in the work of winning these men destitute of the real gospel to his Son Jesus. Williams had some remarkable examples in marvelous conversions even to the point of some of the clergy of the Roman Church. One of these men lived in Salem, the city that was his second appointment in his monthly tours. The young Frenchman had been reared in the home of a *bedeau*, that is, a sexton in the Roman Church. In his early environment he had thus come into intimate contact with all the vessels, vestments, pictures, and statues in the church. As a boy he had been a great favorite of the old priest. He had been educated and trained in all of the work of the priest. In order to better his condition he had come to America and settled in a small town in Connecticut. His landlady placed a copy of the French Bible on his washstand. He did not want her to know that he was reading it; and so after he had studied it, he was very careful to replace it just in the spot from which he had taken it. Because of this long study of God's word, Williams did not find it hard to lead the young man to Christ.

When the Bible in all of its matchless teaching is given the right of way in the human heart, victory is assured. "My word shall not return unto me void." On one of his journeys Williams learned of a young man who was very much addicted to drink. He had a sick wife, and one day he became possessed with the idea that he ought to find peace of soul. He went to the Roman Church and prayed most earnestly. It seemed to him that he must go out and obtain a Bible. He went out and bought a Bible, and came home and read it for hours. Through this reading he was brought to Christ, and joined the church. His old acquaintances, Romanists, taunted him; and one day they caught him and tried to pour liquor down his throat. He remained true and became a minister of the gospel.

Williams was tireless. He went everywhere preaching the word. The record of his activities is, as Dr. C. L. White has written, *The Story of a Wonderful Life*. In December of 1873 he attended the dedication of the first New England French Mission Chapel at Burlington, Vermont. This chapel had been made possible by the gift of Mr. Mial Davis, who gave \$400 for its erection. What a delight it was to Williams to be present on that day, especially as Rev. A. L.

Therrien was to be the pastor, the young man whom he had led out of Romanism to the light of Jesus.

Just a few months later, in the Spring of 1875, he made his first visit to Maine, and started work in Waterville. In both Lewiston and Biddeford there were more French; but because of the severity of the opposition of the Catholics to the Baptist work, he decided on Waterville. Furthermore, a Mr. Leger of this town took a considerable interest in the work; and when Williams came to hold a ten-day revival meeting, he was very helpful.

Both of these men felt that there ought to be a mission at Biddeford because it was the largest center of French population in Maine. It was estimated that there were about nine thousand there. In 1880 they started work in the midst of violent attacks on the part of the Catholics. One meeting was broken up as these Baptist missionaries became the target for quids of tobacco. On another occasion the meeting was dismissed due to catcalling and heckling of the speakers. Protection was sought from the officers of the law, and these deputies kept order. Due to these disturbances, and also to the fact that no missionary could be found, no mission was established.

Another field where Williams went once a year was northern New York. One of the reasons for these annual visits was that he had attacks of hay-fever. "Another and better reason," Williams wrote in his notes, "was the fact that scattered all along the boundary-line between Canada and the State of New York there were, as fruits of mission work, small groups of Protestants. They were mostly without oversight in services in their own tongue." He made his headquarters at Malone on these annual pilgrimages.

One of the statements of the priests that was difficult to refute was that the Protestants had the wrong Bible. The French Catholics were so governed and controlled by the priests that they accepted their statements as if they were the statements of God. Williams determined, therefore, to secure a Bible that was owned by a priest. So he was delighted when he came to Worcester one day to learn that one of the Protestant women had in her home the Bible of the Catholic priest of that city. It was a copy of the Glairé version, and it had the name of the priest inscribed on its cover. The woman had secured it when she had gone with her Catholic neighbor to the priest. He had told them that the Protestants had the wrong Bible; and after much persuasion he had loaned them his own for two weeks. At the suggestion of Williams this woman now took the Bible back to the priest and offered to buy it. He charged her a dollar and started to scratch out his name. Knowing that the name of the priest in his own handwriting was one of the things that enhanced the value of the Bible, she quickly took it from him and gave it to Williams. Always thereafter when he would have a dispute with the Catholics he would show this Bible with the name inscribed. It was an irrefutable argument.

Wherever he heard of a group of French, thither he went to seek to bring them to the light. In December of 1883 he went to New York City. Dr. Edward Judson had become very much interested in the project of starting a French Mission here. The time seemed to be ripe due to the recent conversion of a French priest. While in this city Williams saw evidence of the fanatical hatred of the Catholics who assaulted a man who was giving out tracts to Romanists as they came from their church.

Williams also visited the mining region of Pennsylvania, and his former church in Stryker. He went to Ohio the first time for the purpose of helping in the dedication of a new church building. His second visit was in 1884 when he held a three-weeks' meeting. On his journeys into Pennsylvania he sought out the French. As he went from group to group, and from city to city,

he discovered that there was a great need of a trained worker. That was his experience in many such locations. French people were estranged from their former church; and many of them were living as sheep without a shepherd. "Pray the Lord of the harvest to send forth reapers."

During all these trials, difficulties, and disturbances Mrs. Williams had encouraged him. Though during the last few years of her life she was an invalid, she was always cheerful. She died during 1885, leaving six children. Hardly had her husband become accustomed to her loss when another sorrow came to him. His only son, William Henry, who as a student in Brown University, died in Providence in 1887. These two deaths proved a tremendous blow to this missionary who had labored for fifteen years in New England. He had been so active, so energetic, so forceful, and yet, with it all so kind and thoughtful, that folks loved him.

The time had come for a rest. He decided to go to Europe and to combine with his period of relaxation some study in the universities of the old world. He also wanted to brush up on his French, and to study Romanism at first hand. He visited Rome and Berlin; but he spent most of his time while abroad in Paris.

INSTRUCTOR AT NEWTON THEOLOGICAL INSTITUTION.

When he returned to the States he began his new work as instructor of the French department in the Newton Theological Institution. He held this position for eight years.

We studied (he wrote) very thoroughly the teaching of the Holy Scripture on the various doctrines of the Church of Rome, and I devoted much time to an academic drill of my class in French literature by reading, composition, oral debate, and extemporaneous or written discourse, leaving to the other departments of the seminary the care of their studies in the usual courses.

PROVIDENCE, R.I., HIS LAST HOME.

During these eight years, over twenty-five men graduated equipped to work among the French people. In 1898 it was necessary to retrench. Finances were very low, and the Massachusetts State Convention abandoned its policy of using French students. Williams, therefore, resigned his professorship and moved his family to Providence. This city thus became his home for the remainder of his life.

Now when he was almost seventy years of age, it was necessary for him to readjust his work. He could not do as much traveling as formerly; so through letters and messengers he sent his suggestions to those men, the most of whom he had trained, who were doing the colporter and missionary work. One of these men in after years writing of Williams said:

He never exercised autocratic authority, must less ecclesiastical censorship over his brethren. His religion was the right kind, reasonable, free from asceticism, not secluded, long-faced, and hypocritical.

Until the end of his life, Williams held the position of Superintendent of Baptist Missions among the French of New England. Never did he cease to think of these people, to pray for them, and to do all in his power to bring their needs to the attention of Baptists. As he grew older in the work, as those closest to him saw more clearly the purity of his life, they loved him. One said, "It seems that Williams is in constant and secret communion with God."

In 1905 he decided to go out to California for a rest in the home of his daughter, Mrs. Alice Merriam. He had been busy writing books. Two of these books were in the French language; one, *The Rule of Faith, or Four Questions*, and the other, *The Golden Rule*.

Just before leaving for this long trip he had helped in the work at the manufacturing town of Manchaug. A very interesting situation had developed there under a Rev. Mr. Ribourg. This priest had offered his services to the Roman bishop for this community, but he had been refused. Despite the fact, he began work there, and gathered around him about three hundred Catholics who were disgusted with the disreputable men who had been their priests. When Rev. E. Ramette of Woonsocket visited this city, he learned that Rev. Mr. Ribourg was preaching the fundamentals of the evangelical faith. Yet this priest, for fear that the Catholics would cease to attend, had them make the sign of the cross and say, "Hail Mary." After prayer and consultation, Ribourg thought that he had better leave and permit another to come in and reap the harvest. Williams counseled against this, believing that he who had led this group thus far should lead them all the way to the Baptist position. On March 29, 1905, Ribourg was baptized in the First Baptist Church of Worcester, and with him about forty others. Many more followed him, so that the movement became almost a mass movement to Protestantism.

THE CLOSING DAYS.

Honors came to Williams in later life as the value of his service became known, and the singleness of his purpose became more manifest. Colby College gave him the degree of Doctor of Divinity in his seventy-sixth year. Other organizations sought to do him honor. As age stiffened the joints and weakened the blood, men began to appreciate more than ever the solidity of the foundation which he had laid, and the integrity of his life.

THE MISSIONARY OF THE BLAMELESS LIFE.

On June 9, 1915, he was called to God. After forty-two years in New England the sphere of his labor was changed to the homeland of the soul. When Dr. C. L. White conducted his funeral service two days later, he referred to Williams as one "who had a radiant countenance." Later, Doctor White wrote in *Missions* of him:

The missionaries who worked under him loved him like a father. His tenderness in dealing with those who stepped from the path of rectitude, his patience and long-suffering with others who found it difficult to adjust themselves to the freedom of personal faith, his wisdom as a counselor, and his ability to untangle difficulties, wove through the years a mantle of personal influence revealing in every part a personal design.

When Williams himself was seeking to write down a summary of his work, toward the close of his life, he said, "From 1873 no less than seventy-two centers of French population have been opened either as stations or out-stations." Then, he closes his notes with a sentence that is prophetic, and that is also filled with pathos: "The battle has just begun in our native land!"

The following article was delivered by Reverend Denis Boudreau to the membership of the American French Genealogical Society at its monthly meeting in January of 1980. Reverend Boudreau is the local expert on the Acadian Genealogy of the Iles de la Madeleine in the Province of Québec. He has discovered many omissions and errors in the existing authoritative work of Bona Arsenault. Reverend Boudreau is currently working on a correction guide to Arsenault as well as a Talbot-like genealogical work concerning the Acadians of the Magdalen Island.

THE MADELEN ISLANDS

This past year at St-Joseph's Parish, where I'm stationed, we celebrated our parish's 50th Anniversary. During the Golden Jubilee Mass, I listened intently to the first reading, taken from the 25th chapter of the Book of Leviticus, which reads: "During the Year of Jubilee, everyone shall return to his ancestral home." Throughout that whole celebration, my thoughts returned to a two week work-holiday I had just spent the month previously in Canada. For me, that line of Scripture had become suddenly alive.

Tonight, I've been asked to speak to you about those extremely interesting two weeks on the Magdelen Islands. These Island are the ancestral home of my father's family (the Boudreau's) for six generations from 1765 to 1924, when my paternal grandparents arrived here in North Providence. They are also the home of the family who adopted my mother (the Gaudet's) for four generations from 1792 to 1896, and who became the first Acadians to settle in Centredale in 1910. The Islands were all I heard about as a child; its people, legends and history were always the subject of conversation whenever my grandparents and their brothers and sisters got together on holidays and other numerous family occasions. I might as well have lived there myself, surrounded by so many people from this place, as I grew up.

Many times, when people find out that I'm doing genealogy, they ask me where in Canada my ancestors came from, and I answer: "The Magdelen Islands." Their response is usually: "Where's that?" or "Never heard of it," or the best one yet, "Oh, yeah—" (but I know they really don't know, unless I explain further). It's not as famous as Trois-Rivières, or St-Hyacinthe, or Montréal, but I assure you, after tonight, you WILL remember it.

Part of maritime Québec, it's situated dead-center in the Gulf of St-Lawrence, about 60 miles northwest of the coast of Cape Breton Island, and about 80 miles northeast of Prince Edward Island. A chain of 12 small islands, most of which are connected by sandbars, its shape resembles that of a fishing hook—thus its nickname *'l'hamégon'*, christened by its inhabitants and descendants, and many people of the Maritime area.

A SHORT HISTORY

I think a bit of history is important here. It was first discovered by Jacques Cartier on his maiden voyage to New France, and it was described by him in detail in his subsequently published journal of his travels in the Gulf, dated June of 1534. Samuel de Champlain in 1626,

on a return visit from France, anchored there in the protective harbor which he himself named Havre-Aubert, the name it possesses to this day. Long before these two explorers, and likewise, long after them, Basque, Breton, and Norman fishermen were frequent visitors to its shores, using it as a base of operation while they fished the plentiful seabeds of the St-Lawrence Gulf.

After the founding of Acadia, the Islands had a string of seigneurs, from the famous entrepreneur, Nicolas Denys, whose domain stretched from the Baie de Chaleurs to the Gulf of Canso at Ile Royale; next, it went to François Doublet of Honfleur in Normandy, who arrived while Denys still held possession of them, planted his cross in May 1663 at Havre-Aubert, imitating the Christian gesture of Cartier at Gaspé—then, the fight began over whose patent letters were official. The last of the French seigneurs to take over the Island were the Pacaud Brothers of La Rochelle, who like their predecessors, Gabriel Gauthier, the Count de St-Pierre, and the Sieur Harenedé, eventually abandoned their claims at the Islands.

In 1762, after the Fall of Québec and Louisbourg, and well after the Great Expulsion of the Acadians in 1755, the Island passed into the hands of English seigneurs, the first of whom was Richard Gridley. It was he who set-up the first successful sedentary fishing post on the Islands in 1763, and who began the first successful colonization of the Islands. He was followed by the tyrant, Sir Isaac Coffin and his nephews, who successfully managed to enslave the Madelinot population for over a century, levying on them harsh rents on their property, unjust taxes, and limiting their fishing rights in the Gulf. Louis Boudrot, my 4x great-grandfather, became the first attorney of the Islanders in their dealings with Mr. Coffin. For more than 100 years, the Madelinot people, and clergy with them, fought for liberation and incorporation into the Province of Québec. It was only at the turn of this century, that they finally were incorporated into the County of Gaspé. Presently, they form their own County, with representation in the Parliament of Québec. The Magdelen Islanders have also had many people employed in the ministerial fields of agriculture and fishing

ITS PEOPLE

Outside of the few fisherman from France, who stopped occasionally at the Islands to use it as a base for their trade, the Islands' first inhabitants were the familiar Micmac and Abenaki Indians, long-time allies of the Acadians. By 1755, these tribes had likewise abandoned the Islands. When Richard Gridley received concession of them in the summer of 1762, he persuaded several families of Acadian, Canadian and English extraction to work for him at Havre-Aubert,

fishing for cod and lobster, and chasing after seals and walrus, for their skins and oil. Cod-fishing and lobster-trapping are still among the chief occupations of the Islanders today.

From an oath of allegiance, dated 31 August 1763/5, we learn the names of the Islands' first inhabitants. The Acadians included the Arseneau, Boudreau (ours), Haché *dit* Gallant, DesRoches, Poirier and Thériault families from St-Pierre-du-Nord on Ile St-Jean (today's Prince Edward Island). We also find among the pioneers, the Noël family, originating from Jersey Island in the English Channel, and whose son, Edouard, had married in Québec in 1761 to Marguerite Gauverneau. To these were joined: Louis Snault *dit* Arsenault of Marseille, France; and James Clarke, John Rankin, and George Goodwin, three brothers-in-law with their families, from Argyle in Yarmouth County, Nova Scotia.

In 1772, these families were joined by more Acadians from Port-Toulouse, Ile Madame, and the Arichat, Nova Scotia regions, and included another family of Boudreau's (closely related to the first), the Cormier and Turbide families. The next wave of Acadians to settle came from Prince Edward Island, and included the: Etchéverry, Montigny and Renaud families. Still another wave of them arrived in 1793 from Miquelon, led by the ousted Norman cleric, Abbé Jean-Baptiste Allain. This priest was chased from France by the on-coming Revolution, to Miquelon, where the same seeds of discontent and revolt were also being felt, just prior to their leaving. He became the first resident clergyman (*curé*) at the Islands, opening its first local register there in the summer of 1793, with the baptism of Françoise-Anne Bourque (my 3x great-grandmother). This migration, composed of about 250 Acadians, included the: Bourgeois, Bourque, Chiasson, Cyr, Gaudet, Hébert, Hubert, Loiseau, Petitpas, Richard and Vigneau families.

After 1800, still another Acadian grouping settled at the Islands from Chéticamp and Margaré on Cape Breton Island; hence, we find the Aucoin, Déraspe, Leblanc, Lapierre and Deveau families, as well as the Jomphe, Roach and Delaney families. Again, other Acadians, from as far away as Wedgeport, Nova Scotia: the Doucet's and Molaison's, made their way to Havre-Aubert. Many Canadian families from the Montmagny, Bellechasse and Islet areas settled there in the 1800's, among whom we find the: Carbonneau, Bouchard, Lafrance, Chévrier, and Paquet families. All these families, needless to say, married into each other. Now, we see the truth of the old prover: "Marry someone from an island, and marry the island." Who else is there?

The Madelinot people, as they have been termed by Frère Victorin, are truly an Acadian people, with a specific culture, dialect, traditions and personalities all their own. It seems as though time forgot them. For the most part, they are still mainly carpenters, farmers and

fishermen. The rate of longevity there is extremely high, with many living well into their late 80's, 90's and even over 100 years of age; for example, my 4x great-grandmother, who died in 1861 (Louise Dugas), at the age of 105, after having been a mid-wife (*sage-femme*) for over 300 of the Islands' children, as well as their baptismal sponsor.

Some held government positions (e.g., Jean-Baptiste-Félix Painchaud—local customs official; and Joseph Cormier—the Islands' sheriff); many became priests and religious, of whom our family, the Boudreau's, claim five priests (Charles-Nazaire in 1846, Stanislas and Nazaire-Antoine in 1876, Charles-François in 1940's and myself in 1977), all direct descendants of the same first family. On the Islands, you had everything from the very-rich “Gros Nelson” Arseneau and the very-educated “Jean-François Solomon, Ph.D.” to the very poor and uneducated. It even has its poets, Gilles Vigneault of Natashquan on the North Coast of Québec, who is the great-grandson of the Madelinot historian, Placide Vigneau, who, by the way, married a Boudreau (Marsoline). Their traditions and legends range from the very serious and spooky, to the spectacular and hilarious. Their songs, too, are primarily sea ballads, but one finds their island anthem written by Père Isaac Thériault, the then *curé* of Bassin, somewhat nostalgic (even if it is written to the tune of *Deck the Halls*).

This neglected Acadian grouping has its own share of the superstitious, like the two drunks who ran to the rectory at Havre-Aubert to tell Father Boudreau they had just sighted the devil sleeping under a haystack—when in reality it was August Le Bourdais of Islet, who had just been shipwrecked at the Islands and crawled under a haystack to shield himself from the cold and winter storm, which brought him there...to the very religious, like my great-grandfather's sister-in-law, Céline Chévrier, about whom I heard the following real story. In the old days on the Island, whenever the parish priest at Havre-Aubert had to bring Communion to the sick, he would hitch-up his horse and buggy, and ring a little bell as he rode through the street to the home of the sick person. Out of respect for the Eucharist, whenever anyone heard the bell, no matter where they were or what they were doing, they'd kneel on the ground until the priest had passed, and was out of sight. Some years later, after the death of her husband, Herménégilde Boudreau, Céline and her family moved to Montréal, she heard someone ringing a bell, and reverently fell to her knees on the crowded sidewalk. To her embarrassment, it was only a passing umbrella salesman. Another day, upon going into a theater there, it is said she genuflected before going into her seat—no doubt, out of sheer habit.

RELIGIOUS LIFE

For many years, the Magdelen Islands were serviced by circuit missionaries, from as far away as Beaubassin. These circuit missionaries travelled from there and the Baie de Chaleurs, to Ile St-Jean, to the Magdelans and continued on to Cape Breton Island, ending their circuit at Arichat on Ile Madame. This is important to know because the registers of baptisms, marriages and deaths, prior to that of Abbé Allain's, were kept at the rectory in Arichat, until their tragic disappearance in a fire there in 1838. This is attested to by Stephen White of the Centre d'études acadiennes at the University of Moncton, who, at present, is trying to reconstruct from census records and existing marriage dispensations, complete information on the families of this area, of whom it is certain that some of which sailed back and forth with the missionaries to the Magdelen Islands. Thanks to this procedure, Mr. White has even helped me clear-up some misunderstandings regarding my own paternal lineage, and has aided me in arriving at both an accurate and certain ascendance back to Michel Boudrot of France and Port-Royal.

Havre-Aubert, situated on the lower Island called "Amherst," continued to be the only parish on the Islands until the 1830's, when a second one was begun at Havre-aux-Maisons on "Alright Island." The newer parish served the needs of the Catholic population on the Islands of Grande-Entrée and Pointe-aux-Loups until they each received their own parishes in the early 1900's. Also in the 1830's, on "Grindstone" Island, the middle island, a small chapel was built at Etang-du-Nord. This chapel was replaced by a large wooden church at LaVernière, dedicated to St-Pierre in 1870, and from which two other parishes were recently born: St-André at Cap-aux-Meules, and N.D.-du-Rosaire at Fatima. Havre-Aubert's N.D.-de-la-Visitation parish also gave birth to a new parish at Bassin in 1870, that of St-François-Xavier, which today services the Catholics in the whole western portion of Amherst Island.

There is also a large Anglican population on the Island, primarily made-up of settlers of English extraction, for whom four chapels are presently in use: one at Leslie on Gros-Ile, and one at Old Harry, one at Cap-aux-Meules, and one on Entry Island.

MIGRATIONS

At the height of the fighting in the 1850's over land and fishing rights, between Mr. Coffin and the Islanders, many of the Islanders decided to emigrate to other parts of Canada. Wave-upon-wave of Madelinot people left their homes behind, settling in Newfoundland, Miquelon, Labrador, and in the Charlevoix/Saguenay areas on the North Coast of Québec. One finds them

still in Baie-Comeau, Sept-Iles, Natshquan, and Havre-St-Pierre, as well as a score of other localities. Others went to the Beauce region, settling at St-Côme, St-Théophile, and St-Zacharie. Another group went to the Matapédia Valley, newly-opened by the government for farming, where they settled at Amqui, Lac-au-Saumon, and St-Edmond. Others found themselves settled in the Madawaska region, Québec City, Cap-de-la-Madeleine, and the Verdun district of Montréal. In all of these regions, their descendants were *very* numerous. Another significant grouping also went to Halifax in 1875, but were shipwrecked before arriving there.

Also in the United States, Island descendants found themselves like other Canadians, working in the mills of Fall River and New Bedford, or employed in “Gros Pierre” Arseneau’s rubber shop in Cambridge, Massachusetts. Some came here to Rhode Island, settling in North Providence and Smithfield, where they worked in the mills at Allendale, Esmond and Greenville. Among this last grouping are my grandparents (and Charles Gaudet’s parents). The Gaudet family were the first Islanders to settle in Centredale; they were quickly followed by the Boudreau, Cormier, Cyr, Arseneau, Doucet, Doyle, Lapierre, Petitpas, Renaud, and Vigneau families. Also, the Leslies of Cap-aux-Meules, settled in near-by Georgiaville. A strong Acadian population was established—it was like growing-up on the Islands ourselves. In fact, at one time, one favorite warning to us as we grew-up, was: “Don’t ever fall in love with anyone from Centredale—they might be your cousin, and won’t be able to marry them.” That’s how many of us there were. The migrations from the Islands continued to all of these places, until well into the 1930’s.

AN END TO ISOLATION

Until the beginning of this century, the Magdalen Islands have remained virtually isolated from the mainland. After a terrible winter in 1910, when most of the Gulf and frozen-over, communication with the mainland had become impossible. The Islanders had an idea; they filled a barrel full of mail, and took it to the edge of the ice where they kicked it off into the Gulf waters. Some days later, it landed on a beach on Cape Breton Island, telling the mainland of their plight. Very soon afterwards, the Islands received its first telegraph system, run by Mr. Auguste LeBourdais, whom we mentioned earlier. The first telephone was installed in 1915—a very crude system, at that. Although it was a modern convenience, it did have its drawbacks. At any time of the day, anyone from one part of the Islands could pick-up their phone and eavesdrop on someone else’s conversation, as there were multiple parties on a single line. And we get upset at wire-tapping! To illustrate this further, my Aunt Harriet Gaudet and Sadie Boudreau went to visit the Islands in 1916. One day, her cousin Raymond Gaudet’s wife called her at her grandfather’s

home at Cap-aux-Meules, and during their conversation, invited her over to their house that evening for dinner. My aunt replied that their other cousin, Amelia, had also invited her to dinner that same evening, and she already said she'd be there. There was suddenly a lull in the conversation, which was broken by Amelia's voice, which said: "And you'd better be there, too!"

The first automobile made its appearance in 1917, and the first flight to Islands was in 1928. The birth of the fishermen's cooperative took place in 1933, and electricity was first introduced in 1953—can you believe it? Today, the total population is 14,000 and the Islands have become the summer "hot-spot" for the Québécois, and more principally, for Island descendants living in Montréal.

VACANCE

After hearing about this place all my life, this past summer I finally got the chance to visit our ancestral home. I still have two paternal great-aunts who live there, and many cousins. I said it was a work-holiday, and indeed it was that, because although I met relatives I had never seen or met before, I did a lot of research, and made many discoveries. I went there especially to visit our ancestral homesteads, walk the lands our families owned, stop at the cemeteries, say Mass in their parish churches (especially in the new Church at Havre-Aubert, because the first wooden one which replaced the primitive chapel in 1793 was built by my great-great-uncle, Père Charles-Nazaire, pastor there from 1849 to 1888). I did all of this and more; saw the Islands top to bottom, east to west; spoke with many local inhabitants, most of whom were related to me in some fashion, or were childhood friends of my grandparents; listened intently each evening to the familiar and not-so-familiar tales my great-uncle Elphège told me to refresh my memory; spent four days of intense research in the Island's maritime museum's genealogical archives, returning home with over 1200 marriage records, 500 baptisms, and over 200 dates of death—"sheer genealogical heaven." I was also able to take pictures of old snapshots, as well as the beautiful countryside that my grandparents and relatives once called with affection, *mon Ile*.

The high point of the whole trip was the morning I walked from my great-aunt Gertrude Vigneau's home at Portage-du-Cap, a little under three miles, to Havre-Aubert. It was very early, and quite crisp, with a bag of notebooks under my arm, I headed out for the museum, an hour and a half's walk away. On the main road, I passed my great-grandfather Doucet's house, stumbled on a sign that read *Chemin Boudreau*, then decided to take the winding road that ran by the sea uphill to the three hills, known since the foundation of the Islands as *Les Demoiselles*. The highest of these hills was owned by my great-grandfather as his backyard, and which plunges

some 200 feet into the sea below. As I climbed the road, I stopped often to just stare and take in the beautiful scenery of this place. As the road rounded one of the hills, it began to descend into Havre-Aubert. To the left was the cemetery, where I stopped first to visit the graves of Père Charles-Nazaire, and my great-grandparents, Nectaire and Esther (Cormier) Boudreau. After jotting down a lot of information, I continued my journey, meeting my cousin Robert Boudreau who had rented my great-grandfather's house for his family's summer vacation. I got the grand tour of the house built by *his* father (Nectaire's), Hyppolite Boudreau in the 1860's. My cousin gave me a ride the rest of the way to the museum. I'll never forget that morning. It seemed as if past, present and future had all merged into one unforgettable moment. Now we will move on to the slides—a mixture of old and new: some I've recopied from old photographs, others from this past summer.

I'm also glad to announce that the répertoire of marriages for the Magdalen Islands is almost ready to be printed. It's one of the last counties of Québec to be done, and I'm proud, as one of its descendants to have brought it out of hiding. The marriages in it are of the Islands from 1794 to 1900 inclusive, and it includes many ancestral lines back to Acadia and Canada, as well as many descending lines as I could find in other répertoires, and that's beaucoup. Publication date and price to be announced.

Rev. Dennis M. Boudreau #58
Woonsocket, RI

Ambassade de France

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TRACING ONE'S FRENCH ANCESTRY

Tracing one's French ancestry is no easy task because there is no real central office in France keeping records for the entire country. Any available information can solely be obtained at local archives, or eventually through the channels set by the rule of the four C's, namely Court, Church, Cemetaries, and Civil records. Therefore, in order to trace one's family roots, one must have the name of a place of origin in France.

At first, inquiries should start here in the United States. The Dictionary Catalog of the Local History & Genealogy Division (Boston; G.K. Hall & Co., 1974) may be consulted at many libraries throughout the country. The Catalog comprises extensive collections on the origin and meaning of family and personal names, including names which may have been misspelled, shortened or changed upon arrival in the United States, as well as available information on heraldry, flags and the genealogy of American families of basically European origin. Organizations dealing with the records of ship passengers' lists during the main periods of immigration could also be checked.

Correspondants who are unable to personally consult resource centers and who desire to employ a genealogist for such research may select a name from the list of genealogists in the Directory of Historical Societies & Agencies in the United States & Canada, published by the American Association for State & Local History (10th Edition, 1400 Eighth Avenue S., Nashville, Tenn. 37203). Other sources of information may be found as well at the New York Genalogical & Bibliographical Society, which, together with the Huguenot Society of America, is located at 122 East 58th St., New York, N.Y. 10022.

After all possible centers have been checked and precise information been gathered, the second step consists in writing to a record office in France. Given the place of origin, one may select the appropriate archives Départementales (county records) which location in France is listed in the following pages, according to counties.

A typed letter, in French, will greatly improve the chances of receiving an answer, provided one includes a self-addressed envelope together with two International Reply Coupons which can be purchased at any Post Office.

Should an individual be willing to pay a fee, the private genealogists, whose names are listed below, names provided and recommended by "Le Centre Généalogique de Paris", could conduct extensive research throughout the country of France. They are:

- Monsieur Joseph Valynseele
8, rue Cannebière
75012 - Paris - France
- Monsieur Gérard de Villeneuve
11, boulevard Pershing
78000 - Versailles - France
- Monsieur Hubert Lamant
51, rue des Robinettes
95600 - Eaubonne - France

These genealogists are authors of several genealogical works and particularly specialized in this matter. They charge an approximate fee of 3,000 francs (\$600) for research as well as travelling expenses.

ARCHIVES DEPARTEMENTALES

Ain: Préfecture, 01000 Bourg.
Aisne: Préfecture, 02000 Laon.
Allier: Bellevue, 03400 Yseure.
Alpes de Haute-Provence: rue des Archives, 04000 Digne.
Alpes (Hautes) : route de Rambaud, 05000 Gap.
Alpes-Maritimes: Avenue Edith-Cavell, 06000 Nice.
Ardèche: rue de la Recluse, 07000 Privas.
Ardennes: B.P. 10, 08000 Charleville-Mézières.
Arlège: Avenue du Général-de-Gaulle, 09000 Foix.
Aube: 21 rue Etienne Pédrion, 10000 Troyes.
Aude: 48 rue Bringer, 11000 Carcassonne.
Aveyren: 11 rue Oustry, 12000 Rodez.
Bouches-du-Rhone: Préfecture, 13006 Marseille.
Calvados: route de Lion-sur-Mer, 14000 Caen.
Cantal: rue du 139ème Régiment-d'Infanterie, 15000 Aurillac.
Charente: 24 avenue Gambetta, 16000 Angoulême.
Charente-Maritime: Préfecture, 17000 La Rochelle.
Cher: 9 rue Fernault, 18000 Bourges.
Corrèze: rue Souham, 19000 Tulle.
Corse du Sud: Les Salines, 20000 Ajaccio.
Haute-Corse: Préfecture de la Haute Corse, 20298 Bastia.
Côte d'Or: rue Jeannin, 21000 Dijon.
Côtes-du-Nord: 8 rue du Parc, 22000 St-Brieuc.
Creuse: 4 rue des Pommes, 23000 Guéret.
Dordogne: 2 Place Hoche, 24000 Périgueux.
Doubs: Préfecture, 25000 Besançon.
Drôme: 2 rue André-Lacroix, 26000 Valence.
Eure: rue Verdun, 27000 Evreux.
Eure-et-Loir: 9 rue Cardinal-Pie, 28000 Chartres.
Finistère: 4 rue du Palais, 29000 Quimper.

Gard: 20 rue des Chassaintes, 30000 Nîmes.
 Garonne (Haute) : 11 boulevard Griffoul-Dorval, 31000 Toulouse.
 Gers: 6 rue Edgar-Quinet, B.P. 6, 32000 Auch.
 Gironde: 13 rue d'Aviau, 33000 Bordeaux.
 Hérault: 40 rue Proud'hon, 34000 Montpellier.
 Ile-et-Vilaine: 20 avenue Jules-Ferry, 35000 Rennes.
 Indre: 32 rue Vieille Prison, 36000 Châteauroux.
 Indre-et-Loire: 6 rue des Ursulines, 37000 Tours.
 Isère: boulevard des Adieux, 38000 Grenoble.
 Jura: Préfecture, 39000 Lons-le-Saunier.
 Landres: 26 rue Victor-Hugo, 40000 Mont-de-Marsan.
 Loire: 164 c. Fauriel, 42000 St.-Etienne.
 Loire (Haute) : B.P. 113, 43000 Le Puy.
 Loire-Atlantique: 8 rue Bouillé, 44000 Nantes.
 Loire-et-Cher: rue Louis Bodin, 41000 Blois.
 Loiret: 9 rue Minimes, 45000 Orléans.
 Lot: 14 rue des Cadourques, 46000 Cahors.
 Lot-et-Garonne: 14 Place de Verdun, 47000 Agen.
 Lozère: 7 Place Urbain-V, 48000 Mende.
 Maine-et-Loire: 64 rue Saint-Aubin, 49000 Angers.
 Manche: B.P. 110, 50000 St.-Lô.
 Marne: 1 rue Just-Berland, 51000 Châlon-sur-Marne.
 Marne (Haute) : B.P. 167, 52000 Chaumont.
 Mayenne: rue Ernest-Laurain, 53000 Laval.
 Meurthe-et-Moselle: 1 rue de la Monnaie, 54000 Nancy.
 Meuse: 44 rue du Petit Bourg, 55000 Bar-le-Duc.
 Morbihan: 12 Avenue Saint-Symphorien, B.P. 51, 56000 Vannes.
 Moselle: Préfecture, 57000 Metz.
 Nièvre: 1 rue Charles-Roy, 58000 Nevers.
 Nord: 22 rue Saint-Bernard, 59000 Lille.
 Oise: Préfecture, 60000 Beauvais.
 Orne: 6 à 10 avenue Basingstoke, 61000 Alençon.

Pas-de-Calais: 14 place de la Préfecture, 62000 Arras.
 Puy-de-Dôme: Préfecture, 63000 Clermont-Ferrand.
 Pyrénées-Atlantiques: Palais du Parlement, bvd Tourasse, 6400 Pau.
 Pyrénées (Hautes): rue des Ursulines, 65000 Tarbes.
 Pyrénées-Orientales: rue du Bastion-St-Dominique, B.P. 948,
 66000 Perpignan
 Rhin (Bas) : 5,9 rue Fischart, 67000 Strasbourg.
 Rhin (Haut) : Cité administrative Léon-Maher, 3 rue Fleischhauer,
 Rhône: 2 Chemin Monauban, 69000 Lyon. 68000-Colmar.
 Saône (Haute): rue Mirodoux-St-Fargeux, 70000 Vésoul.
 Saône-et-Loire: Préfecture, 71000 Mâcon.
 Sarthe: rue des Résistants-Internés, 72000 Le Mans.
 Savoie: Préfecture, 73000 Chambéry.
 Savoie (Haute) : 12 rue du 30ème R.I., 74000 Annecy.
 Paris: 30 Quai Henri IV, 75004 Paris.
 Seine-Maritime: Préfecture, c. Clémenceau, 76100 Rouen.
 Seine-et-Marne: Préfecture, 77000 Melun.
 Sèvres (Deux) : 76 rue de la Blanderie, 79000 Niort.
 Somme: 88 bis, rue Gauthier-de-Fumilly, 80000 Amiens.
 Tarn: Cité Administrative, avenue du Général Giraud, 81000 Albi.
 Tarn-et-Garonne: 5 bis, cours Foucauld, 82000 Montauban.
 Var: 1 boulevard Foch, 83000 Draguignan.
 Vaucluse: Palais des Papes, 84000 Avignon.
 Vendée: Préfecture, 85000 La Roche-sur-Yon.
 Vienne: 14 rue Edouard-Grimaud, 86000 Poitiers.
 Vienne (Haute) : Square Alfred-Leroux, 87000 Limoges.
 Vosges: 4 rue de la Préfecture, 88000 Epinal.
 Yonne: 37 rue St. Germain, 89000 Auxerre.
 Territoire-de-Belfort: Préfecture, 90000 Belfort.
 Yvelines: Grandes Ecuries, avenue de Paris, 78000 Versailles.
 Essone: 7 rue Lafayette, 91100 Corbeil.
 Hauts-de-Seine: 99 route de l'Empereur, 92500 Rueil-Malmaison.
 Seine-St.-Denis: ave. Paul Vaillant Couturier, 93000 Bobigny.
 Val-de-Marne: rue des Archives, 94000 Créteil.
 Val-d'Oise: Centre administratif, Batiment D, 95300 Pontoise.

Départments d'Outre-Mer:

Martinique: Préfecture, B.P. 649, 97200 Fort-de-France.
 Le Réunion: Le Chandron, B.P. 289, 97400 Saint-Denis.
 Guadeloupe: Préfecture, B.P. 74, 97100 Basse-Terre.

THE FRENCH IN RHODE ISLAND — RELIGION AND EDUCATION

by Reverend Edward St. Godard

It would not be stretching the point to claim that the original Catholic Church in Rhode Island was French Catholic. For in 1780 the first Catholic Mass for Rhode Island was celebrated in Newport by Father de Gleanon, the chaplain of the French army under Rochambeau. The second recorded Mass was also "French" when in 1789 Father de la Poterie, a French priest, celebrated the Eucharist in Providence.

The actual organization of the Franco-American Church in Rhode Island is due, remotely at least, to Bishop Louis de Goesbriand of Burlington, Vermont. He published an article in 1869 in which he declared:

"The Canadians need missionaries from their own country. They need separate churches. God, in His Providence, desires that nations be evangelized, at least in general, by apostles who speak their language, who understand their customs and attitudes."

There already existed a few Franco-American parishes in New England—St. Joseph's in Burlington, founded in 1851, being the oldest—but Bishop de Goesbriand's initiative is what sparked the founding of National parishes all through New England.

The first French National parish in the Diocese of Providence was founded when this diocese included the area now covered by the present Diocese of Fall River. The parish in question was the famous shrine of St. Anne of Fall River, founded in 1870 by Fr. M. de Montaubricq from France. Approximately two years later Fr. James A. Fitzsimmons organized a territorial parish which in 1874 became a Franco-American parish—with a French pastor—St. James, Manville. And so, in a sense, St. James can be traced back as the oldest French parish in R. I.

The fact that the first "French" pastor was indeed "Irish" points to an interesting fact in R. I. Church history. The Irish immigration, in general, preceded the French influx by a quarter of a century. Thus the Hibernians had already established a church system before their Canadian confreres arrived. The Canadians had no choice but to attend *la Messe* at the "Irish" (as any territorial church would be called) Church. This is especially true of the three great centers of Canadian migration in our state—Woonsocket, Pawtucket, and West Warwick.

In Woonsocket the original parish was that of St. Charles. By 1866 this parish had enough French-speaking communicants that Bishop McFarland decided to give them a parish of their own and so the ill-fated church of "St. Joseph of the Village of Woonsocket" was planned. The Reverend Eugene Vygen, a Belgian, was to be pastor. Together with the Bishop, the Vicar-General and two trustees, Fr. Vygen filed papers for incorporation. This caused problems for the Canadians. First they wanted a Canadian, not a Belgian pastor. Secondly, they wanted lay control of the parish as they had in Canada. This, of course, did not set well with the Bishop and so he stopped the formation of this parish. Instead, he sent Fr. Lawrence Wash, who spoke fluent French, to minister to the Canadians of St. Charles until 1873 when Precious Blood parish was formed to better serve the French community.

In the Pawtucket area at this time, all Catholics attended St. Mary's parish whose pastor was the Reverend Patrick Delaney. In 1872 a young Canadian priest from the diocese of St. Hyacinthe was sent by his bishop to Pawtucket. Fr. Charles Dauray was seriously ill and the bishop thought he could recuperate better at the home of his brother Hypolite. While in Pawtucket, the young priest approached Fr. Delaney seeking permission to say Mass at St. Mary's. The French people flocked to these Masses to hear sermons in their own language. This so impressed the bishop that he was able to persuade Fr. Dauray to stay and found Notre Dame parish in Central Falls in September of 1873.

The third area of Canadian migration witnesses to the same story. The original parish in what is now West Warwick was the Church of Our Lady of Mount Carmel in Crompton. The pastor, the Rev. James Gibson, was aware of the great number of Canadians attending his church and so in 1872 he petitioned Bishop McFarland for an assistant who could speak French. In response the Bishop assigned Fr. James Berkins to the parish. One Sunday Fr. Berkins did not appear for his scheduled French service and so that very afternoon the leaders of the Franco-American community assembled and decided to ask for the formation of their own parish. The bishop was favorable and acquired the services of Fr. Henry Spruyt, a recent arrival from Holland who was fluent in French, as the founding pastor of St. John the Baptist parish in Centreville (Arctic).

The question naturally arises as to why the Franco-Americans required their own parishes. Why did they not just assimilate themselves to the American or “Irish” culture which predominated in the existing churches? At the risk of over-simplifying, we could give the answer in a pithy French saying, *Qui perd sa langue, perd sa foi!* (He who loses his language, loses also his Faith). This is questionable sociology, but may be responsible for the fact that of all the nationalities, at least up till now, the French have clung to their language the longest. There are still parts of the state, e.g., Manville, Central Falls, Woonsocket, where French is heard throughout whole neighborhoods. When the liturgy of the Church changed into the vernacular, most of the Masses in the traditionally French parishes went from Latin to French. This is changing as more and more parishes either abolish the French or leave just the one early-morning “token” French Mass.

The bishops and leaders of Québec were alarmed when the Canadians in ever-increasing numbers began migrating south to New England—fully $\frac{1}{3}$ of the province of Québec migrated. They were concerned about the Protestant ethos and influence their people would face. They also felt that the migrators were being slightly traitorous to both their country and their Church, hence the battle-cry *Qui perd se langue, perd so foi!*

If we look at things from the perspective of the newly-arrived New Englanders, we can sympathize with their situation. They arrived in parishes which, to them at least, spoke a foreign tongue. The people, and even the priests, did not understand the culture and customs of the Canadians; the seats were all rented out to the parishioners who had built these parishes and so the Canadians had to stand at the rear of the Churches; the parishioners resented these new-comers who insisted on speaking French thus keeping the “Irish” slightly in awe. We can understand indeed the need, at least for a time, of having French National parishes. Canonically in the Diocese of Providence we have 16 parishes listed as “French” National parishes. But there are many more which, even though considered “Territorial” parishes are basically French and even have French Masses.

The various “Councils of Baltimore”—assemblies of the nation’s Bishops to discuss the situation of the Church, and held in Baltimore, the primatial See—stresses the need for Catholic schools to “protect the children from secular and Protestant influence.” At least at that time the public schools were not too favorable to Catholicism and operated out of the Protestant Ethic. If this were true, it was doubly true for the children of French

immigrants. Not only were Protestants inimical, but the English-speaking Catholics were often just as unfriendly. And so we see the beginnings of the French parochial school system from grammar school to the College level. The French may have trailed their Hibernian brothers and sisters in the matter of building churches, but not in that of building schools. This was to be the problem in the 1920's when the Diocese of Providence initiated a drive to build Catholic high schools. The French interpreted this to mean "Irish" Catholic high schools and were thus very sparing in their pledges.

The Canadians had an adequate school system throughout the state, especially in the Blackstone Valley area, and so they did not want to contribute to a competitive school system. This was the beginning of the infamous "Sentinel Movement" which pitted the majority of French against Bishop William Hickey and his "Irish" institutions.

Nevertheless, the French school system served the Church well. It both preserved the Canadian culture and eased the immigrants into the American system. Most schools adopted the plan suggested by Msgr. Charles Dauray of Woonsocket—the same sickly priest who had come to Pawtucket many years before. Fr. Dauray directed that his schools be bi-lingual—for half the day subjects were taught in French; for the remainder of the day, classes were held in English. Thus, Fr. Dauray transformed, albeit gradually, a Franco-Canadian institution into a Franco-American one.

In order to run efficient bi-lingual schools, pastors had to acquire the services of Nuns and Brothers who, if not actually French, were at least bi-lingual. A case in point is St. Charles in Woonsocket where a group of Irish Sisters of Mercy spoke and taught in French. But in most parishes religious communities were called in either from Québec or directly from France. Some of the more famous Orders are the Brothers of the Sacred Heart; the Religious of Jesus-Marie; the Presentation of Mary Sisters; the Sisters of Ste. Anne; the Sisters of the Holy Union of the Sacred Heart; the Sisters of Ste. Chretienne. All of these congregations are still vital elements in the school system of the Diocese of Providence. It might be interesting to add that there are two congregations of French Sisters who do domestic work in R. I. in French rectories; the Sisters of Joan of Arc and the Sisters of Our Lady, Queen of the Clergy.

Thus far we have been speaking of French Roman Catholics in R. I. But not all of the French were or are Catholic. Rhode Island is famous for its colony of Huguenots, many

of whom eventually settled in and around the area called "Frenchtown." The Huguenots were French Calvinists who suffered much at the hands of Louis XIV of France, particularly when this monarch revoked the "Edict of Nantes." This edict had given the Protestants a bit of freedom. With this liberty removed, approximately ¼ million Huguenots left their homes in France and migrated to other countries.

Among these people were the family of Gabriel Bernon, who together with the Leroys, the Tourtellots, the Ayraults, and others came to Newport in search of religious freedom. In the City-by-the-Sea, Bernon helped establish Trinity Church. He soon moved to Providence and helped establish King's Chapel, now the Cathedral of St. John. The Cathedral still displays some of Bernon's possessions.

Depending upon the source, the French population of Rhode Island is estimated at between 12 and 19% of the total population. Certainly, their contribution in the area of religion and education cannot be fully estimated.

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by Rev. Edward G. St-Godard

JACQUES TURCOT

Jacques Turcot was the only child born from the marriage of Jean Turcot and Françoise Cappelle, from Trois-Rivieres. He made his way into the world on September 4, 1652, three weeks after the capture and massacre of his father by the Iroquois.

He spent his youth with two stepfathers living in Cap-de-la-Madeleine, Trois-Rivieres, l'Arbre-a-la-Croix, and St-Elvy of Batiscan.

When he was nineteen years old, he bought a farm from Jean Pouzet in Ste-Anne-de-la-Perade, but returned it after five months.

Three years later, Turcot signed a marriage contract before notary Larue on April 4, 1674, with Anne Desrosiers, daughter of Antoine Desrosiers and Anne Leneuf du Herisson. On her mother's side, Anne was a descendant of French nobility and her father was well-known and respected in the community. The marriage act has not been found but undoubtedly, they were married soon after the signing of the contract as was customary at that time. Turcot was 22 and Anne was 13.

Antoine was more than generous in his wedding gifts to the young couple. He gave them an uncleared parcel of land called *le Motheux*. Moreover, he promised to have a house built for them at his expense, 25 feet long by 18 feet wide and also promised to support the newly-weds for one year. Also, when they would move into their new home, he would give his daughter some new clothing, a cow with its calf, two young oxen with a trimmed cart and a plough. Jacques Le Marchant, Turcot's stepfather, was also generous. He gave them four hundred pounds *tournois* (worth 25% more than regular pounds), necessary linens, a few plates and dishes, a pig, and half a dozen chickens. In this era, only children of the more affluent received such gifts.

Turcot spent the next few years clearing his land. In a dozen years, he cleared 24 of his thirty acres. He now felt that it was time to enlarge his farm and on October 17, 1689, he bought a new farm from notary Cusson not too far from

his own. He built himself a new home on this land. But Jacques was ambitious, and on three different occasions, he bought more land in Gentilly from Seigneur Michel Pelletier de la Prade. By 1697, he owned a farm five-eighths of a mile wide by six and one-quarter miles deep. This farm was forest except for six acres.

Jacques was a well educated man and appeared a few times before the Tribunal in Trois-Rivieres as a defender. In his first case in 1690, he defended his stepfather, Jacques Le Marchant, in a litigation against his neighbor, Antoine Desrosiers *dit* Des Ruisseaux, concerning two oxen. Le Marchant's oxen, reputed to be vicious, had long horns which they used to wound Trottier's oxen. Moreover, Le Marchant's daughter, Françoise, had words with Trottier's son concerning the matter, whereby she screamed, "Shut up, small boy, you are but a snot. I care little about what you and your father say." This information was brought to the attention of the judge during the trial. Turcot argued his case, but was only successful in obtaining a postponement. A few months later, the matter was returned to court, but this time Le Marchant had his son-in-law, Louis Fafard *dit* Laframboise, represent him. This one said that Jacques Turcot was misinformed and that the two oxen were indeed disagreeable. Because Turcot had prolonged the affair, he was made to pay court costs and Le Marchant was sentenced to pay for the wounded oxen.

In 1686, Turcot appeared again before the Tribunal of Trois-Rivieres to defend the society between François Lucas, his half-brother, with Jacques Baillargeon and Foisy. This time, he won his case.

His experiences in the courtroom no doubt helped him attain his commission as seignury judge in 1691. A few months after his nomination, he had to preside in a criminal case. Jean Joubert, miller in Champlain, was accused of having knifed to death Desmarais, soldier for M. de Vallerennes, on New Year's Day in 1692. Because of insufficient evidence, he was acquitted by Jacques Turcot. However, the matter was appealed to the Tribunal of Trois-Rivieres and Joubert was "condemned to be hanged and strangled until death ensued at a scaffold

erected in Champlain, place where the assassination had been committed. And that his body would remain there for 24 hours...” Joubert appealed his sentence to the Sovereign Council, which nullified the decision of the Tribunal of Trois-Rivieres and upheld Turcot’s decision. It was a great victory. Joubert was apologized to before the entire congregation, but the stigma remained and he moved on to Charlesbourg.

Although Turcot had numerous occupations, he did not neglect his family. His daughters were boarders at the Ursulines in Québec and his sons were educated by François Labernade, a travelling professor from Champlain. In their spare time, the sons worked on the family farm.

Turcot’s full and active life was to come to an abrupt end. In the spring of 1669, he died suddenly. The day before, he had signed some legal documents and apparently well. He was forty-seven years old and he left a thirty-eight year old widow with ten children and another that would be born six months after his demise.

In *La Vie Quotodienne en Nouvelle-France*, the authors Raymond Douville and Jacques-Donat Casanova pay him this tribute: “One of the typical examples is furnished us by Jacques Turcot, certainly one of the most meritorious colonists of his time. Jacques started his apprenticeship of life at an early age and died at 48, consumed by work and having become seignorial judge in Champlain. He owned four farms, one in Champlain, two in Batiscan, and another of two hundred acres in the seigneurie of Gentilly. He was, besides the seigneurs, one of the most important landowners in New France. On the farm where he lived with his family, he had 46 acres under cultivation, a comfortable house with two heated rooms, two closets, a kitchen, a cellar, and an attic, farm buildings, a barn, a stable, a shed, numerous animals of which eight were oxen and one was a horse. Jacques Turcot was a wealthy farmer.”

Anne Desrosiers settled her husband’s estate by giving each child a portion of their father’s property. When the inventory was taken of Jacques’ personal

property before notary Normandin on March 16, 1700, it was noted that he had owned sixty-two carpentry tools. Other items were: a Bible in eight volumes; four volumes on the lives of Saints; two volumes on French law, *La Coutume de Paris* and *Ordonnances*; a copy of the new testament in French; and a dozen other books for his personal enjoyment. It is interesting to note that a page written in his own hand has been preserved in the minutes of notary Normandin, dated August 22, 1697.

Three years after having become widowed, Anne Desrosiers remarried to Jean Debidabee *dit* Troyvilles, son of a notary, much younger than she. At this time, she was forty-one and her new husband was twenty-seven. Anne lived twenty-eight more years after this marriage. She died at the age of sixty-nine, on the 23rd of February, 1731, in Champlain.

Children of Jacques Turcot and Anne Desrosiers:

Etienne; b. Champlain (C) 1/14/1680; d. C 11/1/1692.

Alexis; b. C 3/24/1682; m. C 1/12/1709 to Madeleine Dubord; d. Berthier 4/4/1731

Madeleine; b. C 7/8/1685; m. Batisca (B) 2/26/1712 to François Rivard; d. C 5/8/1724.

Marie-Madeleine; b. 3/4/1687; m. C 1/30/1703 to Jean-Baptiste Toupin; d.

Pointe-aux-Trembles, Québec (PT) 11/16/1723.

Jacques François; b. C 12/5/1688; d. C 2/1/1689.

Anne Celeste; b. C 1/24/1690; m. C 11/24/1712 to Jean-Baptiste Bigot; d. C 1/31/1744.

Françoise; b. C 12/23/1691; m. C 11/22/1714 to Dominique Dubord; d. C 12/20/1749.

Antoine; b. 1693; m. C 12/30/1725 to Agathe Arsenault, d. St-Pierre des-Becquets 7/3/1753.

Marie-Therese; b. C 9/16/1695; m. C 3/2/1715 to Jean-Baptiste Toupin; d. PT 4/24/1741.

Marie-Jeanne; b. C 7/14/1697; d. C 8/18/1698.

Joseph; b. C 10/8/1699; m. C 2/5/1731 to Madeleine Cailla; d. C
3/18/1778.

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Contrat de Mariage

The following marriage contract of Emile Savard (Honore & Therese Baret) and Ides Savard (Moise & Felicite Gobeil) who were married the 29th October 1849 in La Malbaie is a good example of a marriage contract of that period. As it is clearly written it will give you an idea as to the form and legal terms used by the notaries of this time period.

A French and English translation will appear in the June issue *Je Me Souviens* as well as an explanation of the terms and symbols used. We have deliberately not translated it here so as to give you a chance to try to translate it yourself. That old, dusty French-English High School dictionary will surely come in handy now. Happy translating !!!

29 Octobr 1849 Jorgen Mayers
[The two Addressees have] Remained in Norway
a Resident named a Governor of Christian.

Hovine Bout
 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 8

[illegible]

la ville de Paris et l'Université de Paris qui ont été les premiers à se réunir pour la défense de la République.

Le Journal de la vie de la Reine Victoria en 1837

Ammonium ox. diss. luteo flavo murex, act.
et argenti immixto, et aqua destillata frigida

présents et futurs, dérogeant à cet effet à toutes
lois et coutumes à ce contraires.

Néanmoins toutes les
dites futures épouse des dettes et hypothèques
l'une de l'autre parties et elles avant leur
dit futur mariage, et si aucune y a été
seront payés et acquittés par celui ou celle
qui les aura faites et créés, sans que la
dite ni ses heirs en soient tenus.

La future épouse renonce expresse-
ment tant pour elle que pour les enfants
qui pourront naître de son dit mariage
à tous deniers quelconques et spécialement
au denier coutumier.

+
ses "harks" et
linges de corps
à son usage

J. O. & S.

J. J.

Le

Le survivant des dits futurs épouse
prendra par préciput en biens meubles
de leur dite communauté pour la somme
de cinquante livres argent courant de cette
Province, sans part d'aucun en son dernier
comptant à son chevet avec un autre
coffre ou un buffet et un lit garni à
chaque l'un d'eux de la dite communauté.

Elle renoncera à la future épouse de
aux enfants qui naîtront de son dit mariage
de renoncera à la dite communauté et en
ce cas, de reprendre et emporter tout ce
qu'elle aura apporté au dit mariage
et ce qui lui sera venu et celui
pendant celui, tant en meubles
qu'en immeubles, soit par successions,
donations, legs ou autrement, même la
dite préciput tel qu'il ci dessus —

maintenue

Mentionnées, le tout franc et quitte
de toutes dettes et hypothèques de la dite
Communauté, quoique la future Epouse
y ait parli, y fut fort obligée, ou y fut
condamnée, au dit cas, elle et sesdits
enfants seront acquittés et indemnisés
par et sur les biens du dit futur Epoux
sur lesquels et pour raison de quoi et de
toutes les clauses et conditions du présent
il y aura hypothèque de ce jour.

~~Convenu et fait acte de
l'ait et passé en la dite Communauté
Et en vertu de la quelle l'acte de l'acte
Edmond Fournel, Notaire, les notaires
Notaires du pays, les notaires
sont présents~~

En considération duquel
futur mariage, le dit M^{re} Sauard, promet
et s'oblige donner en avancement d'hoirie
en la réception et celle de la dite Stélie
d'heil son Epouse, à la dite demoiselle
Sole Sauard sa fille, la somme de cinquante
liures, argent courant de cette Province,
avec en sus, un lit garni, un saut
à filer, un coffre, une vache à lait, six
moutons, un Cochon, le tout payable
et livrable d'ici à un an de cette date, et
sans intérêt.

Il est convenu entre le dit futur Epoux
et le dit M^{re} Sauard, que le dit futur Epoux
s'oblige de rester une année avec la femme
future chez le dit M^{re} Sauard, et de
travailler avec à la Malbaie, et de
travailler au profit de ce dernier
pendant

LIBRARIAN'S MESSAGE

Many people have asked if there is some possible way that the library can be opened on a weekend for those people who cannot possibly make it on Tuesday evenings. Unfortunately, our circumstances at *Le Foyer* do not permit us to open the library on the weekends. The hall at *Le Foyer* is solidly booked for weddings, social functions and other events that make it impossible to open the library. *Le Foyer* has graciously offered us the use of its building for our Tuesday library meetings and our Wednesday night monthly meetings. It would be very inadvisable for us to ask that we receive use of the hall, gratis, on weekends. Until other arrangements can be made we are not able to open up on weekends except for our annual conference (this year April 19, 20). Please also keep in mind that our only volunteer librarian, Mrs. Menard, is going above and beyond the call of duty in making herself available to out-of-town members who use the library on weekdays. Is there a local member that would like to volunteer to help Mrs. Menard open the library to distant members? If so, please contact Mrs. Menard at the following number: 726-2004. I am sure that she would appreciate your help.

DONATIONS TO THE AMERICAN FRENCH GENEALOGICAL SOCIETY

Genealogical Sources Outside the National Archives donated by Paul Morin
Family Folklore — Interviewing Guide and Questionnaire donated by Paul Morin
Genealogical Records in the National Archives donated by Paul Morin
Memoires Vol II, #1, January 1946 donated by Jack Valois

The following were all donated by Henri Leblond:

The New England Historical and Genealogical Register
 Volume CXXXI, numbers 1-4 1977
 Volume CXXXII, numbers 1-4 1978
 Volume CXXXIII, numbers 1-4 1979
RI History Volume 37:2 May 1978
 Volume 38:1 February 1979
Association des Gauvin d'Amerique Bulletin #10, 11
Les Gauvins d'Amerique 1665-1965 donated by Henri Leblond
RI History Volume 37:3
 Volume 38:3
RI Roots Volume 3, numbers 1-4 1977
 Volume 4, numbers 1-4 1978
 Volume 5, numbers 1-4 1979
The Gauvins of the Eighth Generation donated by Henri Leblond
Fifty Years of Saint Jean-Baptiste 1900-1950 (New York City) donated by Reverend Joseph Lamontagne, S.S.S.
French Canadian & Acadian Genealogical Review Volume VII, #1 donated by Jack Valois
The Joseph Hance-Eudoxie Gosselin Family by Kathleen Hance Gnitka, gift of the author
Canadian Historical Review Volume LX, #3 Sept 1974 donated by Jack Valois
National Genealogical Society Quarterly Volume 67, numbers 2 & 3 donated by Paul Delisle
Canadian Historical Review Volume LX, #1 donated by Jack Valois
St Joseph's Parish 1850-1975 — 125th Anniversary Album (Burlington, Vt) donated by John R. Fisher
Memoires Volume I, #2, juin 1944 donated by Jack Valois

The Detroit Society for Genealogical Research Magazine Volume 43, #1 donated by Jack Valois
Memoires Volume XXX, #3 juiil-sept 1979 donated by Jack Valois
 Volume XIV, #11 novembre 1963 donated by Jack Valois

We would also like to acknowledge the gift of the marriage records of the Forget-Despatis family in the United States as compiled by Dr. Ulysses Forget of Warren, Rhode Island.

PURCHASES OF THE AMERICAN FRENCH GENEALOGICAL SOCIETY

Acadian Descendants Volume III by Janet Jehn
Franco-Americans of Rhode Island, 1880 by Albert Ledoux
Franco-Americans of Connecticut, 1880 by Albert Ledoux
Journal Historique des Berniers Volume XIX, #4 decembre 1979
Franco-American Marriages of New Bedford 1865-1920 by Albert Ledoux
Les Mariages Acadiens du Québec by Albert Ledoux
Acadian Genealogy Exchange Volume VIII, number 1-4 1979

GENEALOGICAL WORKS OF OUR MEMBERS

We are pleased to see that Father Dennis Boudreau is nearing completion of his works on the genealogies of the families of the Iles de la Madeleine. This untiring worker spent his vacation copying marriages and other records from the Archives of this series of small islands in the middle of the Gulf of St. Lawrence.

PUBLICATIONS OF OUR MEMBERS

The marriages of St. Mathieu's, Central Falls, Rhode Island, is, at last, in print. It is available from Quintin Publications, 28 Felsmere Avenue, Pawtucket, Rhode Island 02861. Price \$20.00 plus 10% postage and handling. Also available from the same source: Sabrevois and St. Sebastien marriages from Iberville County—\$3.30, and St. Enfant Jesus in Montréal 1864-1910—\$10.00. Lastly, a reprinted version of *Les Anciennes Familles du Québec* originally printed by Labatt Breweries in Québec—\$6.95 plus postage.

Members are reminded that if they have any book published to let the Society know and we will publicize it in this column.

NEW MEMBERS

- 449. Dyer, Pearl, 847 Richmond, N.W., Grand Rapids, Michigan 49504
- 450. Briggs, Florence Perre, 20 Cleveland Road, Taunton, Mass 02780
- 451. Tillyer, Tim, 1129 Viewmont Drive, Escondido, California 92027
- 452. Bertrand, Helen, 320 West Collage Ave., Marquette, Minnesota 49855
- 453. Renaud, Pauline, 435 Transit Street, Woonsocket, Rhode Island 02895
- 454. Murray, Mr. & Mrs., Hill Street, Blackstone, Massachusetts
- 455. Richer, Estelle, 17 Lake Shore Drive, Bellingham, Massachusetts 02019
- 456. Bellavance, Ralph, 73 Peck Street, Attleboro, Massachusetts 02703
- 457. Bellavance, Peter, 96 East Hodges Street, Norton, Massachusetts 02766
- 458. Hunt, Mrs. Elaine, 11 Willington Road, Pawtucket, Rhode Island 02861
- 459. Rizzolo, Jill, PO Box 30074, Chicago, Illinois 60630
- 460. Ballard, Barbara J., 5642 Springbrook Road, Rockfor, Illinois 61116
- 461. Proulx, Dorothy, Box 276, Warren, Rhode Island 02885
- 462. Proulx, Marcel, 112 Bagley Street, Central Falls, Rhode Island 02863
- 463. Leavitt, Robert, 193 Rusty Lane, Rochester, New York 14626
- 464. Choquette, Donna M., 57 Oriole Drive, Whitinsville, Massachusetts 01588

LIFE MEMBER

- 224L. Riverend Clarence D'Entremont, 71 Center Street, Fairhaven, Mass 02719

MELANGES

- We would like to thank Madeleine Lapointe for the beautiful quilt that she made and donated to the Society. We will raffle this quilt at our Second Annual Convention April 19, 20, 1980. All proceeds will go to the Book Fund. Again, thank you.
- Our obituary file is growing by leaps and bounds but we could use more clippers. If you would like to clip Franco-American obituaries from your local newspaper, please contact the Society to see if anyone is doing the paper in your area. We presently need clippers in the Southern New Hampshire region as well as upstate New York. Any volunteers?
- Our cookbook is off the ground with a few members sending in recipies. I am sure that we have many members who have not sent any in. Please send the recipies to Diane Duprey, Myrika Street, RFD #5, Lakeville, Massachusetts 02346.
- Please send in your five generation charts for our files so that we can aid other members of the Society who are tracing the same line and are having difficulty. These charts do not have to be on any special chart and Xerox copies are welcomed.
- Our Conference will be held April 19, 20, 1980 at *Le Foyer*. The guest speakers will be Dr. Claire Quintal from Assumption College, Paul Delisle from Woonsocket, speaking on photography and genealogy, and Adrien Ringuette from Bristol, Indiana, speaking on his family history using a slide-tape format. Please send in the enclosed registration form if you wish to attend.
- We thank all those who purchased raffle tickets for the \$100.00 prize. We raised over \$300.00 through your generosity. The winner was Arthur Tessier, 168 Greely Street, Pawtucket.

QUERIES

56. Need parents and birthplace of Oliver Morin, born 1 April 1855, possibly in Winooski or Burlington, Vermont. He married Eveline Charpentier. Their second child was Henry Charles Morin born 15 Feb 1880 in Willimantic, Connecticut. (Helen Morin Maxson, MacGregor Drive, RFD #1, Mahopac, New York — #439).
57. Birth place of Cesarie Duchesneau (Ducharme) born 3 mars 1810, dau of John Duchesneau and Theresa Gladu possibly in Dorchester County. She married Oliver Dupuis (place and date unknown) and died 18 fev 1922 in Danielson, Conn. (#439)
58. Need any information on Abraham Thebodeau and Adel Galipeau who married and had 7 children. Two were Adeline Thebodeau (Bodo) who was born 20 March 1851 possibly in Lonsdale, Rhode Island, and Frederick Thebodeau who was born 14 Jan 1858 in Gardner, Mass. (#439)
59. Am compiling a genealogical guidebook on the surname Thibault (all variations of spellings) anyone wishing their Thibault connection (past or present) included are invited to data to me. (Denise M. Thibault, 30 Castlewood Drive, Pleasanton, California, 94566 — #433).
60. Need marriage and parents of Michel Giguere and Elisabeth Perault. Their daughter Marguerite married Jean-Baptiste Beland 20 Jan 1800 in Louiseville. (Prescille Boucher MacCay, 14707 40th N.E., Seattle, Washington 98155 — #379).
61. Need marriage and parents of François Palin and Suzanne Marcil (Mercille); their daughter married second time to Benjamin Thibault 25 Nov 1835, Napierville. (#379)
62. Who were the parents of Ann Melancon who married Joe Landry 11 Jan 1733 Port Royal. (#379)
63. Will search the records of Trois Rivières region and Archives for any person interested. L'Arbre Historique, Enr. 610 Prevost, Trois Rivières, Québec G8Y 4A5.
64. Need parents and marriage date of the parents of Elmiere Lemire (born 1834, died 13 juil 1909, St Alexandre, Iberville). She married Narcisse Suprenant 11 feb 1852 at Iberville. (David Seibert, PO Box 60, Colchester, Connecticut 06415 — #339).
65. Need parents of Marie Marcotte who was married 24 nov 1734 to Joseph Paquin at Cap Sante, would also like the marriage date for them. (#339)
66. Would like to locate the marriage and parents of Abrahm Fournier and Angelique Fontaine. When their son, Jean-Baptiste, married Salome Paquin (20 nov 1838, St Georges d'Henryville) their parents were from the St Georges district. (#339)
67. Marriage date and place of the parents of Catherine Naud who married 26 oct 1767, Deschambault. (#339)
68. Need Marriage of Antoine Belleau born 10 juin 1818 at Québec City. He married Julia Carter possibly in New England, possibly Brooklyn, need information on brothers and sisters also. (Esther Belleau Markielewski, 7651 Townline Road, West Bend, Wisconsin 53095 — #337).

69. Did Irving Richard (Mederic & Marie Anne Boucher) marry a second time to Alica Gardner? When Where? He was first married 14 oct 1904. to Edna Carriere Gamache in Pacoag, Rhode Island. (Frere J. M. Laliberte, 7979 est, rue Sherbrooke, Montréal H1L 1A6)
70. Need all information concerning children of above marriage as well as information concerning the parentage of Mederic in question above.
71. Need marriage of Jean-Baptiste Robidoux and Emelie Lambert. Their daughter married 4 mars 1878, St Marcel. (Marielle Beausoleil, 917 Tarbox Road, Plainfield, Connecticut 06374 — #269F).
72. Need marriage of Louis Lataille & Judith Martin (or St Martin) daughter married 13 cot 1829 at St Ours. (#269F)
73. Need marriage of Noel Dauphin & Marie Celeste Denomme. Son married 18 oct 1802, St Cuthbert. (#269F)
74. Need marriage of Joseph Velle-Sansoucy and Marie Anne Pichet. Daugh. married 12 juil 1791 at St Ours. (#269F)
75. Marriage of Michel Brouillard and Agathe Robidoux, daughter married 26 jan 1836, St Michel d'Yamaska. (#269F)
76. Need marriages of Christophe Blanchard and Marie Anne Beauchemin as well as Athanase Paquette and Theotiste Sansouci. Their children married 7 jan 1879 at Ange Gardien (Rouville). (#269F)
77. Need marriages of Michel Demarias-Denoyers and Catherine Gatien as well as Charles Comeau and Catherine Plouf. Their children were married 11 oct 1803 at Marieville. (#269F)
Rep. Charles Comeau (Alexandre & Marie Blanchard) married Marie Catherine Plouffe (Joseph & Ursule Rondeau) 2 mars 1772 at St Ours.
78. Need marriage of P. Bouin-Dufresne and Genevieve Lafrance. Daughter married 2 fev 1801, Marieville. (#269F)
79. Need marriage of Flavien Dion and Julie Labonte, possibly in Beloeil area. (Rene Bernier, 12 Corey Lane, Niantic, Ct 06357 — #231).
80. Need marriage of François Dupre and Isabelle St Onge in the Richelieu County area. (#231)
81. Need marriage of Louis Augustin Fontaine and Genevieve Dalpe before 1825, poss in St Pie de Bagot area. (#231)
82. Need any information concerning Jacob Richards and Julia Gregoire who settled in Chazy, New York after 1830. Julia's parents might have been Joseph & Loretta Laplante. (Donna Choquette, 57 Oriole Drive, Whitinsville, Mass 01588 — #464).
83. Need birth of Carmelice Payette born in Connecticut on 16 aout 1874. Need names and dates of birth of brothers and sisters (names unknown). Her parents were George & Elise Charland who were married 11 fev 1861 at Lanoraie, PQ. They settled in somerset Wisconsin. (Mrs. James Crotteau, Rte 3, Cumberland, Wisconsin 54829 — #445F).
84. What the first name of _____ Frazier who married Joseph York ca. 1830 in Dartmouth, Nova Scotia and who were their parents. (Tim Tillyer, 1129 Viewmount Drive, Escondido, Calif 92027 — #451).
85. What was the maiden name of Sarah who married Robert Tillyer ca. 1830 in Nova Scotia. She was born in either St Johns, NB or Nova Scotia. (#451)
86. Who were the parents of Joseph St Pierre and Rose Daudelin who were married ca 1830 in Québec Province. They had at least one child, Rachel, who was born in 1832 in Canada. (#451)

ANCESTOR CHART NO. 1

Date: Oct 4, 1974
 Name of compiler: REGA, RICHARD
 Address: Box 433
 City: SEMA
 State: LA
 Permit No. 1 on this chart is identical to person on chart No. _____

1. Date of birth
 2. Place of birth
 3. Date of marriage
 4. Date of death
 5. Place of death

1. POSITIVE LAMOTHE
 2. 1911 (Father of No. 1)
 3. ST. GEORGE, QUE.
 4. 1911-1918, ST. GEORGE
 5. 1918-1920, ST. GEORGE
 6. 1920-1924, ST. GEORGE
 7. 1924-1928, ST. GEORGE
 8. 1928-1930, ST. GEORGE
 9. 1930-1932, ST. GEORGE
 10. 1932-1934, ST. GEORGE
 11. 1934-1936, ST. GEORGE
 12. 1936-1938, ST. GEORGE
 13. 1938-1940, ST. GEORGE
 14. 1940-1942, ST. GEORGE
 15. 1942-1944, ST. GEORGE
 16. 1944-1946, ST. GEORGE
 17. 1946-1948, ST. GEORGE
 18. 1948-1950, ST. GEORGE
 19. 1950-1952, ST. GEORGE
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 22. 1956-1958, ST. GEORGE
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 24. 1960-1962, ST. GEORGE
 25. 1962-1964, ST. GEORGE
 26. 1964-1966, ST. GEORGE
 27. 1966-1968, ST. GEORGE
 28. 1968-1970, ST. GEORGE
 29. 1970-1972, ST. GEORGE
 30. 1972-1974, ST. GEORGE
 31. 1974-1976, ST. GEORGE
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 34. 1980-1982, ST. GEORGE
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 36. 1984-1986, ST. GEORGE
 37. 1986-1988, ST. GEORGE
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 50. 2012-2014, ST. GEORGE
 51. 2014-2016, ST. GEORGE
 52. 2016-2018, ST. GEORGE
 53. 2018-2020, ST. GEORGE
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 410. 2732-2734, ST. GEORGE
 411. 2734-2736, ST. GEORGE
 412. 2736-2738, ST. GEORGE
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 439. 2790-2792, ST. GEORGE
 440. 2792-2794, ST. GEORGE
 441. 2794-2796, ST. GEORGE
 442. 2796-2798, ST. GEORGE
 443. 2798-2800, ST. GEORGE
 444. 2800-2802, ST. GEORGE
 445. 2802-2804, ST. GEORGE
 446. 2804-2806, ST. GEORGE
 447. 2806-2808, ST. GEORGE
 448. 2808-2810, ST. GEORGE
 449. 2810-2812, ST. GEORGE
 450. 2812-2814, ST. GEORGE
 451. 2814-2816, ST. GEORGE
 452. 2816-2818, ST. GEORGE
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 454. 2820-2822, ST. GEORGE
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 473. 2858-2860, ST. GEORGE
 474. 2860-2862, ST. GEORGE
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 476. 2864-2866, ST. GEORGE
 477. 2866-2868, ST. GEORGE
 478. 2868-2870, ST. GEORGE
 479. 2870-2872, ST. GEORGE
 480. 2872-2874, ST. GEORGE
 481. 2874-2876, ST. GEORGE
 482. 2876-2878, ST. GEORGE
 483. 2878-2880, ST. GEORGE
 484. 2880-2882, ST. GEORGE
 485. 2882-2884, ST. GEORGE
 486. 2884-2886, ST. GEORGE
 487. 2886-2888, ST. GEORGE
 488. 2888-2890, ST. GEORGE
 489. 2890-2892, ST. GEORGE
 490. 2892-2894, ST. GEORGE

ANCESTOR CHART NO. 1

Date 8 November 1979
 Name of compiler Lionel V. DeRagon 727
 Address 228 Penn Drive
 City W. HARTFORD State CT-06111

Person No. 1 on this chart is identical to person

No. _____ on chart No. _____

b Date of birth
 pb Place of birth
 m Date of marriage
 d Date of death
 pd Place of death

DERAGON Sylva

b 18 MAY (Father of No. 1) 1872
 pb St Sebastian P.Q.
 m 23 OCT 1898 New Bedford MA
 d 11 APR 1937
 pd Hartford, CT

DeRagon Lionel V.

b 8 MAR 1920
 pb New Bedford MA
 m 5 DEC 1942 Hartford CT
 d
 pd

MARCOUX Alexina

b 18 DEC (Mother of No. 1) 1873
 pb 1berville P.Q.
 d 21 APR 1972
 pd Hartford CT

DERAGON Narcisse

b 24 MAY (Father of No. 2) 1840
 pb Chemby P.Q.
 m 12 Feb 1866 Henryville P.Q.
 d 5 JULY 1926
 pd New Bedford MA

DUPUIS Elise

b 1848 (Mother of No. 2)
 pb
 d 1902
 pd New Bedford MA

MARCOUX Didace

b 8 DEC 1851 (Father of No. 3)
 pb 26 NOV 1872 St Gregoire P.Q.
 d 8 APR 1937
 pd Hartford CT

LAREAU Marie

b 15 SEP 1852 (Mother of No. 4)
 pb St Gregoire P.Q. CA.
 d 20 AUG 1926
 pd New Bedford MA

DERAGON Francois

b 30 APR 1808 (Father of No. 8)
 pb Chemby P.Q.
 m 3 NOV 1829 Chemby P.Q.
 d
 pd

VIAU Agathe

b 18 MAY 1808 (Mother of No. 4)
 pb Chemby P.Q.
 d
 pd

DUPUIS Pierre

b 1 AUG 1831 Leprairie P.Q. (Father of No. 5)
 pb
 m
 d
 pd

PAYANT Catherine

b (Mother of No. 5)
 pb
 d
 pd

MARCOUX Isidore

b 10 JAN 1830 (Father of No. 6)
 pb Manicville P.Q.
 m 24 SEPT 1849 Manicville
 d 21 JAN 1915
 pd Eagle Lake ME.

VIGEANT Adele

b (Mother of No. 6)
 pb
 d
 pd

LAREAU Pierre-Benoni

b 14 JUN 1845 St Gregoire P.Q. (Father of No. 7)
 pb
 m
 d
 pd

SYLVESTRE Odile

b (Mother of No. 7)
 pb
 d
 pd

DERAGON Francois

b (Father of No. 8) Continued on chart 2

LEVREAU Therese

b (Mother of No. 8) Continued on chart 3

VIAU Joseph

b (Father of No. 9) Continued on chart 4

GRISE Marthe

b (Mother of No. 9) Continued on chart 5

DUPUIS Pierre

b (Father of No. 10) Continued on chart 6

MARTIN Marie-Apolline

b (Mother of No. 10) Continued on chart 7

PAYANT Louis-Joseph

b (Father of No. 11) Continued on chart 8

HEBERT Cecile

b (Mother of No. 11) Continued on chart 9

MARCOUX Joseph

b (Father of No. 12) Continued on chart 10

MICLET Angelique

b (Mother of No. 12) Continued on chart 11

VIGEANT Jean-Bte

b (Father of No. 13) Continued on chart 12

MASSE Judith

b (Mother of No. 13) Continued on chart 13

LAREAU Benoni

b (Father of No. 14) Continued on chart 14

SPOONER Marguerite

b (Mother of No. 14) Continued on chart 15

SYLVESTRE Alexis-Amele

b (Father of No. 15) Continued on chart 16

VOLIGNY Angele

b (Mother of No. 15) Continued on chart 17

ANCESTOR CHART NO. ROOT

Date: _____
 Name of compiler: RONALD G. HEROUX #203
 Address: 54 ARTHUR ST.
 City: W. WARWICK State: R.I.
 Person No. 1 on this chart is identical to person
 No. _____ on chart No. _____

b Date of birth
 pb Place of birth
 m Date of marriage
 d Date of death
 pd Place of death

2 George Joseph Heroux
 (Father of No. 1)

b 9 Sep 1920
 pb Fall River, Mass.
 m 17 May 1944
 d
 pd

1 Ronald George Heroux
 (Father of No. 2)

b 14 Aug 1951
 pb Fall River, Mass.
 m 13 Sep 1975
 d
 pd

3 Mary Bertha St. Onge
 (Mother of No. 1)

b 15 Sep 1922
 pb Providence, R.I.
 d
 pd

George R Heroux
 (Father of No. 2)

b 26 Aug 1893
 pb Fall River, Mass.
 m
 d 4 Mar 1945
 pd Fall River, Mass.

5 Wilhelmine Poirier
 (Mother of No. 2)

b 18 Apr 1900
 pb Fall River, Mass.
 d Aug 1973
 pd Somerset, Mass.

6 Theodore Joseph St. Onge
 (Father of No. 3)

b 13 Dec 1886
 pb Southbridge, Mass.
 m
 d 15 Mar 1941
 pd Providence, R.I.

(Flora) Des-
 7 Marie Blanche Laura Rosiers
 (Mother of No. 3)

b 24 Sep 1887
 pb Southbridge, Mass.
 d 17 May 1974
 pd W. Warwick, R.I.

Hormidas Heroux
 (Father of No. 4)

b 1868
 pb Nicolet, Quebec
 m 18 Nov 1890
 d 26 May 1946
 pd Fall River, Mass.

9 Virginie Bourque
 (Mother of No. 4)

b 1864
 pb St. Gregoire, Que.
 d 25 Nov 1942
 pd Fall River, Mass.

10 Louis Damien Poirier
 (Father of No. 5)

b 22 Dec 1861
 pb St. John de Belleville
 m
 d 2 Sep 1921
 pd Fall River, Mass.

11 Delphine Belanger
 (Mother of No. 5)

b 1861/2
 pb Iberville, Que.
 d 11 Sep 1941
 pd Fall River, Mass.

12 Joseph Calix St. Onge
 (Father of No. 6)

b 15 Aug 1833
 pb St. Roch, Quebec
 m 6 Aug 1866
 d 3 Dec 1923
 pd Southbridge, Mass.

13 M. Louise Chapdelaine
 (Mother of No. 6)

b 13 Dec 1847 ab.
 pb St. Roch, Quebec.
 d 6 Jan 1922
 pd Southbridge, Mass.

14 Onesime Desrosiers
 (Father of No. 7)

b 8 Jul 1843
 pb
 m
 d 20 Dec 1923
 pd Worcester, Mass.

15 Adele Peloquin
 (Mother of No. 7)

b
 pb
 d 3 Apr 1909
 pd Southbridge, Mass.

16 Elie Heroux
 (Father of No. 8)

Continued on chart 1

17 Angele Bellemare
 (Mother of No. 8)

Continued on chart 2

18 Godefroi Bourque
 (Father of No. 9)

Continued on chart 3

19 Marie Girard
 (Mother of No. 9)

Continued on chart 4

20 Jean B. Poirier
 (Father of No. 10)

Continued on chart 5

21 Emile Langlois
 (Mother of No. 10)

Continued on chart 6

22 Michael Belanger
 (Father of No. 11)

Continued on chart 7

23 Clothilde (Belanger)
 (Mother of No. 11)

Continued on chart 8

24 Jean St. Onge
 (Father of No. 12)

Continued on chart 9

25 Marie Leclers
 (Mother of No. 12)

Continued on chart 10

26 Antoine Chapdelaine-Beaulac
 (Father of No. 13)

Continued on chart 11

27 Elisabeth Simpson (or Isabelle)
 (Mother of No. 13)

Continued on chart 12

28 Cevien Derosiers
 (Father of No. 14)

Continued on chart 13

29 Sophie Vailland
 (Mother of No. 14)

Continued on chart 14

30 Pierre Peloquin
 (Father of No. 15)

Continued on chart 15

31 Desange Lavallee
 (Mother of No. 15)

Continued on chart 16



American-Canadian Genealogical Society

Founded September 1973

P. O. Box 668
Manchester, N.H., 03105

" S P R I N G C O N F E R E N C E "

SATURDAY, May 3, 1980

- 8:30 AM : Registration, \$3.00 per person, Perini Science Building
St. Anselm's College, Manchester, N.H.
- 9:00 : Opening of Conference and Short Business Meeting
- 9:30 : Patricia Kennedy, Pre-Confederation Archivist of the
Public Archives of Canada, Ottawa. Subject: (Research in
the Archives.)
- 11:00 : Rev. Julien Deziel, o.f.m., Montreal, President of "La
Societe Genealogique Canadienne Francaise. (Subject:
Genealogical Research in Quebec.)
- 12:00 : Lunch. A buffet lunch will be available for those who
choose at approximately \$4.00 per person payable in ad-
vance to Treasurer, Raymond Lavallee. Deadline for lunch
notification is April 29th.
- 12:30 PM : Beginners Workshop
- 1:00 : Problems Workshop
- 2:00 : Paul P. Delisle, Woonsocket, R.I. Subject: (The preserva-
tion of Historical photographs and their use in genealogi
- 3:00 : Robert B. Perreault, Manchester, N.H. Author & Librarian
at L'Association Canado-Americaine. Subject: (Others sou-
ces to research when writing Family Histories.)
- 4:00 : Dr. David McDougall, Montreal, member of the Quebec Fam-
History Society. Subject: (English Quebecers in the
Gaspé Peninsula, Eastern Townships, Trois Rivières and
Quebec City.)
- 5:30 : Question & Answer Session with Speakers
- 7:00 : Research at Library until 9:30 PM. (Due to limited space
at the Library, participants from out of town will be
given first preference.)

SUNDAY, May 4, 1980

- 9:00 AM to 6:00 PM Research at Library, 172 Belmont St. in the
basement of St. Anthony's Church Rectory corner of Sil-
ver st.

**PRESERVE YOUR FAMILY'S
PHOTOGRAPHIC HERITAGE...**

NO PHOTOGRAPHIC IMAGE IS PERMANENT. PHOTOS OF YUR ANCESTORS THAT WERE TAKEN IN THE LAST CENTURY ARE NEARING THE END OF THEIR LIFE. THE ONLY ECONOMIC WAY TO PRESERVE YOUR CHERISHED FAMILY PHOTOS IS TO HAVE THEM COPIED.

I am a professional photographer and a genealogist who understands your needs.

For full details and prices,
send SASE to:

PAUL P. DELISLE
119 Cote Avenue
Woonsocket, R.I. 02895

THE FORGET FILE OF MARRIAGES OF RHODE ISLAND 1865-1900

The American French Genealogical Society takes great pleasure in presenting its members with the first part of a multi-part series which will eventually publish all the Franco-American marriages of Rhode Island from 1856-1900. This work was compiled by Dr. Ulysses Forget of Warren, Rhode Island, and donated to the American French Genealogical Society in January of 1980. The starred items are items not found in the Forget File but found in the files of the churches of Rhode Island. If any member has any information that will add to the information that will follow, please contact the Society so that we may make the proper corrections.

Abair Emma (Charles & _____) 23, New Brunswick
 Proof (Plouffe ?) (George & Elma _____) 21, Canada
 3 Dec 1886, Pawtucket

Abbott Cushman (Isaac & Elizabeth _____) 24, Dover, NH
 Parent, Leontie Angele (Octave & Eleanor _____) 22, Williamsport, Pa
 8 June 1900, Providence
 Martha (John & Louisa _____) 18
 Chabotte, Elie (Peter & Marie _____) 20, Canada
 13 Nov 1882, Woonsocket

Abendroth Amelia (Henry & Pauline _____) 31, England
 Beauregard, Oscar (George & Ellen _____) 29, Canada
 6 Feb 1897, Woonsocket, Baptist

Abrahn Thomas (Zephirin & Helen Vincent) 22, Canada
 Frechette, Pamela (Alfred & Elmil [sic] Jouillet) 17, Canada
 10 Jan 1893, Warren

Achim Helen (John & Phebe _____) 17, Canada
 Plante, Peter (Peter & Nellie _____) 25, Canada
 1 May 1880, Woonsocket, Miller, Clergyman
 Horace (Henry & Philomene Carriere) 24, Canada
 Tetrault, Ernestine (Jos. & Elmire Careau) 22, Canada
 24 Oct 1898, Notre Dame, CF
 Marie (Pierre & Larose ?) 21, Canada
 Chabot, Louis (Cleophas & Sophie _____) 19, Canada
 28 June 1869, Warwick

Adam Albert (Peter & Eliza Vigiant) 18, Canada
 Dorval, Augusta (Urlois & Einchie Cortois) 18
 23 Feb 1882, Lincoln
 Amanda (Peter & Eliz _____) 20, Canada
 Laflamme, Edward Jos (Charles & Louisa _____) 23
 24 Nov 1886, Scituate
 Celestin (Calie & Dimithil _____) 28, Canada
 Leveque, Evangeline (Thomas & _____) 22, Canada
 2 Jan 1892, Burritville
 Claudia (Isaac & Marie Vadboncoeur) 17, Canada
 Capitte, Victor (Joseph & Catherine Plante) 22, Canada
 20 Nov 1893, St Jean-Baptiste, Warwick
 Cordelie (Alexis & Valerie Verreau) 18, Canada
 McCra, Theophile (Joseph & Julia Boucher) 19, Canada
 26 April 1898, Lincoln
 Evelina (Pierre & Alodie _____) 26, Canada
 Morin, Ernest (Clovis & Millie _____) 25, Canada
 5 Oct 1896, Pawtucket, St Jean-Baptiste
 Frank (Calice & Julie Flavie ?) 27, Canada
 Tremblay, Emma (Hilaire & Rosalie Gauchou) 24, Canada
 25 Dec 1880, Lincoln
 George (Victor & Olive _____) 28, Pittsburgh, Penn.
 Browne, Florence Bucklin (William & Naomi _____) 27, England
 29 April 1896, Providence
 George Emery (William & Maria _____) 43, Bangor, Maine
 Potvin, Sophia (Emmanuel & Genevieve _____) 44, Grafton, Mass
 17 July 1895, Providence, Baptist

- Adam Harriet Emma (John & Charlotte _____) 36 2nd marriage divorce
 Martin, Joseph (Charles & Emelie _____) 36 Canada
 26 Aug 1889, Providence
Henry (Pierre & Edridge Viegias) 26 Canada
 Cartier, Hermine (JB & Sophie Roy) 25 Canada
 7 Jan 1890, Lincoln
Henry (Peter & _____) 21 Canada
 Labonte, Rosie (David & _____) 21 Canada
 6 July 1885, Lincoln
John (Henry & Lucie _____) 23 Canada
 Pronovost, Melinda (Xavier & Selina _____) 23 Canada
 23 April 1900, Providence
Joseph (Pascal & Angelie _____) 31 Canada
 Rancourt, Mederise (Etienne & Louise _____) 32 Canada
 5 Feb 1876, Woonsocket
Louis (Louis & Emelie _____) 25 Canada 2nd marriage
 Hebert, Delia (François & _____) 23 Canada
 5 Feb 1889, Lincoln
 Lucie (Isaac & Marie _____) 25 Canada
 Biron, Frederick (JB & Julie de Biron ? or Bien) 20 Canada
 10 Sept 1870, Warwick
Ludger (Guillaume & M. E. _____) 39 Canada 2nd marriage
 Bourgie, Marie Annie (Joseph & Marie Louise Corriveau) 39 Canada
Napoleon-Edmond (Frederic & Mathilde _____) 24 Canada
 Whitney, Maud Evelyn (A.M. & Harriet _____) 20 Portland, Maine
 25 Dec 1897, Pawtucket, Congregationalist
Rosanna (François & Marie _____) 21 Central Falls
 Nicole, Henri (Joseph & Christine _____) 23 Canada
 30 Aug 1897, Woonsocket
Ulderic-Alphonse (Peter & Elizabeth _____) 21 Canada
 Ponton, Annie (Jerome & Julia _____) 20 Canada
 11 Jan 1887, Pawtucket
Valerie (Alex & Valrie _____) 19 Canada
 Artel, George (Pierre & Marie _____) 25 France
 22 June 1896, Lincoln, St Jacques
- Adams James (John & Magdalene _____) 29 East Greenwich
 Archambault, Philomene (Joseph & Magdalene _____) 20 Canada
 12 Sept 1880, Providence, Episcopal
James (John & Helen _____) 47 East Greenwich
 Briers, Marie Louise (Edouard & Marie _____) 30 Canada
 30 June 1898, Providence, United Presbyterian
Sara Anne (Thomas & Sarah _____) 39 Ireland 2nd marriage
 Collin, Godfrey (Henry & Marie _____) 42 Canada 2nd marriage
 16 Oct 1886, Scituate
- Adeus Joseph (Louis & Cleophile _____) 18 Canada
 Tellier, Laudina (David & Malvina _____) 23 Pascoag
 4 Oct 1898, Burrilville
- Agnew Alice Loretta (Patrick & Bridget _____) 22 Phoenix
 Beaudette, Allen J. (Saul & Leonie _____) 24 Canada
 16 Nov 1897, Warwick

Alain

Alexandre (Charles & Margaret _____) 19 Canada
 Champlain, Mary (Gilbert & Mary _____) 18 Canada
 10 June 1866, Cumberland
John (Charles & _____) 21 Canada
 Airme Perreault (John & Julie _____) 18 Canada
 11 Jan 1867, Smithfield
Leo, (Joseph & Harriet _____) 24 Canada
 Têtu, Myrille (Morguire & Philomene _____) 23 Canada
 18 April 1891, Woonsocket
Normand (Eugene & Mary Barbour) 26 Canada
 Moreau, Laura (Napoleon & Jessie Chabot) 26 Canada
 11 Nov 1896, Cumberland
Paul (Peter & Mary Cournoyer) 24, Whitinsville, Massachusetts
 Peoloquin, Delima (Pierre & Mary Tassier) 19 Canada
 18 Oct 1898, North Smithfield
Rosa (Julien & Marie _____) 22 Canada
 Mongeau, Louis Napoleon (Joseph & Marie _____) 20
 30 April 1888, Warwick
Thomas (Joseph & Mary Mily) 23 Canada
 Foster, Mary (Pierre & Adelaide _____) 19 Canada
 8 April 1881, Bristol

Alarie

Amanda (Delphis & Amanda _____) 17 Canada
 Cloutier, Damas (Michel & Delphine _____) 22 Canada
 21 Sept 1891, Providence
Cordelie (Delphis & Amanda _____) 19 Canada
 Grant, John (John & Amelia _____) 24 Canada
 12 Aug 1885, Providence
Edmond (Alexandre & Olive _____) 29 Canada
 Brouseau, Angelina (Joseph & Sophie _____) 23 Canada
 26 August 1889, Providence
Jean (David & Marie _____) 23 Canada
 Laurent, Edouardina (Pierre & Eloise _____) 23 Canada
 12 Oct 1893, Providence
Joseph (Alexis & Olive _____) 32 Canada
 Plande (Plante ?) (Xavier & Sophie _____) 21 Canada
 5 Feb 1894, Providence
Leon (David & Marie _____) 42 Canada 2nd marriage
 Laurent, Edouardina (Pierre & Eloise _____) 23 Canada
 12 Oct 1893, Providence
Marie-Jeanne (Leon & Marie _____) 19 Canada
 Bastille, David (Joseph & Philomene _____) 21 Canada
 11 June 1894, Providence
Marie-Louise (Leon & Marie _____) 21 Canada
 Dandeneau, Joseph (Pierre & Louise _____) 21 Canada
 7 Jan 1893, Providence
Napoleon-Joseph (Napoleon & Marie _____) 19 Canada
 Sicard, Georgia (Pierre & Marie _____) 17 Canada
 26 Nov 1894, Providence
Virginie (Delphis & Manda _____) 18 Canada
 Duhaime, Ovide (Joseph & Josephine _____) 20 Canada
 4 March 1889, Providence

Albert

Celina (Louis & Esther _____) 16 Canada
 Charron, Narcisse (Narcisse & Lucie _____) 18 Canada
 27 Jan 1868, Woonsocket
 Celina "Albert" is without doubt Jalbert

- Aldrich Bertha-May (Henry & Ada J. _____) 22 New Hampshire
 Demorancille, Louis J. (Joseph & Anna _____) 24 Central Falls
 11 June 1900, Pawtucket, Methodist-Episcopal
Elizabeth Ellen (Asa & Sophie _____) 35
 Roberge, George-Esdras (Joseph & Emeline _____) 32 Canada
 12 Nov 1890, Providence, Congregational
Sadie (Thomas & Lydia Farney) 38
 Jarvis, Joseph (Andrew & Flavia Leandon) 62 Canada 2nd marriage
 14 Aug 1892, Charlestown
- Alexandre Clara Mary (Nelson & Clara _____) 23
 Bibaut, Thomas (Michel & Mary _____) 21 Canada
 29 Oct 1881, Providence
- Alix Armenie (James & Marie _____) 17 Canada
 Rocheleau, Belamie (Louis & Sophie _____) 21 Canada
 3 Aug 1873, Cumberland
Clara (Abram & Sophie _____) 21 Canada
 Lepierre, Edmund (Louis & Leocadie _____) 24 Canada
 25 July 1887, Warwick
Corinne (Henry & Adeline Rainville) 22 Canada
 Dulude, Joseph (Joseph-Louis & Louise Collette ?) 24 Canada
 13 Aug 1895, Pawtucket, Registered in Cumberland
Elizabeth (James & Mary _____) 23 Canada
 Fontaine, Maurice (Edward & Rosalie _____) 30 Canada
 15 June 1873, Cumberland
Emerentienne (Dennis & Deline _____) 21 Canada
 Vaslette, Donath (Mitchel & Edmire _____) 27 Canada
 8 June 1892, Pawtucket
Emma-Rosanne (Fred & Eleonore Genore) 24 Central Falls
 Gilman, George Didace (Joseph & Julie Martin) 24 Woonsocket
 16 June 1898, Central Falls, Notre Dame
Fabiola (Jeremie & Cesarie _____) 22 Canada
 Monplaisir, Antoine (JB & Aurilie _____) 28 Canada
 11 Oct 1896, Fall River, Registered in Providence
Melina (Toussaint & Aurelia Robert) 24 Fall River
 Boulais, Adelard (Louis & Malvina Hamel) 23 Canada
 3 July 1899, Central Falls, Notre Dame
Moses Joseph (Jahe & Marie _____) 25 Canada
 Carew, Maggie (Thomas & Elizabeth _____) 23 Newfoundland
 23 Feb 1886, Scituate
- Anger James (P.E. & Marie Ange) 24 Canada
 Gamelin, Leona (Henry & Philomene _____) 17 Canada
 21 Aug 1879, Woonsocket
- Allaire Clara (Joseph & Clara _____) 21
 Bedard, Wilfrid (Joseph & Clara _____) 22 Canada
 11 Jan 1892, Woonsocket, Registered in Smithfield
David (Olivier & Emilie _____) 24 Canada
 Guyon, Virginie (Louis & Emilie _____) 20 Canada
 31 Aug 1885, Providence
Emma (Pierre & Emilie _____) 33 Canada
 Racine, Ephrem (Jacques & Sophie _____) 35 Canada
 2 April 1894, Woonsocket
Frederic (Joseph & Eloise _____) 18 Canada
 Girord, Marina (Raphael & Phobie _____) 18 Canada
 15 Oct 1876, Burrillville

Allaire

Georgianna (Victory & Malvina _____) 20 Woonsocket
Daignault, Eugene (Godfroy & Elmire _____) 21 Woonsocket
 8 May 1899, Woonsocket
Helene (Peter & Emily _____) 19 Canada
Houle, Magloire (Francis & Marie _____) 23 Canada
 11 Sept 1866, Cumberland
Hermine (François & Aglae Lamoureux) 32 Douglas, Massachusetts
Champigny, Joseph (Paul Champagne & Flore Abbey) 36 Canada
 6 Feb 1897, Central Falls, Notre Dame 2nd marriage
Hermine (Celestin & Florence Bedard) 32 Douglas, Massachusetts
Laperche, Charles (Vital & Flavie Champagne) 36 Canada
 1 March 1897, Central Falls, Notre Dame
Hermine (Pierre & Emelie _____) 19 Canada
Lamoureux, Pierre (Pierre & Odille _____) 20 Canada
 Hermine was the daughter of Pierre & Emelie Baillargeon, born St Jude, Québec.
 She died 27 May 1950 in Woonsocket
Jean-Baptiste (Charles & Therese _____) 22 Canada 2nd marriage
Bergeron, Marie (Maxime & Therese _____) 28 Canada 2nd marriage
 12 April 1874, Woonsocket
Louis-Francis (George & Mary _____) 29 Providence
Dolan, Margaret (Thomas & Mary _____) 24
 18 Feb 1896, Providence
Maggie, dit Allen (Peter & Mary Carnegie) 22 Whitinsville, Mass
Carduc dit Cardin, Delos (Nelson & Clovis Manilla) 28 Canada
 20 Nov 1900, North Smithfield, St John the Evangelist
Malvina (Victor & Malvina _____) 21 Canada
Milot, Antoine Leopold (Adolphe & Dorimaiae _____) 29 Canada
 25 Oct 1892, Woonsocket
Marie (Joseph & Onezyne _____) 20 Canada
Boruin dit Bonin, Remi (Joseph & Emilie _____) 27 Canada
 30 Aug 1874, Ashton, St Joseph
Marie (Pierre & Marie _____) 21 Canada
Robert, Ernest (Toussaint & Elmire _____) 19 Canada
 6 Jan 1894, Woonsocket, Precieux Sang
Melina (Olivier & Melina _____) 21 Canada
Mitchell, Thomas (Louis & Oliva _____) 24 Canada
 18 June 1889, Cumberland
Moses (Edward & Julia _____) 21 Canada
Caron, Adelina (Aime & Mary _____) 22 Canada
 5 Feb 1876, Warwick
Napoleon (Joseph & Clarice _____) 21
Hebert, Hermine (Elie & Emilie _____) 18 Canada
 8 April 1891, Woonsocket
Rosanna (Joseph & Clovis _____) 23 Woonsocket
Lefrançois, Joseph (Fabien & Marie _____) Woonsocket
 7 Aug 1899, Woonsocket
Rosanna (Alexandre & Marie _____) 24 Woonsocket
Ledoux, Louis (JB & Marie _____) 26 Canada
 9 Jan 1892, Woonsocket
Stephen (Pierre & Melice _____) 19 Canada
Garneau, Clarissa (Louis & Marguerite _____) 18 Canada
 31 Jan 1876, Woonsocket
Victor (Victor & Malvina _____) 20 Canada
Leveille, Emma (Pierre & Melina _____) 20 Canada
 22 July 1889, Woonsocket

Allaire

Victorine (Victor & Malvina _____) 19
 Jacob, Napoleon (Frank & Clarice _____) 26 Canada
 7 Jan 1895, Woonsocket, Precieux-Sang
 Victorine was the daughter of Victor & Malvina Aubin

Allard

Adelard (Henri & Felicite Myre) 24 Canada
 Voisard, Louisa (JB & Elizabeth Patineau) 18 Massachusetts
 30 Oct 1899, Central Falls, Notre Dame

Agnes (François & Philomene _____) 21 Canada
 Laplante, Aldor (Henri & Delphine _____) 28 Missouri
 3 May 1897, Pawtucket

Aldea (Edward & Mathilde _____) 21 Canada
 Fagnent, Benjamin (Hercule & Celina _____) 23 Canada
 8 Jan 1900, Warwick

Alexander (Maxime & Amelia _____) 21 Canada
 Genereux, Caroline (Paul & Adeline _____) 23 Canada
 29 July 1865, Burrillville

Alexis (Oliver & Mathilde _____) 25 Canada
 Auge, Aurelie (Christopher & Marie _____) 24 Canada
 28 Jan 1878, Woonsocket, Precieux-Sang

Alice Winifred (Frederick & Mary _____) 24 Providence
 Brown, George Lewis (Thomas & Maria _____) 26 Providence
 14 June 1899, Providence

Amanda (Joseph & Onesime _____) 18 Canada
 Martin, Jean-Baptiste (Augustine & Florance _____) 22 Canada
 22 Sept 1879, Woonsocket

* Amanda (François & Philomene Cardinal)
 Beauvais, Alfred (Joseph & Helene Fontaine)
 16 Aug 1898, Pawtucket, Notre Dame de Consolation
Clemence (Adolphe & Marie _____) 26 France ?
 Cunningham, John J. (Thomas & Mary Ann _____) 27 Burrillville
 11 Feb 1900 Pawtucket

Delphice-Joseph (Nalbert & Eleonore _____) 21 PQ
 Giroux, Josephine Ursule (Solomon & Louise _____) 19
 15 Aug 1881, Warwick

Delina (Francis & Philomene Cardinal) 19 Canada
 Hachby dit Hachez, Elzear (Elzear & Françoise Benoit) 24 Canada
 13 Feb 1882, Lincoln

Edmond (Peter & Julia _____) 26 Canada
 Larondeau, Philomene (James & Mary _____) 19 Canada
 Edmond was the son of Pierre & Julie Fortin and was married at Precieux-Sang Church

Emma (Julien & Lucie _____) 17 Canada
 Martin, Regis (Pierre & Lucille _____) 21 Canada
 17 April 1882, Woonsocket, Precieux-Sang

* Eugene (Olivier & Donithilde _____)
 Lacroix, Olivine (Pierre & _____)
 11 June 1883, Woonsocket, Precieux-Sang
Evelina (François & Philomena Cardinal) 24 Canada
 Beauvais, Joseph (Treffe & Olive Fontaine) 28 Canada
 17 Feb 1890, Lincoln

François (Joachim & Amelie _____) 23 Canada
 Dufresne, Merance (Norbert & Rosalia _____) 17 Canada
 18 Oct 1874, Woonsocket, Precieux-Sang

Allard

Frank (Frank & Philomene Gardineau ? Cardinal ?) 22 Canada

Hachby, Delina (Ozias & Françoise Benoit) 26 Canada

12 Nov 1882, Lincoln

Frank (Frank & Merance _____) 23 Canada

Plourde, Mary (Venand & Mathilde _____) 20 Canada

16 Jan 1899, Woonsocket, Precieux-Sang

Frank was really François who was the son of François & Merentienne Dufresne born 21 Nov

1875, Woonsocket and died 13 Jan 1964 in Woonsocket

Frederick (Julien & Marie _____) 24 Canada

Gendron, Jane (Joseph & Emelie _____) 24

3 Nov 1887, Warwick

Frederick-Danis (William & Anna _____) 50 Cumberland divorced

Ryan, Jane (Alonzo & Mary Farnum) 34 Providence 2nd marriage

26 April 1896, Providence, Congregational

Georgianna (John C. & Jemina _____) 18 Pawtucket

Allard, Louis (John & Mary J. _____) 19 Apponaug

1 Oct 1900, Pawtucket, Notre Dame de la Consolation

* Georgianna is the daughter of François & Philomene Allard and Louis Allard is the son of Louis & Dina St Anjou

Gilbert (Francis & Philomene _____) 33 Canada 2nd marriage

Mercier, Anna (Norbert & Marie _____) 23 Canada

16 Nov 1892, Cumberland

Henry (Treffley & Hestine Gilbert) 24 Canada

Rivet, Minnie (Octave & Salanire Coutu) 18 Canada

21 Aug 1888, North Providence

Hermenigilde (Henri & Facei Miel) 21 Canada

Marceau, Gaudea (Bazile & Marie Turgeon) 21 Canada

8 May 1893, Lincoln

Joseph (François & Philomene _____) 19 Canada

Mercier, Alma (Norbert & Melina _____) 22 Canada

20 Nov 1893, Cumberland

Joseph (Jule & Lucie _____) 28 Canada

Palardy, Ernestine (Alexandre & Julie _____) 23 Woonsocket

14 Nov 1896, Woonsocket

Leon (Maxime & Marie _____) 23 Canada 2nd marriage

Brule, Malvina (Joseph & Marie _____) 22 Canada

10 May 1897, Woonsocket, Precieux-Sang

Registered both in Providence and Pawtucket.

* Leandre was son of Maxime & Marie Caron and Malvina daughter of Joseph & Marie Courchesne

* Leocadie (Joseph Octave & Onesime Guertin)

Louis Loiselle (Louis & Melie _____)

29 Avril 1878, Woonsocket, Precieux-Sang

Lenona (Dieudonne & Caroline _____) 18

Giroux, Camille (Jean & Louise _____) 20 Canada

1 Oct 1893, Providence

Louis (John & Mary J. _____) 19 Appanaug

Allard, Georgianna (John & Jemina _____) 18 Pawtucket

1 Oct 1900, Pawtucket

Louise (Jule & Lucie _____) 18 Canada

Duclos, Delphis (Antoine & Philomene _____)

21 Nov 1881, Woonsocket, Precieux-Sang

Maude (Frank & Philomene _____) 20 Canada

Beauvais, Alfred (Joseph & Helena _____) 22 Canada

18 June 1898, Pawtucket

Narcisse (Oliver & Malvina _____) 23 Canada

Robillard, Rosanna (Octave & Mary Jane _____) 21 Mass

8 Oct 1900, Warwick

- Allard Noe (Maxime & Aronic _____) 21 Canada
 Girouard, Emmie (Pierre & Louise _____) 21 Canada
 1 Jan 1870, Woonsocket
Pierre (Charles & Anastasie _____) 24 Canada
 Therrien, Eveline (Jules & Phebe _____) 21 Canada
 27 Feb 1896, Providence, Reverend Plummer Christian
Rosa (Frank & Philomene Cardinal) 17 Canada
 Gendron, Oscar (John & Esther Dupuis) 22 Canada
 6 June 1893, Lincoln
Solime (Simon & Justine _____) 41 Canada 2nd marriage
 Therrien, Esther (Charles & Theotise _____) 42 Canada 2nd marriage
 17 Jan 1889, Lincoln
Victor Arthur (Pierre & Celine _____) 25 Québec
 Favre, Clara Adelaide (Frank & Marie _____) 21 Providence
 18 Oct 1898, Providence
- Allen Adolphus (Eugene & Mary Allen) 24 Canada
 Barbeau, Marie (Oliver Vient ? & Celina Beaudry) 26 Canada
 7 Jan 1889, Lincoln
Anne-Elizabeth (William & Emma _____) Providence
 Lavigne, Noe J. (David & Virginie _____) 24 Superior, Michigan
 11 June 1898, Providence, Christian Clergyman
Asa (Asa & Marilla Church) 32 Norwich, Connecticut
 Martin, Georgianna (John B & Marie Allard) 18 Georgiaville
 21 Dec 1894, Lincoln
Charles Henry (Edward & Agnes _____) 28
 Peloquin, Exerile (Allegrans & Marguerite _____) 18
 10 Feb 1891, Warwick
Ira (Ichabod & Abigail _____) 46
 Savoie, Victoria (Adolph & Lenora _____) 27 Canada
 29 Oct 18993, Burrillville
Norman (Eugene & Marie Barber) 26 Canada
 Morreau, Laura (Napoleon & Jessie Chabot) 26 Canada
 11 Nov 1896, Lincoln
- Allison Charles Robert (James Mathilda Roberts) 27 Pennsylvania
 Fountain, Julia Aluetta (William & Carrie Parker) 16 Connecticut
 1 Jan 1895, Newport, Methodist
Eiania (Martin & Adeline _____) 19
 St Germain, Hermisdas (Benjamin & Marie _____) 24 Canada
 29 Sept 1890, Providence
- Alton Ella Ida (Asa & _____) 26
 Joslin, Edward Napoleon (Edward & Mathilda _____) 23 Canada
 15 June 1892, Burrillville
- Amant Horace (Joseph & Josephine _____) 24 Canada
 Jeanotte, Malvina (Gilbert & Aurellier _____) 24 N. Grosvernordale
 1 Jan 1898, Pawtucket
- Ameil Moses (Farire & Emilie _____) 23 Canada
 Pusdean ?, Victoire (Abiscis & Seline _____) 18 Vermont
 3 July 1872, Warwick, St Jean-Baptiste
- Amore Charles (Charles & Catherine _____) 37 Maryland
 Labue, Christian (Peter & Am. _____) Whitinsville, Massachusetts
 5 Mar 1896, Providence, Advent Christian

- Amyot Cecilia (Andre & Aglae _____) 19 Canada
 Auger, Theonas (L. A. & Matilda _____) 37 Canada
 17 Feb 1890, Woonsocket
Eva Guilbeault (Charles & Sophronie _____) 24
 Auger, Alciade Joseph (Louis & Mathilde _____) 24 Canada
 9 Feb 1892, Woonsocket
Jacques-Henri (Andrew & Aglae _____) 28 Canada
 Demers, Virginie (Fardina & _____) 22 Canada
 24 Sept 1894, Woonsocket
Joseph (André & Aglea _____) 23 Canada
 Demers, Delia (Fardina & Marguerite _____) 18 Canada
 10 Jan 1893, Woonsocket
Josephine (John & Marie Bush) 25 Hadley, Massachusetts
 Cauvin dit Gauvin, Ovide (Peter & Perpetue Lagasse) 21 Woonsocket
 30 Aug 1897, North Smithfield
- Anderson Christian Adolphe (Adreast & Anna _____) 29 Norway
 Rainault, Rose (JB & Apoline _____) 26 Canada
 17 Sept 1888, Providence
Emma (Gustaf & Hannah _____) 23 Sweden
 Raymond, Napoleon Francis (Jean & Angeline _____) 23 Canada
 24 June 1895, Providence, Lutheran
William (Andrew & Mary _____) 27 Norway
 Marcile, Ann (Joseph & Victoria _____) 22 Canada
 28 Sept 1899, Pawtucket
- Andre John (John & Maggie _____) 19 Canada
 St Laurent, Edena (Anallee ? & Elizabeth ? _____) 19 Canada
 8 Nov 1871, Warren
Stephen-Levings (Stephen & Amanda _____) 36 Canada 2nd marriage
 Cook, Ida Estella (Charles & Mary Thompson) 34 2nd marriage
 24 Feb 1886, Providence, Universalist
- Andrews Marais Cooper (Henry & Sarah Handy) 35 Virginia
 Taupier, Alice Adelaide (Charles & Ammeta Hazel) 28 West Indies
 25 Dec 1897, Newport, Mount Zion Church
Walter Francis (Edmond & Adeline Rochford) 19 Canada
 Matteson, Nellie Estella (Edward & Tarcile Croteau) 19 Canada
 23 Sept 1899, Coventry
- Ange Eugenie (John & Julie _____) 24 Canada
 Grandpere, Augustus (Augustus & Agnes _____) 23 Canada
 19 Jan 1891, Burrillville
Joseph (Joseph & Lucie _____) 37 Canada 2nd marriage
 Robidoux, Marie (Pierre & Lucie _____) 38 Canada 2nd marriage
 27 Feb 1892, Woonsocket
- Angel Marie (François & Marico _____) 18 Canada
 Gagnon, Isabert (Maxime & Louisa _____) 17 Canada
 24 Oct 1870, Providence
- Anger (see Ange above)
Arthemise (François & Zoe Theberge) 26 Canada
 Gauvin, Simias (Antoine & Adele Laperche) 29 Canada
 22 May 1894, Lincoln

- Anger Jeffrey (Xavier & Rosalie _____) 26 PQ
 Gendron, Flora (Cyriel & Marguerite _____) 24 PQ
 18 April 1887, Providence
Leonidas (Joseph & Julie _____) 27 Oswego, New York
 Gauthier, Dr. Leon D. (Marc & Hedwidge _____) 33 Canada 2nd marriage
 12 Sept 1899, Providence
Lucy (Joseph & Lucy Vealanger) 22 Canada
 Grenon, Alexis (Alexis & Marcelina Capllelaine) 22 Canada
 Register says Alexis Genro
 16 June 1879, North Smithfield, St John the Evangelist
Thomas (Isene & Elizabeth _____) 21 Canada
 Ellemore dite Bellemare, Lena (Daniel & Olive _____) 21 Canada
 1 Sept 1884, Pawtucket
- (Angers) Eliza, dit Anga (Joseph & Lucie _____) 22 Canada
 Houle, Marcel (Andrew & Marie _____) 22 Canada
 24 Oct 1881, North Smithfield
- (Angier) Joseph (Joseph & _____) 23 Canada
 Parent, Ceraphine (Michael & Ceraphine Cossette)
 6 Jan 1879, North Smithfield
Josephine (Joseph & _____ Vielandry) 21 Canada
 Lee, Charles Arnold (Samuel & Eunice Bates) 24
 7 Oct 1885, North Smithfield
Marie (Joseph & Lucy _____) 19 Canada
 Cunningham, Joshua (John & Catherine Murphy) 27
 21 Nov 1887, North Smithfield
- Anneaux Delia (George & Delia _____) 14 Canada
 Robitaille, Levi (Louis & Clementine _____) 22
 23 May 1892, Harrisville, St Patrick
- Anotte Louisa (Peter & Julia Gautin) 22 Canada
 Prevost, Felix (Felix & Mary Prevot) 22 Canada
 9 Jan 1876, Warren, St Mary
- Antaya Aglaie (Atharose & Caroline _____) 20 Canada
 Jolly, Regis (Bruno & Julie Jolly) 25 Canada
 28 Jan 1896, Lincoln, St Jacques
Emily (Jean & Catherine _____) 22 Canada
 Meunier, Pierre (August & Justine _____) 23 Canada
 7 Jan 1872, Crompton
 Registered in Warwick
Eulalie (Tofiels & Marance _____) 20 Canada
 Paul, Albert (Albert & Sophie _____) 23 Canada
 7 Oct 1880, Providence, Methodist-Episcopal
Hedwick (James & Catherine _____) 23 Canada
 Beauchaine, Gefroid (Jephein & Adelle _____) 21 Canada
 29 Dec 1884, Warwick
Josephine (Jacques & Catherine _____) 21 Canada
 Champaigne, Louis (John-B & Jane _____) 18 Canada
 27 April 1885, Warwick
Marcel (Jacques & Catherine _____) 21 Canada
 Patry, Emilie (David & Delina _____) 25 Canada
 7 Feb 1873, Warwick