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LIBRARY

Our library is located in the basement of the First Universalist Church at 78 Earle Street in Woonsocket, Rhode Island. It is open for research on Mondays from 12 PM to 5 PM, Tuesdays from 1 PM to 9 PM, and every Saturday of each month from 10 AM to 4 PM. The library is closed on all holidays; there are no Saturday sessions in June, July and August.

RESEARCH

The Society does undertake research for a fee. Please see our research policy elsewhere in this issue.

ARTICLES

Original manuscripts are welcomed. Please see our authors' guide elsewhere in this issue.

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AFGS Mission Statement

The mission of the American-French Genealogical Society is:

- To collect, preserve and publish genealogical, historical and biographical matter relating to Americans of French and French-Canadian descent.
- To play an active part in the preservation of French-Canadian heritage and culture in the United States.
- To establish and maintain a reference library and research center for the benefit of its members.
- To hold meetings for the instruction of its members.
- To disseminate information of value to its members by way of a regularly published journal and other appropriate means.
- To disseminate genealogical and historical information to the general public, using appropriate means.



PRESIDENT'S MESSAGE

Roger Bartholomy, President

I don't know what the golden years will bring, but I do know that the silver years have brought growth, stability and recognition that, I can well imagine, goes beyond the dreams of our founding members. I will not review the history of our great Society for that was eloquently done by our former presidents in the Spring 1998 issue of the JMS on the occasion of our Twentieth Anniversary. Their reminiscences bear witness to the AFGS' birth, early steps and then striding gait in its second decade. The last five years have seen us taking giant steps as we continue to grow.

Let me list some of our notable accomplishments. After purchasing the copyrights to all the Drouin Dictionaries, we set ourselves the task of scanning these extensive resources in order to preserve them and make them accessible in a more modern format. All three versions The Blue (Male) and the Orange (Female) and the Red (1760-1608) may now be accessed on the computers at the library. In addition, the Red Drouin may be purchased as a CD so that you may research on your home computer.

All of the repertoires published by the AFGS have also been scanned and indexed and are available for research

on the library computers.

I have recently completed the scanning of all the Canadian repertoires at the library creating a digitized backup of these resources in the event that something terrible might happen to one of them, or heaven forbid, all of them. Volunteers are needed to bookmark (index) them on Adobe Acrobat and then they, too, can be added to our library computers.

We have a Lending Library managed by Gene Arsenault. This service allows our members who cannot visit the library to conduct their own research by borrowing fiche. The Lending Library catalog contains listings of over 7,000 fiche, and it continues to grow.

We have a presence on the Internet through our award-winning Website produced and continuously maintained by Bill Pommenville. Members may now submit research requests, renew membership, purchase products, read our newsletter and access links on line.

Our Cultural Committee chaired by Norm Deragon has been busy planning our 25th Anniversary Gala and is seeking members who are interested in working to expand our cultural offer-

ings. In the future we would like to initiate teleconferencing with genealogical societies in Canada, organize film festivals and speaking programs, and forge ties with other French-Canadian groups.

We have established a Capital Funds Campaign to purchase a permanent home for the AFGS. Co-chaired by George and Theresa Perron, to-date the campaign has reached one-third of its goal of \$300,000.

We continue to gather birth, marriage and death records from all the communities in the Blackstone River Valley National Heritage Corridor. Bill Beaudoin has made it his mission to visit every library and town hall in these Corridor communities explaining this worthwhile project and encouraging participation in reaching our goal.

Under the leadership of Roger Beaudry and Paul Delisle we continue to be involved in the Rhode Island Cemetery Transcription Project.

Librarian Jan Burkhart continues

to add to our resources, both through purchasing and publishing of repertoires. She and her library committee have reorganized the library making optimum use of our space.

We have forged an alliance with *La Société Généalogique de Québec* at Laval University in Ste. Foy, QC; and last September we organized our first historical tour to Québec City. Be sure to read about our tour in an article in this issue written by member Al Poulin.

Words cannot express our gratitude to those early visionaries who preserved our French-Canadian history and culture through the founding of our Society. We have achieved international acclaim because of our dedicated volunteers who over the years have devoted their time, talents, and energy to the AFGS. May our Society continue to be blessed with leaders and members who will keep us moving forward to even greater accomplishments.

Bonne vingt-cinquième anniversaire, mes amis!

Things My Mother Taught Me

My mother taught me about ANTICIPATION...

“Just wait untin your father gets home!”

My mother taught me about RECEIVING...

“You are going to get it when we get home!”

And my all time favorite thing - JUSTICE...

“One day you will have kids, and I hope they turn out just like YOU...then you’ll see what it’s like!”

The Martin Family in Acadia

by: **George L. Findlen**

Editor's Note: In his cover letter accompanying this article, the author cites an error in the Dictionnaire National des Canadiens-Français that has led to many similar errors in family genealogies. Mr. Findlen discovered this error in the identity of the Martin family in Acadie, and published an article in Les Cahiers du Société Historique Acadienne in June 2001 under the title A Note on the Father of Acadian Barnabé Martin, Ancestor of New Brunswick Martins. Our thanks go to the author for his kind permission to reprint his article.

Individuals interested in the Acadian Martins have long wondered if Pierre MARTIN and Barnabé MARTIN, the two MARTIN men first found in Port-Royal in the 1671 census, are related. They have also wondered who Barnabé's father is. Several published genealogical compilations have answered both questions. Unfortunately, no official document exists which justifies their answers.

One compilation is Léopold LANCTÔT's *Familles acadiennes*. In it, the author declares (1) that "Pierre Martin [*est le*] fils de René MARTIN et d'Étiennette PAYRIER," (2) that "Robert MARTIN [*est le*] fils de René MARTIN et d'Étiennette PAYRIER,"

and (3) that Barnabé MARTIN [*est le*] fils de Robert MARTIN et de Marguerite LANDRY."¹ These statements (a) make Pierre and Robert brothers and (b) make Barnabé the son of Robert and nephew of Pierre. Only LANCTÔT's first claim, that Pierre is the son of René and Étienne, is substantiated by a marriage entry in the register of Saint-Germain-de-Bourgueil. (Bourgueil is a village in the current Département de L'Indre et Loire between Tours and Saumur in France. In the early seventeenth century, the village was a part of Anjou.)

Established and respected dictionaries also publish the error and thus extend it. One is the *Dictionnaire National des Canadiens-Français (1608-1760)*. The entry for "MARTIN, Barnabé," lists his parents as "Robert [Martin] et Marguerite Landry de France."² Since the *Dictionnaire* is so well known, and its first edition came out in 1965, we have had the past 35 years for the error to be copied by conscientious hobbyists who copy exactly what the trusted reference tome gives them.

The effects of the above serious publications shows up in informal genealogies which perpetuate the view that Robert is the brother of Pierre and

the father of Barnabé. *Remember Us: Historical, Biographical, Pictorial*, an updated, privately printed family genealogy, devotes three paragraphs to Robert MARTIN, “the son of René Martin and Éstiennette Poyrier.”³ The writers do not provide a source for their data. Since major research libraries collect family histories like this one, the unsubstantiated answers to my two opening questions will continue being perpetuated every time an enthusiastic descendant pulls down the volume and bolts for the copy machine. The reason is simple: most of us treat what is in print as true, or it would not have been printed in the first place. Thus future genealogy buffs using library collections of privately printed family genealogies done by less-than-careful enthusiasts, more formal compilations like Léopold LANCTÔT’s, reference works like the *Dictionnaire* are likely to repeat this error as gospel. The error has been so often repeated that we might even call it the *Apocryphal Gospel of Saint Martin!*

One serious genealogist. C.-J. d’ENTREMONT, addressed the matter in an article published in the journal for Martin descendants.⁴ The article informed Acadian Martin family members that the available documents do not support the connection made between Pierre and Barnabé or between Barnabé and Robert. It is time to repeat his message.

Here are the facts; sources for them will be cited in the following paragraphs.

1. To date (July 2000), no one has uncovered and reported a baptismal or

marriage record for Robert MARTIN in the register of Saint-Germain-de-Bourgueil – or anywhere else in France – for the period between 1630 and 1665 when he was likely born and married. (Pierre MARTIN was baptized and married at Saint-Germain-de-Bourgueil.)

2. There is no Robert MARTIN included in any baptism, marriage, or burial entry in the registers for Saint-Jean-Baptiste, the church at Port-Royal.

3. There is no Robert MARTIN in the first census of Port-Royal in 1671.

4. Barnabé MARTIN first shows up in the 1671 census of Port-Royal residents with a wife and two children, one 4 years old and a second 8 months old.

5. The name, Robert MARTIN, is among the signatures on the 16 August 1654 surrender document of Port-Royal to the New England forces under Major Robert SEDGEWICK. All the English signatures are in a separate column, and Robert MARTIN’s signatures is in the column of English names.

Careful genealogists like Stephen WHITE, a lawyer by training, draw only those conclusions which can be supported by official documents. WHITE’s *Dictionnaire généalogique des familles acadiennes* (Moncton, NB: Centre d’études acadiennes – Université de Moncton, 1999) (hereafter *DGFA*) gives us what careful genealogists should: facts from official documents and conclusions based on logical deductions necessitated by the

facts in those official documents. His entry for Barnabé MARTIN in the *DGFA* is a model for all genealogists.⁵ Since no official documents exist in the New World which identify Barnabé's parents or relatives, WHITE list none. Since the 1671 census says that Barnabé was 35 years old, WHITE concludes that he was "n v 1636," that is, born about 1636. People who are 35 years old in a given year had to be born 35 years earlier. Since Barnabé had a four-year-old child in the household, WHITE infers that Robert and his wife married no later than "v 1666," that is, about 1666, a year before their first child was born. Human gestation usually takes nine months, so adding a year to the oldest child's age gives a reasonable approximation of the latest year the marriage likely occurred. Note that WHITE assumes the couple is married and that the children in the household are theirs, both reasonable assumptions given their Catholic community.

Good genealogists use the methods of good historical research. One practice is to look at a variety of statements to find consistency and to evaluate each for accuracy. Another practice is to give more value to documents created closer to an event than those created many years later. Using these practices, Stephen WHITE has found the origin of the error now so widely spread. During the 1755 deportation, some Acadians were shipped to England for the duration of the war. They were relocated in France in 1763 after the war. Some of them were settled in Belle-Île-en-Mer in Brittany where an effort was undertaken to reconstruct a register of their baptisms, marriages, and deaths from their memories. In *DGFA*, WHITE

tells us how that went for Marie-Josèphe MARTIN: "La déclaration à Belle-Île-en-Mer de Louis COURTIN, époux de Marie-Josèphe à Michel à Étienne MARTIN, dit que les père et mère d'Étienne s'appelaient René MARTIN et Marguerite LANDRY (*Doc. Inéd.* vol. III, p. 27)."⁶ It turns out that COURTIN was an Irishman who married Marie in Ireland in 1761. Marie's father died when she was only six years old, she was only 14 when the deportation occurred, and her mother died during the deportation period. As WHITE puts it, "Marie-Josèphe n'avait aucun répétiteur pour l'aider à remonter au premier Martin de sa lignée en Acadie."⁷ It only makes sense that her recollection was prone to error.

WHITE properly gives more credence to an official document, the register of baptisms and marriages at the church of Saint-Jean-Baptiste in Port-Royal, each entry made at the time of the event, than he gives to a recollection over a hundred years later across the Atlantic by someone who had many reasons for not remembering correct information.

WHITE goes on to identify how the error was promulgated. In his explanatory notes on the Belle-Île-en-Mer declarations, Rameau de SAINT-PÈRE, writing in 1890, states that Barnabé "a pu en effet venir de France, avec son père Robert Martin" and cites the presence of Robert MARTIN's signature on the 1654 surrender document as the basis for his conclusion.⁸ This one act of sloppy scholarship has been repeated ever since.⁹

Although WHITE's work uncov-

ers the root source of the error, we are still left with this question to resolve: who is the Robert MARTIN who signed the August 1654 surrender document? Is it still possible that he is French, or is he for sure English? The remainder of this note presents the research I have done with accompanying reasoning to answer these two interrelated questions.

First, we must look to the MARTIN surname itself. Some surnames are reasonably limited to one language or country. Other surnames are found in many countries. MARTIN, it turns out, is one of the latter. The *Encyclopedia of American Family Names* tells us that the surname has “Czeck, Danish, Dutch, English, Flemish, French, German, Irish, Norwegian, Scottish” origins.¹⁰ And that does not include English, French, Italian, German, Swedish, and Dutch transformations and cognates (such as Marten, Martineau, Martinelli, Martenssen, Martensson, and Martens). MARTIN is not a rare surname.

Not only is the MARTIN surname found in at least ten European countries, it is very common in New France during the seventeenth and eighteenth centuries. The *Programme de recherche en démographie historique (PRDH)* at the Université de Montréal has determined that the MARTIN surname is the 12th most common surname among the more than 710,000 individuals found on a record in Québec between 1621 and 1799.¹¹ Work done by Émile MARTIN indicates that there are many distinct lines of MARTIN ancestors in New France. He has uncovered 55 separate branches of MARTINs in the Canadian Maritimes. All 55 branches originate from France, and 20 of those 55 came

before 1700.¹² Many different MARTINs came to New France in its early years, forcing us to question whether any two we encounter are related.

Émile MARTIN’s listing does not include the many MARTINs who came from several countries and settled in the American colonies from New England through the Carolinas. Filby and Meyer’s *Passenger and Immigration Lists Index* lists three pages of MARTINs who came to the New World, several in the seventeenth century.¹³ One was Robert MARTIN who came to New England a year ahead of Pierre MARTIN’s arrival in Acadia. (More on him later.) From this information alone about the surname, we must at least conclude the possibility that the Robert MARTIN who signed the 1654 surrender document is of some nationality other than French.

Second, we must look to the documentation available for Port-Royal residents during the years Barnabé’s father could have been there. Milton P. RIEDER and Norma GAUDET-RIEDER have translated the registers of Saint-Jean-Baptiste in Port-Royal for the years 1702 through 1740. They are published in three, indexed volumes. The only MARTIN with a first name beginning with “R” in any of their three volumes is “René.”¹⁴

It is wise to look at someone else’s work for confirmation. Bona ARSENAULT used Acadian church registers and censuses for his *Histoire et Généalogie des Acadiens*.¹⁵ To make use of his multi-volume work easier, Phoebe CHAUVIN-MORRISON created an index, organizing it by settle-

ment location. An examination of each of her indexes also shows that the only given name beginning in “R” is “René,” and that at Port-Royal.¹⁶ Thus, ARSENAULT’s work supports an examination of the two REIDERS’ work, and we must conclude there is no extant document showing that a Robert MARTIN lived in Acadia in the seventeenth century.

Yet another resource to check is *The French Canadians, 1600-1900*. It is a database assembled by the Genealogical Research Library of references to individuals in archived documents. The earliest date that the name Robert MARTIN shows up in the database is in 1871 in St. Epiphane.¹⁷ Two years later, in a companion volume, *The Atlantic Canadians, 1600-1900*, we find the earliest date that the name Robert MARTIN shows up is 1783, and that Robert was likely English since the record says he was a “loyalist.”¹⁸ The first instance of a Robert MARTIN who could be an Acadian is “MARTIN, Robert, farmer, living in 1896 in Madawaska County,”¹⁹ and he came on the scene almost 300 years too late to be Barnabé’s father. All other instances of a Robert MARTIN in both publications are in the late 1800s. Had a record existed, Elliot, the editor, would have picked it up as he did for “MARTIN, René, living in 1671 in Port Royal NS (Acadian)” (II,2066). Here too, we are forced to conclude that there was no Robert MARTIN in Acadia in the seventeenth century.

The absence of Robert MARTIN in the registers of Saint-Jean-Baptiste, in the censuses taken of Port-Royal residents, or in other archival documents available to researchers is fairly

conclusive evidence that Robert MARTIN was not among the long-term residents of Port-Royal in the 1636-1671 period when the settlement was becoming established and Barnabé MARTIN was beginning his family. The absence of the name in the church registers and censuses also suggests that no Robert MARTIN ever lived at Port-Royal between 1636, when d’AULNAY’s group came over on the *Saint Jehan*, and 1755, when the Acadians were deported. It is hypothetically possible that a French Robert MARTIN lived at Port-Royal briefly, but the documents currently available do not let us conclude that.

Third, we must look at documentation found in New England. And there we find a Robert MARTIN among those who laid siege to the fort at Port-Royal in late July 1654. To see how this Robert MARTIN showed up at Port-Royal in 1654, we need to look at the documents leading up to the attack.

In 1652, England and Holland were at war, and New England colonists were worried that the Dutch in New York would enlist the aid of Indian allies to attack the English. Robert SEDGWICK, commander of the militia at Massachusetts Bay Colony, went to England to seek help in the winter of 1652/1653. He returned with four war ships and orders from Oliver CROMWELL, the Protector, to recruit a force of volunteers from the four New England colonies (Massachusetts Bay, Plymouth, New Haven, and Connecticut) to attack the Dutch at New York. The first sentence of his orders, issued on 8 February 1653, reads, “You are to take under your care and direction for

this present expedition, and according to the Instructions following, the ships Black Raven, Hope, Church, and Augustine...”²⁰ He circulated a letter from CROMWELL to each of the governors and each sought volunteers for the expedition against the Dutch. However the expedition did not get started in a timely way because of the loss at sea of a ship bearing extra masts for his ships, and he had to have replacements made. On 1 July 1654, Robert SEDGWICK wrote a letter to CROMWELL of the hold-up due to the loss of the ships carrying replacement masts and that a ship had arrived from England which “brought newes of peace” with the Dutch just as he was about to sail against New York. He then writes, “Our shippes being provided and fitted for the former designe, and our ladeing not readye, it was thought best acording to our commission, to spend a lyttle tyme in ranging the coast against the French, who use tradinge and fishinge hearabout. The shippes are to sayle next faire winde, if God permitt.”²¹ Three days later, on 4 July 1654, John LEVERETT, who worked with Robert SEDGWICK to prepare the expedition against the Dutch, wrote to CROMWELL to say that,

“The major Sedgwicke haveing received commission and instructions from the honorable generalls of the fleet and the commissioners of the admiralty, for the seizeing upon the ships of any of the subjects of the French king; by vertue of which, and other considerations afore-mentioned, major Robert Sedgwicke is this day set sail with a fair wind to the French coast, haveing the Augustine, Church, Hope, and a small catch [*the Black Raven*], whom the Lord in mercy direct and prosper to the

glory of his owne name, and good of his people!”²²

Earlier in the same letter, LEVERETT identified two of the ship captains as “captain Martin, in the Hope ... and captain Harrison in the Church.”²³

When we look at the signatures on the surrender document for Port-Royal, we find that Rev. Père Léonard DE CHARTRES, Robert BOURGEOIS, and Guillaume TROUËN [*TRAHAN*], signed in one column, while Robert SEDGEWICK, Robert SALEM, Marke HARRISON, Robert MARTIN, and Richard MORSE all in another column.²⁴ We already know that two of the English signers, MARTIN and HARRISON, are the captains of the ships *Hope* and *Church*; it is likely that MORSE and SALEM are the captains of the ships *Augustine* and *Black Raven*. The copy of the capitulation document in the *Archives Nationales* indicates that the document was “fait et passé ce seizième d’aoust mil six cent cinquante quatre, stile de forme à bord du Navire L’amiral nommé L’auguste, etant ancré dans la Rivière et devant le fort du Port Royal.”²⁵ Thus from LEVERETT’s letter, we know that all four ships sent from England by Oliver CROMWELL, the *Church*, the *Hope*, the *Augustine*, and the *Black Raven*, participated in the attack and that the captain of one of them is Robert MARTIN. From the surrender document itself, we know that it was written on board one of the ships, the *Augustine*. What these documents tell us is that the Robert MARTIN who signed the 1654 surrender document at Port-Royal is definitely English.

To allay future speculation, we must look at the Robert MARTIN who lived in New England and who was a contemporary of Pierre MARTIN and Barnabé MARTIN in Acadia. Robert MARTIN,²⁶ age 44, and his wife, Joanna, also age 44, were on a list of passengers from Badcombe, England, to Boston, New England, in March 1635. He was a surveyor who was elected townsman (selectman) several times to manage the affairs of the village of Rehoboth; Robert and his wife Joanna were among the village's founding families in 1644. We know that Robert was alive when SEDGWICK attacked Port-Royal, for he did not die until six years later, when "A true and pfect Inventory of the lands goods and Chattles of Robert Martin of Rehoboth Deceased [*was*] taken this 19th Day of the fift month Commonly Called June [*sic.*] in the year 1660."²⁷

Since Robert MARTIN was alive and a civic leader when Major SEDGWICK sought to raise a force of 500 men from the colonies, we must look at whether Robert MARTIN of Rehoboth, in Plymouth Colony, was among those who sailed with SEDGWICK to Port-Royal. However, it would not appear that Robert MARTIN was among the expedition's members. The basis for this inference comes from a lengthy letter written on 25 August 1820 by Alden BRADFORD, a descendent of the first governor of Plymouth Colony, to John DAVIS, then president of the Massachusetts Historical Society. In his letter, BRADFORD writes,

"In 1653, a period of great alarm, Capt. [Myles] Standish was one of the council of war in Plymouth colony; and

in 1654 he was appointed to the command of the Plymouth forces, consisting of about sixty men, destined to act in concert with the Massachusetts and Connecticut troops, against the Narragansett Indians and the Dutch, who had combined to destroy all the English people in these parts. The news of peace between England and Holland, which reached America in June, rendered the expedition unnecessary; and the troops were discharged. It is also proper to mention, as it shows the confidence the magistrates of Plymouth colony had in Capt. Standish, that he was sent to Boston, in the spring of the same year, to consult with Major Sedgwick, appointed commander in chief, respecting the proposed expedition against the Indians and Dutch."²⁸

Robert MARTIN would have been 63 at the time of the attack on Port-Royal. Thus his age may have permitted him to be excused from serving. In any event, since the Plymouth Colony men "were discharged" after news of peace with the Dutch arrived, it is unlikely that this Robert MARTIN was at Port-Royal fighting on the English side.

In sum, we know that the MARTIN surname is common in ten countries and very common in seventeenth century New France. That fact alone forces us to suspect that any two given MARTINS in the New World may not be related. We also know that there is no documentation which would put a French Robert MARTIN in Port-Royal in the middle 50 years of the seventeenth century, whereas we do have documentation that the first time French (not English) MARTIN parents named a son Robert in Eastern Canada is in the

late nineteenth century. Those twin facts force us to reject speculation that there was a Robert MARTIN in Port-Royal in the 1600s. Finally, we have documentation to support the fact that an English Captain Robert MARTIN of the ship *Hope* accompanied SEDGWICK on his expedition against the three French forts in 1654 and was a signer of the surrender document with his fellow English navy captains. Given the information at hand, careful thinkers should conclude (a) that no French Robert MARTIN lived at Port-Royal in the seventeenth century and (b) that the Robert MARTIN whose signature is on the 1654 capitulation document is English.

That leaves us with one question yet unanswered, and I end this note with Father d'ENTREMONT's answer to it in his 1988 note cited above: "Que donc était en réalité le père de Barnabé Martin et comment était-il parent avec Pierre Martin? Je ne sais pas."

References

1. Léopold Lanctôt, *Familles acadiennes* (Ottawa: Éditions du Libre-Échange, 1994), vol. II, pp.160, 166, 167.
2. *Dictionnaire national des Canadiens-Français (1608-1760)*, éditions révisée (Montréal: Institut Généalogique Drouin, 1985), vol. II, p. 910.
3. Lucien T. and Melba B. Martin, *Remember Us: Historical, Biographical, Pictorial* (np: np, nd), p. 128.
4. C.-J. d'Entremont, "Les pionniers des Martin d'Acadie: Pierre et Barnabé," *Entre Nous, les Martin*, 7 (1988), pp. 147-155.
5. Stephen A. White, *Dictionnaire généalogique des familles acadiennes* (Moncton, NB: Centre d'études acadiennes – Université de Moncton, 1999), vol. II, pp. 1128-1129.
6. White, *DGFA*, II, 1139. His citation is to *Le Canada Français*. See note 8 below.

7. Details about Marie-Josèphe come from Steven A. White's article, "Corrections aux 'Notes explicatives, sur les déclarations des Acadiens conservées à Belle-Isle-en-Mer, et les Établissements des premiers colons de l'Acadie' de Edmée Rameau de Saint-Père," *Les Cahiers de la Société historique acadienne*, 15 (1984), 116-121. The section of White's article dealing with Martins is on pages 119-120.

8. Edmée Rameau de Saint-Père, "Notes explicatives, sur les déclarations des Acadiens conservées à Belle-Isle-en-Mer, et les établissements des premiers colons de l'Acadie," *Le Canada-Français, Collections de documents inédit sur le Canada et l'Amérique* (Québec: Imprimerie de L.-J. Demers & Frère, 1890), vol. III, p. 141, as quoted by White in his "Corrections aux 'Notes explicatives'" article, p. 119.

9. White cites two works that Upper Saint John Valley Acadians turn to with regularity: Henri Langlois, *Dictionnaire généalogique du Ma-dawaska* (Saint-Basile: Ernest Lang, 1971), IV, 93, and Adrien Bergeron, *Le Grande arrangement des Acadiens au Québec* (Montréal: Les Éditions Elysée, 1981), vol VI, p. 29.

10. H. Amanda Robb and Andrew Chesler, eds. *Encyclopedia of American Family Names* (New York: Harper Collins, 1994), p. 425.

11. See the top 50 surnames at <http://www.genealogie.umontreal.ca/en/NomsPrenoms.htm>.

12. Émile Martin, "Souches des familles 'Martin' en Nouvelle France," *Entre Nous, les Martin*, 9 (September 1990), 144-155.

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16. Phoebe Chauvin Morrison, *Index to Bona Arsenault's "Histoire et généalogie des Acadiens"* (Houma, LA: P. C. Morrison, 1990).

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18. Noel Montgomery Elliot, Ed., *The Atlantic Canadians, 1600-1900: An Alphabetized Directory of the People, Places and Vital Dates* (Toronto: Genealogical Research Library, 1994), vol. II, p. 2066.

19. *Ibid.*

20. *Collections of the Massachusetts Historical Society*, Fourth Series (Boston: the Society, 1854), II, 230.

21. Thomas Birch, Ed., *A collection of the State Papers of John Thurloe, Esq; Secretary, First to the Council of State, and afterwards to the Two Protectors, Oliver and Richard Cromwell* (London: Thomas Woodward and Charles Davis, 1742), vol. II, p. 419.

22. *Ibid.*, p. 426.

23. *Ibid.*, p. 425.

24. "Capitulation de Port-Royal," Archives

Nationales [de France], Colonies (CIID), vol. I, fol. 98b, copy on file at the Centre d'études acadiennes, Université de Moncton, Moncton, NB. The reader should note that the transcription made by Rameau de Saint-Père in *Une Colonie féodale en Amérique: l'Acadie (1604-1881)* (Paris: Librairie Plon, et Montréal: Granger Frères, 1889), vol. II, pp. 303-304, is as much excerpt and paraphrase as it is transcription. The serious reader who wants the full document will want to work with a photocopy of the Archives Nationales document (available in the Archives privées of the Centre d'études acadiennes, Université de Moncton, Moncton, NB).

25. *Ibid.*

26. Details of Robert Martin's life are provided in Henry Joseph Martin's *Notices, Genealogical and Historical, of the Martin Family of New England, Who Settled at Weymouth and Higham in 1635, and were among the First Planters of Rehoboth (in 1644) and Swansea (in 1667), with Some Account of Their Descendants* (Boston: Lee and Shepard, 1880).

27. *Plymouth Colony Records, Volume I, Wills and Inventories, 1633-1669*, ed. C.H. Simmons (Camden, ME: Picton Press, 1996), p.511.

28. *Collections of the Massachusetts Historical Society*, Second Series (Boston: the Society, 1843), vol. X, p. 60.

29. C.-J. d'Entremont, « Les pionniers des Martin d'Acadie... », *op. cit.*, p. 155.

Things it takes most of us 50 years to learn...

The badness of a movie is directly proportional to the number of helicopters in it.

You will never find anybody who can give you a clear and compelling reason why we observe daylight-saving time.

The most powerful force in the universe is: gossip.

The one thing that unites all human beings, regardless of age, gender, religion, economic status or ethnic background is that deep down inside, we ALL believe that we are above-average drivers.

There is a very fine line between *hobby* and *mental illness*.



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Do You Have a French Surname? Meet Your Great-Great-Great-Great- Great-Great-Grandmother

by: John Hill

Editor's note: This article was published in the Providence Journal on 12 May 2002, and is reprinted here with permission. Mr. Hill is a staff writer for that publication.

It's weird, Jacqueline LONCHAY said, driving through Woonsocket, seeing dozens of people she doesn't know, thinking that she and they may have a great-great-great-great-great-grandmother or two in common.

That's because if you have a French Canadian surname, it's almost certain that when you track your family tree back about 400 years, you'll end up with the *Filles du Roi*.

The *Filles du Roi* – in English, the King's Daughters – were about 700 women who emigrated from France to Québec between 1663 and 1673. They gave up their lives in the Old World to marry men they had never met and spend the rest of their lives building homes and raising families in New France.

To genealogists, the King's Daughters are a dynastic mother lode, a specific group that has, over generations, yielded millions of modern-day French-Canadians. To French-Canadians, they are patriotic icons, revered as the literal mothers of the French cul-

ture in the Americas.

It was the late 1600s and Louis XIV had a problem. His country was trying to protect its holdings in North America from the encroaching English to the south and angry native inhabitants all around.

Soldiers sent there were willing to stay in exchange for land, but it was, well, lonely. Louis's ministers realized the best defense was a heavily populated, thriving colony.

"The soldiers settled, but there is no way they are going to stay without women," said Peter GAGNE, author of *King's Daughters and Founding Mothers*, a two-volume history of the women published by Quintin Publications of Pawtucket.

"They said this is a nice place, but where are the women?" GAGNE said. "It's like when I'm going out with my buddies. We go to a bar, we go in, it's nice but hey, there are no women."

So the message went out: Québec needs women. The government became a matchmaker par excellence, recruiting women in their late teens and early 20s from orphanages, poor houses, the petty nobility and country parishes.

At first, recruits came from the cities, but Mother Marie L'IN-CARNATION, superior of the Ursuline convent in Québec City where many of the girls stayed after their arrival, wrote back that city girls didn't work out as well in the countryside.

"From now on, " Marie L'IN-CARNATION wrote in 1668, "we only want to ask for village girls who are as fit for work as men, experience having shown that those who are not raised [in the countryside] are not fit for this country."

Aesthetics did enter into the equation.

"It would be good to strongly recommend that the girls destined for this country not be disfigured by Nature in any way, that they have nothing repulsive about the exterior," wrote *Intendant* Jean TALON, the colony's administrator, in 1667, "that they be strong and healthy for country work or that they at least have some aptitude for household chores."

Many of the women knew what kind of life they had to look forward to in France and it wasn't pretty. More than half of the King's Daughters had lost one or both parents, GAGNE said, and many were living in charitable institutions with little hope of advancing in society.

Others were from large rural peasant families and welcomed the chance for a new start on a farm of their own.

They were women like Jeanne

FAUCONNIER, a 17-year-old cobbler's daughter from Orleans, whose father had died. Or Jeanne DODIER and Elisabeth DE LAGUERIERE, who both lost their mothers and fathers while they were in their early 20s, and both decided to take a chance on the wilds of New France.

In the 1600s, hunting was a walk in the woods, GAGNE said. But housework was brutal.

"They had to do everything," he said of the frontier women. "Like the laundry, they had to do it with these large gigantic cast iron things that had to be put in the fireplace, they had to fill them with water. They had to go out and help with the crops."

LONCHAY sat at the kitchen table with her daughter Samantha BEAUDET, 16, on a warm afternoon two weeks ago, studying the genealogical charts of their family and the short biographies of the King's Daughters they had found.

Sitting in a heated house with a television and VCR ensconced in the corner of the living room, LONCHAY said she could not even conceive of how her forebears endured those early years.

"You wonder what the hardships were like," LONCHAY said. ". . . Did they have houses built? Did they have neighbors? Were you 10 miles from the nearest neighbor? If someone was sick, what did you do?"

"Losing a child now, you can't comprehend it," she said, as she imagined Jeanne FAUCONNIER, burying

her newborn daughter, or Jeanne AMIOT, seeing five of her eight children die before their 13th birthdays.

“You wonder how they went on after that,” she said. “I couldn’t go on, picking up my life; and they did it. I don’t understand how.”

Her daughter Samantha said it put complaining about having to empty the clothes dryer in a new perspective.

People in 17th-century France would be astounded by 21st-century ideas of romantic marriage. Back then, virtually all marriages, from the nobility to the peasantry, were set up by the two families. Refusal to marry meant a one-way ticket to the convent.

But the King’s Daughters were different. They had a special right that other Frenchwomen of their time did not: When a man asked a King’s Daughter to marry, she could say no.

For volunteering to move to New France, a land where men outnumbered women by about 15 to 1, the king gave these women the right to question their suitors, and to refuse a proposal if they found the supplicant inadequate. They were most interested in whether the man had a house.

“The smartest [among suitors] began making a habitation (house) one year before getting married, because those with an habitation find a wife easier,” wrote Marie L’INCARNATION. “It’s the first thing that the girls ask about, wisely at that, since those who are not established suffer greatly before being comfortable.”

The inquisition/courtship interviews would occur in the late fall, after the harvest was in, said Silvia BARTHOLOMY of the American-French Genealogical Society in Woonsocket, which has one of the most extensive archives of French-Canadian genealogical records in the country.

By then the recently arrived King’s Daughters would have spent the previous weeks or months in the care of the Urcline nuns, learning sewing, farm tools and how to use herbs for medicines.

The young woman would be seated at a table, with a nun on one side and a *notaire* – an official recorder for any marriage contract – on the other. BARTHOLOMY said the nun and *notaire* would be able to offer the young woman their own insights. “The nun might lean over and whisper ‘he drinks,’” BARTHOLOMY said.

Once a woman accepted a proposal, the couple would sign a marriage contract drawn up by the *notaire*. It would stipulate what each party was bringing to the marriage, and in case of annulment, the woman would get her goods back.

The men weren’t just looking for companionship. The government of New France had its own ways of encouraging family values.

Single men were about as welcome as wolves in the new colony, and the government used carrots and sticks to get them to marry.

According to Francis PARK-

MAN, a late-1800s historian who wrote about the French in the Americas, men were given a bounty of 20 *livres* on top of any dowry if they married before the age of 20. Women got the bounty for marrying before age 16.

Fathers whose children who had not married by the bounty ages were fined and had to appear before a local magistrate every six months to explain the delays. Unmarried men were forbidden to hunt, fish or trade with the natives or to go into the woods for any reason.

The single men of the colony got the message, and after an arrival of King's Daughters, there were up to 30 marriages at a time.

The incentives didn't end on the wedding day. By royal decree, a couple with 10 children would be given a pension of 300 *livres* a year (GAGNE estimates that would be roughly \$4,200 a year in 2001 dollars, compared to today's \$2,900 standard per-child income tax deduction); those with 12 got 400 *livres*.

The King's Daughters program ended in 1673, GAGNE said, mostly because, at about \$1,400 – in 2001 dollars – per daughter in transportation and dowries, it had gotten expensive.

By then the effort had already literally begun bearing fruit. In 1670, TALON reported back to Paris that nearly 700 births had been recorded in the province that year. By 1672, the population had grown to 6,700, almost triple the 2,500 who were there in 1660.

Many of the women had families of 6, 8, or 10 children. And if their husbands died, women of marriageable age were seldom single for long. And the shortage of marriageable women sometimes created complex family structures.

Take Jeanne AMIOT, one of the King's Daughters in LONCHAY's family tree. In 1673, at the age of 22, she left St. Pierre de Losne in Burgundy for Québec. That fall she married Nicolas PION dit LAFONTAINE, who was 34. They had eight children together.

Nicolas was buried on March 3, 1703, when Jeanne was about 52. The next year she married 26-year-old François CHICOINE, the son of another King's Daughter. Jeanne's son Maurice was married to her new husband François' sister Thérèse CHICOINE, which made Jeanne her daughter-in-law's sister-in-law.

That kind of trail can be traced because of a bureaucratic obsession in New France that, unlike other colonies, tracked the identities of wives and mothers as meticulously as it did husbands and fathers.

Many of those records are now in this state, in the archives of the American French Genealogical Society in Woonsocket. The society is an internationally recognized research center, with microfilmed birth, death and marriage records from thousands of village churches throughout Québec in its collections.

In the 1860s, French-Canadians began migrating from the farms of

Québec to the mills of New England seeking work. Many of them stayed, creating French-Canadian enclaves throughout the region in such places as Woonsocket, West Warwick and Fall River, Mass.

BARTHOLOMY and GAGNE said the attention paid to women in general and to the King's Daughters in particular in French-Canadian records brings some much-needed balance to the history of the Europeans in the Americas.

"Almost all genealogy is about men, who founded this town, who discovered this country, passing the name down," said GAGNE, whose own family tree has more than 80 King's Daughters. "This is a way of getting back to the women."

"We look back at their time and think things were so weird," Samantha BEAUDET said. "Is it going to be weird to the next generations coming when they look back at us?"

"To think of all the people who have roots in Canada, so many of us are related," LONCHAY said. "We're from Canada. When you think of this big picture, it's really neat that your family is a part of this. Your family did this."

* *

Further reading on the King's Daughters/*Filles Du Roi*

Internet sites:

American-French Genealogical Society: <http://www.afgs.org/>

Quintin Publications: [http://](http://www.quintinpublications.com/)

www.quintinpublications.com/

The Virtual Museum of New France: <http://www.vmnf.civilization.ca/>

The museum's Filles Du Roi page: <http://www.vmnf.civilization.ca/vmnf/popul/filles/s-fil-en.htm>

La Societe de filles du roi et soldats du Carignan Inc., (A King's Daughters Society): <http://www.fillesduroi.org/>

For more on researching ancestral roots online: <http://projo.com/specials/genealogy/>

* * *

Books:

Kings Daughters and Founding Mothers: The Filles du Roi, 1663-1673 by Peter J. GAGNE, published by Quintin Publications, Pawtucket, 2001.

A history of the King's Daughters that includes short biographies of nearly all the women as well as charts showing details such as time of arrival and husbands.

The Splendid Century, by W. H. LEWIS, Doubleday Anchor Books, 1957.

A survey of what life was like in 17th century France, for the nobility and the lesser classes.

* * *

The marriage contract of Isabelle HUBERT and Louis BOLDUC, circa 1665: "*The future spouses shall not be held accountable for the debts and mortgages of the other made and created before the solemnity of their marriage. And if there be any they shall*

be paid and settled by he who has made and created them out of his own property.”

“The future groom takes the said future bride with her rights names reasons and actions in whatever place they may be situated and found. And nonetheless the future bride promises

to bring to her future husband the day after their wedding the equivalent of 400 livres for all her furniture, clothes rings and jewelry.”

Excerpts from *King's Daughters and Founding Mothers*, by Peter J. GAGNE.

I am in shape. Round is a shape.

Brain cells come and brain cells go, but fat cells live forever.

Time may be a great healer, but it's also a lousy beautician.

Never be afraid to try something new. Remember, amateurs built the ark.
Professionals built the Titanic.

Conscience is what hurts when everything else feels so good.

Talk is cheap because supply exceeds demand.

Stupidity got us into this mess... why can't it get us out?

Even if you are on the right track, you'll get run over if you just sit there.

Politicians and diapers have one thing in common. They should both be changed regularly... and for the same reason.

I don't mind going nowhere as long as it's an interesting path.

Anything free is worth what you pay for it.

Indecision is the key to flexibility.

It hurts to be on the cutting edge.

If it ain't broke, fix it till it is.

In just two days, tomorrow will be yesterday.

I always wanted to be a procrastinator, never got around to it.

I am a nutritional overachiever.

Pensees d'Une Canadienne... Loin De Ses Foyers...

by: Ann Maurice (Fournier)

On the train to Woonsocket, my nose was buried in Bonier's *The Beginnings of the Franco-American Colony in Woonsocket, Rhode Island*. I was going *home*. They say we French Canadians wander but that we always come back. Is that what was happening to me? While not technically from Rhode Island, not one of the soil, I am for sure one of the soul. My father was born in Canada, and grew up in Woonsocket. He made sure his children all knew that. While far from his birthplace, our home in New York – a wood frame house with its vegetable garden, spoke of his origins.

What was it to be French Canadian? To be truthful, I wasn't sure. In New York City I was surrounded by immigrants. We all had *idiosyncracies*, at least that was what they called them. Little did I know that my friends' grandparents came from the *Old Country* – whole nations of people who spoke and behaved the way they did. Their speech, their manner, their style, were more than *individual* peculiarities or *personal* quirks. I was observing in my friends' behavior, the culture of their parents' or grandparents' country of origin. I was surrounded by Italian bakeries, Greek restaurants and Jewish delicatessens. Slowly I realized what it meant to be Italian, Greek or Jewish.

The immigrants came from countries where people spoke those languages, had certain values and habits, and where homes smelled of a certain cuisine. But I was the only one who was "*French Canadian*". What did that mean? For my generation, the pressure was to assimilate, which meant *not* to notice, *not* to dwell on ethnicity. And anyway, how could I know, I was *out of context*. There weren't any other French Canadians around.

The train finally rolled into Providence. I marveled at the style of the buildings which filled me with nostalgia, with memories of my distant youth. Here in Providence, wood-frame and brick blend into a comfortable theme. So that's it, my first clue: my wood frame house with a white picket fence – just like home in Rhode Island.

By car now with the maps in my lap. Highway 95 to 146 to uh, oh where am I? A sign says this way to a Museum... Might as well... I'm tired of driving. I opened the door and walked smack into "*La Survivance*" – the determination of French Canadian immigrants to remember and retain, persist and preserve, to acknowledge and caress their language and culture, the core of their identity. The Woonsocket Museum of Work and Culture, the story of

the deep commitment of a people to remember the joys and sufferings of those who came before. Why that's me they're talking about – trying to look back at the past in order to understand the present and the future. How did they know I was coming? Who told them this museum of culture history is just what I was looking for?

Here's a classroom just like my father's. Maybe this was his desk, his inkwell, his reader. There's a beautiful replica of the Church of the Precious Blood. *Experience the Past in a New England Textile City*: the noise of the mills and the stories of the working people. Oh how I wish he were here with me. He would have loved it. It would have brought tears to his eyes as there were in mine.

How nice of them to make this museum just for me, for my quirk, my idiosyncrasy, for my peculiar desire to reconnect with my family's past – to see it, hear it, touch it. But wait, could it be that this peculiar desire to reconnect, to remember, to reminisce wasn't so *peculiar* after all? Was it like an Italian's *peculiar* desire for lasagna, a Greek's yearning for spanikopita? Could it be that *to remember* is as French Canadian as meat pie? Was sentimentality over *Little Rhody* like maple sugar of the soul? Could it be that I am just one more

in the parade of French Canadians that stumbled upon the Museum of Work and Culture to be moved deeply by the message of *La Survivance*?

My next stop was the train station, now home of the Blackstone River National Heritage Corridor; then on to a delightful reunion with family, sharing photos and anecdotes of days gone by; then on to my new friends at the American-French Genealogical Society in Woonsocket, with their good humor and passion genealogical study. Thank-you Sylvia Bartholomy and Robert Pelland for your genial hospitality and for giving your time so generously to help trace branches of my family tree. They treated my quest with enthusiasm and love for genealogical research speeding through pages in volumes and microfilm to track down information with the lightning speed of the professional. I could hardly keep up. I can't wait to come back for their guidance and to enjoy their entertaining and amusing anecdotes, and to lose myself among the pages of history so carefully shelved in the Society library.

As one more descendant of the families of the Richelieu Valley of Québec, who emigrated centuries ago from the parishes surrounding Mortagne au Perche, and other parts of western France, *Je me Souviens...*

I am having an out-of-money experience.

I plan on living forever. So far, so good.

I'm not afraid of heights, just afraid of widths.

Practice safe eating, always use condiments.

Bye Bye Bachelorhood

by: Albert Boissonneault

Editor's note: The following is taken from the book, Je Me Souviens – A Family Remembrance, by Albert Boissonneault, and is serialized here with his widow's permission. This is the sixteenth installment in the series. Mr. Boissonneault's book is in the AFGS Library.

While I had been trying to secure the position of treasurer at Grafton State Hospital an event occurred that was to drastically change my life.

October 17, 1947, was a beautiful fall day; the weather could not have been better. On that day a patriotic program had been planned in Boston to commemorate the first return to this country of the body of a deceased veteran from World War II. A parade was to be held along Huntington Avenue, ending at the Boston Arena, just off Massachusetts Avenue. Several veterans groups were participating along with peppy high school bands and any civic organizations that desired to take part. I decided that I would put on my army uniform (it still fitted me then) and march with the Air Force Association, which I had recently joined.

As I marched along briskly, a young WAC sergeant was marching directly in front of me and watching her

made it difficult for me to keep my mind on the parade. When we finally arrived at the Arena, we sat near each other and I found out that her name was Ellie (christened Helen Louise) VAN VALKENBURG. A resident of Arlington, she belonged to that town's Air Force Association and since only three of them were marching, they had joined our group. Of course I had vaguely heard of Arlington, but just barely. I knew that the end of the Boston Elevated lines going west ended at Arlington Heights but where that was I had no idea. Boston was an insular town in those days.

After the speeches and orations were completed we decided to go to a Waldorf restaurant for coffee, a snack, and lots of conversation. (You can see the importance of the Waldorf in my life.) After that we went to a nearby movie. When we came out we walked to Commonwealth Avenue and for awhile we sat on a park bench and got to know one another. I found out that she was almost 16 years younger than me, and that she was an Episcopalian. The difference in age I thought was or would be more of an obstacle to any serious relationship than the religion. Although I had a Catholic upbringing, I had long ceased to practice that religion so I did not consider that difference of any great importance.

When she decided that she should return to Arlington, we were still not talked out and I accompanied her on the trip. We had to take the subway to Park Street, change there for the subway to Harvard Square and then transfer to a trolley headed for Arlington Heights. It seemed to be a long ride and it really was. We finally arrived at Bartlett Avenue, a couple of miles from the end of the line. When I alighted from the street car, I thought that I would be in a farming area – but lo and behold, I was still in what we refer to as civilization. We proceeded to walk at least half a mile up a long street. On either side of the street were lovely old homes with what appeared to be well kept lawns and shrubbery. Of course her home was on top of the hill, where else. I left her there and I went back down the hill to take the street car what would, after a long and tedious trip, take me back to Boston and home to Roxbury.

Soon after my meeting with Ellie, I started my new position as treasurer at Grafton State Hospital, which was situated in North Grafton. Since this position required that I live at the hospital, I was given two rooms on the third floor of the administration building. I lived at one end of the building and four or five psychiatrists lived at the other end. Like myself they were all single men and we had all of our meals on the first floor of the building. We had a special cook and waitress, and since the hospital had a large farm where cows, pigs and chickens were raised, all of our food was certainly very good and fresh. We were supplied with all the milk and eggs that we wanted. The farm animals were butchered on the premises so we had fresh chicken, ham, pork chops,

steaks, roasts and even lamb chops (the last of which I happily passed up.) Our cook baked bread and rolls, and all kinds of deliciously fattening pies and pastries, so all of us living there enjoyed a pretty good life. I did not have far to go to work, as my office was on the first floor next to that of the Superintendent. The only drawback was that the hospital was about ten miles from the city of Worcester with its movies and stores; there were no stores near the hospital. I could have used a state car had I wanted to, but they had to be returned to the garage by 5:00 p.m. and as I worked until that time, their use for me was not practical. The books were in sad shape and most nights I went back to work after the evening meal, staying until 8:00 p.m. I would then read a newspaper or magazine for an hour or so, afterwards climbing the stairs alone to my sitting room. Perhaps I might listen to the radio for an hour or so, before showering and bedding down. After a good night's sleep, I usually arose at 7:00 a.m., shaved, and went downstairs for a leisurely breakfast.

I did not return to Boston again until about six weeks after I started to work. At Christmas I spent the day with my father and Grace. I had sent a Christmas card to Ellie and she sent me a little note after the holidays. I then wrote her a letter and made a date to see her in Boston, where we went to the movies. I accompanied her to her home that night and met her mother and sister. We had a few more dates during that spring (1948) and in May, she went to visit her grandmother and her Aunt Ruth in New Jersey. When she was due to return, I took the bus down there and met Ellie

at their home. We came back together on the late Sunday night bus. I got off in Worcester and took a local bus to the hospital, and after shaving and showering, went to work. We saw each other on and off during the summer. I was close to 16 years older than she so I held back from becoming too serious, although she did not seem to mind the age difference as much as I did. Finally during that summer I bought her a ring and we became engaged.

The prospect of becoming married influenced my decision to leave the hospital, as there were no rents available in the area. Dr. Paine said that he would make me a small apartment in one of the ward buildings but I did not like that idea. At times, some of the patients became more frenzied than usual and would yell and curse all night. These were the women patients; the men were even worse. I did not feel that it would be conducive to peaceful married life.

I decided to resign around Labor Day, and in July I took a vacation and went to Detroit with the intention of seeking work out there. My stepbrother George was already established there and had told me that I would have a good chance of obtaining employment, which was still difficult to do in Boston.

When I reached Detroit on that July afternoon, it was 90 in the shade and George suggested that we go in swimming. He and his family lived in Windsor, Ontario, in a section called Riverside. His rented home was on the St. Clair River, in the straits of Belle Isle, across the river from Detroit. He had a pier and rowboat so we jumped in to cool off. When I jumped I dislocated

my shoulder; this was a recurrence of an injury that had happened while in the Air Corps in England. George had to take me to the hospital where they set the shoulder and strapped it. I remained in the hospital one night. With my shoulder in a sling, I could not look for work so it was a fruitless week as far as my goal was concerned. Disappointedly, I took the train back to Grafton, determined to go back to Detroit when I resigned in September.

I did return to Detroit around Labor Day (1948) but by that time my stepbrother George had quit his job because his employer had not performed as he was supposed to do, and George was now looking for a new position himself. I stayed in Michigan about five weeks, looking for work unsuccessfully and eventually came back home in order to vote (for Truman.) When I returned, I of course saw Ellie again and had a few dates with her. We eventually decided to get married the following spring.

I kept looking for work around Boston, but failed to find any job. I was then drawing on the 52-20 club, a veteran's program that paid \$20 for 52 weeks, while looking for work. Of course I did not have a car then so Ellie and I went to movies pretty regularly. We decided to get married on April 28th at St. John the Evangelist Church behind the State House in Boston. Neither one of us wanted a big wedding, so at 8:00 p.m. that evening, with only a few relatives attending, she became Mrs. Albert BOISSONNEAULT. Her mother, brothers, sister and sister's husband were present and on my side were my father, stepmother, step-

brother John and his wife, Lonnie, and my sister Estelle and Smitty, her husband, who was my best man. Ellie's father was away in the Army Reserve, rehearsing for any future conflicts. He was in the mail forwarding branch and held the rank of major at that time; it paid pretty well and he did not seem to mind the time away from home. Eventually that duty ended and he had to return to work sorting mail at East Boston Airport, where he was a foreman.

After the wedding we, that is Ellie and I, had a fine dinner at Pieroni's Sea Grill on Washington Street, Boston. We then went to the Hotel Touraine, corner of Tremont and Boylston Street and spent our wedding night there. The following morning we took the B. & M. train, called *Alouette*, to Montréal for one week, where we had an enjoyable time exploring the many aspects of life

in Montréal, its appealing restaurants and shops, and, to Ellie, the delightful courtesy of the residents. She has often said that she wishes we had pulled up stakes and settled in Québec (although April is far different weather from Québec winters!)

A week later, we returned to Boston and set up housekeeping at the home of Ellie's parents. Her sister Madeline had married Russell BARTON the year before and was living at his mother's home. (Housing was practically impossible to find in those post-war days.) The Bartlett Avenue household included, besides her parents, her two brothers, Charles, age 12, and six year old Earle, and now the two of us as well.

Mr. Boissonneault's story continues in the Autumn issue.

Member's Corner

I am looking for the record of baptism and marriage of Hilaire CAMIRE, born around 1818 to 1820. He is possibly the son of Jean-Moise CAMIRE and Françoise VALOIS.

He married Henriette MAYER around 1838 to 1840. She was born/baptized in April 9/10 1821, the daughter of Louis Mayer and Julie Coutu at Ste. Geneviève, Berthierville, Québec.

Submitted by:
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Member #4996

The Latour Dit Forgit Family in New England

by: Roy F. Forgit

Le Fondateur de Cloches: The Bell-maker

The year was 1712 when a twice married widower of about age 41 sailed from La Rochelle in the small maritime Province of Aunis on the southwestern coast of France. There was a relative peace in Canada's three small colonial settlements along the St. Lawrence River. The famed Carignan Regiment had succeeded in the task of controlling the murderous raids of the Iroquois from the forests of the inland to the south. Forts guarded the approaches to Montréal and Québec along the Richelieu and Chaudiere Rivers, respectively. New France was about to embark on a period of economic expansion which would last a quarter-century, beginning in 1713 when the Treaty of Utrecht was signed. The result would be a doubling of the population of these French colonies of North America, from under 20,000 in 1712 to over 40,000 by 1739.

The *Sun King*, Louis XIV, still ruled France, but the aging absolute monarch was nearing the close of his long reign, 1643-1715. He had been *Le Roi* since age 5, but was now 69 years old and would be deceased within three years, to be succeeded on the throne at Versailles by his son, Louis XV.

Born in 1671¹ at Saintes in the Province of Saintonge, which was just southeast of La Rochelle, Pierre LATOUR was the son of a minor official, a *Huissier* (Bailliff). His father was Louis LATOUR, also titled *Archer de la Marechaussée de Saintonge*,² which means he was a bowman in the militia of the local general, as a *Marechal* was a General Officer. His mother was Marthe MICHEL. Only two of Pierre's siblings are known, both sisters: Suzanne, born in 1686, and Marie, born in 1688, who died in 1700, at age 12.³

Pierre first married on 15 November 1688 in the Church of *Saint Sauveur* (Holy Savior) at La Rochelle. His bride was Renée DUBOIS, daughter of Emmanuel DUBOIS and Marie VIAU. His father-in-law was also a Bailliff, from Beauvais, a town in the valley of the River Sevres. There are no found records of children born of this union, nor do we know when Renée passed away. We do, however have a remarkable copy of the original record of this first marriage, written in 'old French' script, with the signatures legible, courtesy of I.F.G.H.⁴ See appendices.

His second marriage was to Jacqueline LEVASSEUR on the 3rd of February, 1706, at the church of *St. Jean*, also in La Rochelle. He is then

termed a *fondeur* and the widower of Renée DUBOIS. He resides in the city, in the Parish of *St. Barthelemy*. The bride is the daughter of Louis LEVASSEUR, an innkeeper, and of Elisabeth BOUTIN. We are fortunate to have received, also from I.F.G.H. in La Rochelle, a copy of this marriage in the original manuscript. See appendices.

Most likely the *fondeur* crossed the ocean in the springtime, after the threat of the Atlantic's winter storms. It also appears that he had companions on the sea voyage, which often took two months at that time. Records of his marriage contract of 23 September 1712, so well completed by the Notary CHAMBALON, and of his October 3rd marriage at Beauport to Catherine CHEVALIER, state that several friends of the groom were present. Among them were Jacques PAYANT *dit* Saintonge, his cousin, and Jacques BERTHAULT, a friend.⁵ PAYANT was a ropemaker and BERTHAULT a barrel-maker, both crafts in high demand, as New France was increasing exports to France and to her possessions in the West Indies.

We learn too, from CHAMBALON that LATOUR had apparently hurried his preparations to sail from France. He had failed to take the time to inventory the joint property of his second wife, Jacqueline, who was recently deceased at age 34. What is more, he had left his six-year-old daughter, Suzanne, in France without appointing a guardian.⁶ What a critical notary he had!

It is fairly certain that his own parents, Louis and Marthe, couldn't have taken in the child, as other references

indicate that they were then deceased. But his sister, Suzanne LATOUR-CROZETIERE,⁷ had married well in La Rochelle and she most likely raised the girl, who being her name-sake was probably her god-child. Pierre had been godfather to Suzanne's own daughter, Marie, at her baptism on 9 January 1705 in La Rochelle. So these two little girls, first cousins, were only about a year apart in age. Marie herself would marry well in 1725 to André GRESSEAU, *Seigneur de St. Benoit*, the rich son of a counselor to the King. The CROZETIERES were politically connected it appears, as the husband of Suzanne LATOUR, Geoffroy, was in 1709 the caretaker of the Royal Prisons at La Rochelle and a merchant.

Unfortunately, we found no further record of the life of Pierre's older daughter by Jacqueline, Suzanne. However, another daughter is recorded by GODBOUT in his writings. He lists a baptism on 23 June 1711 at La Rochelle of Françoise LATOUR, daughter of Pierre and Jacqueline.⁸ Why is she omitted by CHAMBALON? This child would have been about eight months old when Pierre left for Canada, if indeed she was still living.

In his third marriage, his new wife was a 20-year old native of Canada, her family having been one of the earliest to settle in Beauport, sometime before 1656. Her parents were Jean CHEVALIER and Marguerite-Madeleine AVISSE, who had themselves wed there in 1686.⁹ Jean was a stonemason.

The parish at Beauport was named *Notre-Dame de la Misericorde*. It had

been established in 1673 and the first church erected in 1684. This tiny settlement lay just east of Québec. The biographer of LATOUR, Gerard MORISSET, duly notes that one of his first pieces of workmanship in Canada was a bell of the *fondeur* intended for the church at Beauport.

By 1716 Pierre is well established with a business as a merchant in the lower city of Québec, residing on the *Rue du Sault-au-Matelot*. But the times are sad. Their first two children had both died within months of their births at Québec. Marie-Josephte was born in July 1713 and died that September. Pierre-Charles had been born in August 1715, but he only lived until February 1716.¹⁰

LATOUR's first large contract was with the 1716 commission to cast an 1800-pound bell for the Cathedral of Québec. This to be not only a work of art, but also an engineering feat simply in the raising to the bell-tower. Sad to say, it no longer exists. We are informed, again by Morisset, that it: "...was destined to be wrecked during the siege of 1759, probably in the course of the terrible bombardments at the end of July."

Two years later in 1718, the family is at Montréal where a third child, Madeleine-Marguerite, would be born and baptized on September 20th. This move of some 156 miles is just the first of many to be recorded as Pierre's business required on-site castings of the church bells. Travel was by river boats or *bateaux*, as no roads yet connected the three major settlements of New France. It would be 1737 before a

one-horse carriage could travel all the way from Québec City to Montréal in four days. Even then, ferries were needed to cross the larger tributary rivers, chiefly the St. Maurice at Trois-Rivieres.¹¹ During the winters, a road was marked out with spruce trees on the ice of the wide St. Lawrence, which was truly their 'Main Street'.

What is more fascinating is that the bell-maker did not travel at all lightly, as his tools of trade were heavy! These included hammers, chisels, tongs, bellows and molds, plus a supply of copper and scrap-iron. A wonderfully descriptive paragraph by Morisset tells us in some detail what this craftsman bell-maker did in a day's work: "...it depends on the written records, tower by tower, precise or odd, that we show the caster at work, busy around his furnace, heating up the fire or cooling it, proportioning the bags of iron pellets that he collected at the homes of the inhabitants of each village where he labored, filing and polishing with pains the roughly cast bronze, seeking the essential harmonics, taking care finally at the installation of his bells so that they rang the most agreeably as possible."¹²

The 'iron pellets' referred to are grapeshot (Fr.: *mitraille*), and we asked why people living in a dangerous frontier area would give him ammunition which they needed to defend against Indian raids. We believe now that LATOUR had to scrounge about for these bits of iron and that the 'collecting' in the local homes meant that he dug them out, literally, from the exterior log walls of cabins and palisades.

Next we find the *fondeur* back down-river at Beauport in 1720, but Catherine remained at Montréal where her fourth child, Jean-Baptiste, was born on March 10th. Once again, sad to relate, this child would not survive to adulthood. He died on 7 September 1720. The years 1720-27 would show parish records with Pierre's name over a wide area, indicating a great deal of travel, but no impressively large bells being cast. He was in Bellechasse in 1724, Lauzon and Beauport in 1726, and in both Yamachiche and Berthier-en-haut in 1727. An interesting fact is that he was sometimes paid by means of agricultural products; for example, at Grondines, he received 66 *minots de bled*, or wheat. A *minot* was equal to 1.05 bushels. Later on at Varennes he was given 30 *minots* of corn, at an exchange rate of 2 *livres* per *minot*.¹³ A *livre* was a currency unit.

The need for barter was evidence of the problems with achieving a stable currency in the colony. Lanctot discusses this matter at some length in his historical writings, to quote: "...commercial activity was seriously hampered by the scarcity of coin in the colony. Each year the King's ship brought a large quantity of specie from the Royal Treasury, chiefly for payment of the troops, but much of it went back in the autumn to pay for imports, and part of what remained was hoarded. The dearth of small change had become so acute since 1719, the year card money was abolished, that in 1722, in an effort to silence complaints, the West India Company fabricated and sent to Canada 20,000 *livres* of copper money. The people, however, refused to accept it because it was heavy and awkward to

handle, and its circulation was limited to the colony. It had, therefore, to be sent back to France."¹⁴

Card money was re-instituted in 1729 by Louis XV, and so successfully that people hoarded it, requiring a new issue in 1733. This type of currency then continued to command credit as a viable means of exchange.

In 1722 a fifth child had been born to the LATOURS, this time at Québec City, on July 15th. He was baptized Michel on the 16th. As had happened with three earlier babies, Michel would live a short life. He died at Québec, only age three, on 7 September 1725.

Their sixth child, Marie-Josephte, arrived in September 1723. She and Madeleine would both survive to adulthood and marry at Québec City, but after the demise of their father. The six offspring recorded by René JETTE are considered an incomplete listing. We know that the other issue of Pierre and Catherine, perhaps several, are not mentioned due to lost baptismal records. Our own next generation ancestor, Antoine, is stated as their son on his marriage record of 1737.¹⁵ The very fact of this couple's frequent change of domicile gives credence to the idea that some other births have been missed.

A large assignment was won by our *fondeur* in Montréal on 12 June 1728. This was a commission for a 1200-pound bell for the Church of Notre Dame. It became a three month long project, as the completed bell was not mounted in its belfry until the end of December. A second bell of 100

pounds was cast for Notre Dame just two years later, in September of 1730.

In between the two bells at Montréal, he made one for Ste. Anne de Beaupré, a considerable distance away, as this shrine is well east of Québec City. That bell was consecrated on 31 May 1730, and raised to the beautiful belfry which had been designed by Claude BAILLIF and added to the church in 1696. This church no longer stands, as after partially rebuilt in 1787-89, it was carefully de-constructed in 1878. The materials were then used to build a replacement, the Memorial Chapel.¹⁶ We understand that the bell now there is a facsimile to LATOUR's, put up in 1788 to replace his original.¹⁷

We should note here, too, that a plaque on the front wall of this chapel is dedicated to the memories of Louis and Pierre GAGNE and their wives, who helped to establish the original church in the 17th century. These are the ancestors of our uncle, Clarence GAGNE, as documented in his family history, and his extensive genealogy.

The year 1730 also saw the *fondeur* at the villages of La Prairie and Boucherville, both opposite Montréal on the south bank. He was paid 200 *livres* in each case for similar small bells. As best we now know, La Prairie marks the most westerly point in his travels. It lies just below the notorious Lachine Rapids of the St. Lawrence, the site of many drownings.

The final entries of MORISSET in his loggings of the bell-castings of LATOUR concern the work he did at Varennes. There are said to be fifteen

separate notes on one page for a bell of 80 pounds which he cast in 1733-34. These include the *Abbé* Ulric's costs for tin, wood, bricks, tallow, iron-shot, and labor, plus brandy and the 'Blessing' – no doubt a celebration. LATOUR would not receive his final payment until 1735. Could this be that this very meticulous priest wished to be quite certain that the bell would not crack?

The risks found in Pierre's profession did not come only from his handling of a hot forge and molten metals, nor in climbing the scaffolds of many high belfries. Other accounts tell us of a 1732 earthquake at Montréal, which brought down walls at the hospital (*Hôtel-Dieu*) and at the Recollet Monastery. Later a smallpox epidemic began at Montréal in 1733 and spread all through the country, resulting in the deaths of 900 people. The hospitals of all three major towns were overworked. Finally, a third disaster befell the city in 10 April 1734 when an arsonist set fire to the *Hôtel-Dieu* and its chapel. This catastrophe destroyed 46 houses before being put out.¹⁸ As noted earlier, the *fondeur* was all about the area during these calamitous events.

The labors of the bell-maker would cease in 1736. He died at Montréal on January 19th of that year. We located his brief three line burial notice in the records of Notre-Dame de Montréal.¹⁹ He is said to be the *fondeur de cloches*, so there is no mistaking him. It states that he is a resident of Québec, but omits any reference to his wife which indicates that they knew but little of him. He was buried in the cemetery of the poor. The age of 70 is stated, however this is of some doubt

and is questioned by MORISSET and others. Three people signed his burial notice, two of whom were priests, PEIGNE and BREUL. The third signer was Simon MANGINO, perhaps just an available person who could write.

Pierre LATOUR was not the first *fondeur* of New France. Earlier accounts of the Church of Notre-Dame de Québec indicate that a man by the name of Jean HAMMONET or AMOUNET had cast bells there in 1664 or 1665.²⁰ He is also listed in the census of 1666 as *maitre-fondeur*, 38 ans.

It is reasonable to wonder whether Pierre's son, Antoine, continued in this particular craft, being also a blacksmith. We find no definitive answers. But MORISSET provides some background when he writes: "His bells, many of which were very small, have been replaced by much heavier bells, and more clarion-like. Who could have foreseen, in the period of 1730, the rapid development of the colony...when they began to erect large belfries and huge light-towers? It is without doubt the unexpected change in the weight of bells that had discouraged the successors of Pierre LATOUR."²¹

His widow, Catherine, would remarry in October of 1741 to François RAGEOT, a notary for the French Crown (*Notaire Royal*), at Québec.²² She would have been age 49 by then.

Their two daughters also wed at Québec, in the Church of Notre-Dame. Madeleine married Louis BARDET, a *navigateur*, on 15 September 1744. Her sister, Marie-Josephthe, married François LEMAITRE, widower, on 11

November 1749.²³ Their stepfather was present at both weddings, so it is to be assumed that he gave away the brides. Also, each of the girls was present at the other's ceremony, but no mention is made of their mother, Catherine. Since the fact that Pierre LATOUR is deceased is duly noted, it must be that their mother is still living. Further research may locate the record of her demise. However, a real possibility exists that she may have left Québec with her husband, as many French officials did, following the Conquest in 1759, in fear of the British.

In review the above is a remarkable account, a lode of information concerning one man's life, lived over two hundred and sixty years ago. Pierre LATOUR was neither wealthy nor famous. He was made unique by his occupation. Although just a humble artisan, his efforts produced a product that was much valued, even capable of being termed a coveted possession, as it had a great utility to the clergy who contracted his services. In so doing they did also a great service to his later renown, in their scrupulous accountings of the costs of casting a bell for their parishioners, and for the Glory of God.

This must be termed, too, a half-biography, as it encompasses only the latter half of his life. How many bells did he cast in France? We can only guess whether there exist dusty volumes containing the name Pierre LATOUR in the library archives of Aunis and Saintonge provinces.

Footnotes

¹ JETTE, René, *Dist. Généalogique*

des Familles de Québec. Les Presses de l'Univ. De Montréal, 1983, Vol. 3, p.661. He cites the census of 1716 which states the age of LATOUR is 45 years.

² Ibid.

³ Suzanne is listed by JETTE, above. Marie is found in GODBOUT, Pere Archange, *Emigration Rochelaises en Nouvelle-France*, Archives de Québec, 1970, p.141.

⁴ *Institut Francophone de Généalogique et d'Histoire*, La Rochelle, France. Correspondence. I became a member in 1999.

⁵ MORISSET, Gerard, *Le Fondateur de Cloches, Pierre Latour, La Revue de l'Université Laval*, Québec, Vol. 3, No. 7, p.566. He discusses the marriage contract by CHAMBALON, interpreting it. (We should note, too, our discovery that MORISSET is evidently descended from Suzanne LATOUR CROZETIERE, Pierre's older sister, perhaps explaining his interest.)

⁶ Ibid.

⁷ GODBOUT, see #3 above, p.63.

⁸ Ibid.

⁹ Drouin files, vol. DRN 069, p.269, Library of A.F.G.S., Woonsocket, RI.

¹⁰ JETTE, See #1 above.

¹¹ LANCTOT, Gustave, *A History of Canada*, Vol. 3, p.34, translated by M.M. Cameron, Harvard U. Press, Cambridge, MA. 1965.

¹² MORISSET, see #5, p.567.

¹³ Ibid. p.568.

¹⁴ LANCTOT, see #11, p.31.

¹⁵ TANGUAY, *Complement au Dictionnaire Généalogique Tanguay*, Vols. 1 & 2, p.116.

¹⁶ GAGNE and ASSELIN, *Sainte Anne de Beauvre, Pilgrim's Goal for Three Hundred Years*, a brief history of the shrine, translated from the French by Eric W. GOSLING, 1966. A note of credit found on the back of this booklet reads: "This publication is greatly indebted to the research of Mr. Gerard Morisset. Director of the Inventory of Works of Art of the Province of Québec...."

¹⁷ MORISSET, see #5. In his footnote no. 9 on p.570 he states: "C'est le clocher, refait en 1788 d'après le même dessin, qui couronne la chapelle commémorative de Sainte Anne."

¹⁸ LANCTOT, see #11, p.32.

¹⁹ Drouin files, microfilm @ A.F.G.S., Roll 1173, *Notre Dame de Montréal, 1736*.

²⁰ GOSSELIN, Amedée, Ptre. *Fondateurs de Cloches au Canada. Bulletin des Recherches Historiques*, Vol. 26, Nov. 1920, pp. 334-336.

²¹ MORISSET, see #5, p.571.

²² Drouin files, *Notre Dame de Québec, 1744*, @ A.F.G.S.

²³ Ibid. 1749.

Did you know that dolphins are so intelligent that within only a few weeks of captivity, they can train Americans to stand at the very edge of the pool and throw them fish?

Le Perche

by: **Jerry Lesperance**

Foreword

The Perche region, located 100 miles West of Paris, France, is the origin of a large number of 17th Century settlers in Québec. I have had the good fortune to visit the region several times. Both my wives have numerous French-Canadian ancestors who originated in Perche.

The RegionPerche, located 100 miles west of Paris, has always been a Region. It has never been an official Province or a Department of France. It was created in 1115 when the *comte* of Mortagne was combined with the seigneuries of Nogent and Belleme. The main city is Mortagne. Before the Revolution it was part of the Province of Normandie. In 1799 when the 34 provinces of France were changed to 96 departements, Perche was included mostly within the Department of Orne but small parts of Perche lie within the current departements of Eure-et-Loir, Eure, Sarthe and Loir-et-Cher The parishes of St. Jean in Mortagne and St. Aubin in nearby Tourouvre accounted for a disproportionately large number of emigrants to Québec. Fifty-three came from Mortagne and 45 came from Tourouvre.

Perche is a pastoral area consisting mainly of gently rolling farmland

but, unlike much of France, it is blessed with some beautiful forests. It also benefits from a number of rivers and streams. It is not a particular popular tourist destination today because most visitors to France are looking for things that Perche does not offer.

It has been difficult for me to find the population and geographical size of Perche because it is not an “official” political subdivision of France. I would guess that the total population of Perche today is less than 200,000. Several of the larger cities today are: Nogent-le-Rotrou with 11,524 people; Mortagne-au-Perche 4,943; St-Cosmes-de-Vair 3,263; Belleme 1997; Tourouvre 1,662; and Logny-au-Perche, 1,625. I estimate the land area to be about 1,200 square miles, or about the size of Rhode Island.

Why The Emigration to Québec

M. and Mme. Pierre MONTAGNE of Perche, both deceased, have researched the emigration which occurred primarily in the 1640's and 1650's. She reminds us that the King of France was offering incentives for his people to settle in New France. One incentive was the establishment of a group called *La Compagnie des Cent Associes* (The Company of One Hun-

dred Associates) who were to create seigneuries in Québec that could be subdivided and conceded to qualified immigrants. The apothecary and surgeon, Robert GIFFARD of Autheil in Perche, was the first to acquire a Québec seigneurie. His seigneurie was in the area presently called Montmorency County, east of the city of Québec, with Chateau-Richer and L'Ange-Gardien, as two of the main communities. GIFFARD enlisted the aid of the brothers Jean and Noel JUCHEREAU of Tourouvre to recruit people in the area for migration to Québec. One historian has said that Noel was one of the hundred associates. In any case Noel spent much of his time in Perche doing the actual recruiting and contracting of emigrants. Jean spent most of the time in the Province of Québec on the receiving end of the migration. Apparently another JUCHEREAU, Pierre, was active in France in readying the emigrants. The emigrants were often hired for a period of three years. Thus they were called *Les 36 Mois*. Most of the recruits were bachelors. They were to be paid from 40 to 120 livres per year. In addition they were provided transportation to *Nouvelle France* and were to receive some land. Most were unskilled and illiterate. Madame MONTAGNE tells us that Perche was not a poor area. People had the resources in Perche to acquire food and shelter. She suggests that it was the desire to try the unknown or to make a new start in another world that attracted some of the residents to sign the contract. Most of the immigrants stayed in Québec although their contract provided for them to be returned to France after the terms of their employment in Québec were fulfilled. On the other hand, I have reviewed the Québec stay

of thirty-nine Percheron men and two women who executed contracts before the Tourouvrain notary CHOISEAU in the years 1646 through 1651. Jette tells us only fourteen of these forty-one people permanently settled in Québec. Incidentally the salaries of the two women were at the very low end of the scale.

The Immigrants

The typical emigrant was a 37-1/2 year old illiterate bachelor from the Seigneurie or Canton of Tourouvre who was a laborer or carpenter and who signed a 36 month engagement to work in New France.

The Perche pioneers were also prolific. L'Institut National d'Etudes Demographiques of the University of Montreal published *Naissance d'une Population* in 1987 which provided a lot of demographics concerning the Québec pioneers prior to 1730. Among other lists the publication presented the ranking of the pioneers by the number of descendants they had prior to 1730, roughly three generations after their arrival in Québec. In the top ten in Québec there were: first Jean GUYON & Mathurine ROBIN with 2,150 descendants; second Zacharie CLOUTIER & Sainte DUPONT 2,090; fourth Marin BOUCHER with Julienne BARIL & Perrine MALLET 1,454; fifth Noel LANGLOIS & Françoise GRENIER with 1,388 and tenth Nicolas PELLETIER & Jeanne de VOUZY with 939.

Most of the following list of Percheron/Percherones came from an unpublished document by Jean-Fran-

çois HUBERT-ROULEAU. Although written in Perche, it is evident that some of the author's material came from Jette. For instance, the occupation and titles such as Seigneur of a person may have been the person's status in New France.

I don't pretend that the following is a complete list of immigrants from Perche as well as areas of Orne that are not within Perche. In abbreviated format I've provided when known: Name of emigrant; Occupation; accompanying family members; origin (usually the place where born); place and year of departure from France; Contract Length; Annual Salary in pounds; Whether could sign name or couldn't sign name; Marital status; and name, place and year of marriage of single women; and page of Jette where the person can be found. If an immigrant the person is shown as "Not in Jette", there is a high probability that the person returned to France after his or her 36- or 60-month contract was completed. I've indicated when death was in France if that information was available.

1. ALOGNON, Pierre (Laborer) departed from Tourouvre. 24 mo. contract 11 Mar 1647 notary CHOISEAU. Annual salary 60 pounds. Received a pair of shoes, a hat and a homespun cloak. Single. Couldn't write his name. Not in Jette.
2. AUBIN, Michel (Domestic) departed from Tourouvre. Single. Jette p21.
3. BARRE, Jacques (Soldier) from Argentan (In Orne but not Perche). Jette p52.
4. BEAUVAIS, Jacques (Chaufronier) from Ige. Jette p70.
5. BELANGER, Jacques (Mason) from

- Sees (In Orne but not in Perche). Departed 1636. Jette p 76.
6. BERMEN, Claude (Judge) departed La Ferte Vidame 1662. Cousin of Jean JUCHEREAU. Jette p89.
7. BISSON, Florent from Contres; with wife Jeanne YVON & children Mathurine & Michel departed St-Cosme-de-Vair. Brother of Gervais BISSON; Father-in-Law of Simon ROCHERON. Jette p107.
8. BISSON, Gervais (Domestic) from Contres; with wife Marie LEREAU & children Gervais & Antoine departed St-Cosme-de-Vair. Jette p107.
9. BOISSEL, Jacques (Mason) with wife Marie ERIPEL from the diocese of Chartres (may not be in Perche), departed about 1639. Jette p121.
10. BOISSON, Jean (Gunsmith) with wife Jacqueline CHAMBOY, sisters Mathurine & Barbe, & daughters Louise & Jeanne (became a nun) departed Mortagne. Jette p932
11. BOUCHARD, Claude (Tailor) departed St-Cosme-de-Vair. Jette p132.
12. BOUCHER, Gaspard (Woodworker) with children Pierre, Nicolas, Marie & Marguerite and related to Marin, departed Mortagne 1634. Jette p136.
13. BOUCHER, Marin (Mason) with 2nd wife Perine MALLET & children François, Louis-Marin & Jean- Galeran, departed Mortagne 1634/5. Jette p135/6.
14. BOULAY, Robert with wife Françoise GRENIER & daughter Jacqueline departed Loise 1662. Jette p145.
15. BOYER, Barbe from St-Maurice les Charencey. Married Paul CARTIER in Québec in 1673. Jette p205
16. BRUNET, Mathieu from Tourouvre or L'Aigle. Departed France in 1667. Jette p180

17. CHABOT, Marie departed Randonnai. Jette p214.

18. CHASTEL, Thomine, widow of Jean BIGOT, with children Françoise & Jean departed La Ventrouze. Jette p100.

19. CHATEL, Michel departed Randonnai. Son-in-law of Aubin LAMBERT. Jette p239

20. CHAUDON, Philibert departed Tourouvre 1647. 36 mo. contract 19 Mar 1647 notary CHOISEAU. Annual salary 90 pounds. Couldn't sign his name. Married. Not in Jette.

21. CHAUVIGNY (PELTRIE), Marie-Madeleine de Dame de la, departed Bivilliers 1639. Founded the Ursulines. Jette p241.

22. CHAUVIN, Marin departed Tourouvre 1648. 36 mo. contract 6 Mar 1648 notary CHOISEAU. Annual salary 40 pounds, 10 in advance. Couldn't sign his name. Jette p241.

23. CHEMIN, Jean departed Randonnai 1647. 36 mo. contract 1 Mar 1648 notary CHOISEAU. Annual salary 66 pounds. 15 pound advance. Couldn't sign his name. Single. Not in Jette.

24. CHEVALIER Charlotte, widow of Jacques GAUDRY, with sons Nicolas & Jacques, departed Feings 1651-3. Jette p472.

25. CLOUTIER, Zacharie (Carpenter) with wife Sainte DUPONT and children Zacharie, Jean, Anne, Charles, & Louise departed Mortagne 1634. Jette p259.

26. COCHEREAU, Pierre from Renouard. Returned to France. Jette p262

26. COSNARD, Martin departed Randonnai 1648. Furnaceman. 36 mo. contract 2 Mar 1648 notary CHOISEAU. Annual salary 60 pounds, 15 in advance. Didn't know how to sign his name. Not in Jette.

27. COTE, Jean departed 1635 probably Mortagne. Jette p.273.

28. COURBIER, Guillaume from Alencon (not in Perche), departed LaRochele 1722. Jette p283.

29. CRETE or CRESTE, Jean (Master cartwright) and his wife Marguerite GAULIN departed Tourouvre 1649. Jean was nephew of Sebastien LEGRAND. Marguerite was sister of François & Pierre. 36 mo. contract 18 Mar 1649 notary CHOISEAU. Annual salary 80 pounds. Could sign his name. Jette p292.

30. BIDARD, Marie from Alencon (In Orne but not in Perche). Married Honore DANIS, Montreal 1659. Jette p305.

31. DELAUNEY, Nicholas departed Toruouvre. Jette p 320.

32. DODIER, Jacques (Laborer) from Champaissant. Jette p355

33. DODIER, Sebastien (Carpenter) departed Ige alone. Returned to France then back to Québec with his wife Marie BELHOMME, and children Catherine, Sebastien, & Marie departed Ige 1643 or 1644. Jette p355.

34. DROUET, François probably departed from Mortagne. Jette p362.

35. DROUET dit LAPERCHE, François (Navigator) departed Tourouvre . Returned to France. Not in Jette.

36. DROUIN, Robert (tiler & bricklayer) departed Pin-la-Garenne 1634. Jette p362.

37. DUBOIS, Jean from Senonches departed France in 1648. 36 mo. contract 17 Mar 1648 notary CHOISEAU. Annual salary 66 pounds. Couldn't write his name. Returned to France. Not in Jette.

38. DUMORTIER, Madeleine departed Chemilly, district of Mortagne. Married Timothee ROUSSEL Québec 1667. Jette p 1014.

39. DUROY, Pierre (Merchant &

Boucher) from Roiville, district of Argentan, (Orne but not Perche). Jette p396.

40. DUTARTRE, François (Laborer) departed 1648 from Cherency 36 mo. contract 2 Mar 1648 notary CHOISEAU. Annual salary 60, 15 in advance. Couldn't sign his name. Not in Jette.

41. DUTARTRE, Gilles (Gunsmith) departed from St-Sauveur de Belleme. Jette p397.

42. DUTEIL, René (Manual laborer) departed 1647 probably from Bubertre. 36 mo. contract 18 Feb 1647 Notary CHOISEAU. Annual salary 100 pounds. Couldn't sign his name. Single. Not in Jette.

43. ENJOUIS, Pierre (Laborer) departed 1648 probably from Cherency. 36 mo. contract 2 Mar 1648 notary CHOISNEAU. Annual salary 66 pounds, 15 in advance. Could sign his name. Single. Not in Jette.

44. FORESTIER, Jean from Sees (In Orne but not in Perche. Jette p427.

45. FORGET, Nicolas from Alencon, (In Orne not in Perche. Jette p428.

46. FORTIN, Julien from Notre-Dame-de-Vair. Jette p431.

47. FOURNIER, Guillaume from Coulimier, district of Argentan (In Orne but not in Perche). Jette p437.

48. FRONDIERE, Raoullin departed from Tourouvre 1647. 36 mo. contract 10 Apr 1647 notary CHOISEAU. Annual salary 90 pounds. Received a pair of shoes. Couldn't sign his name. Single.. Not in Jette.

49. GADOIS, Pierre (Merchant), with wife Louise MAUGER, & children Robert & Pierre departed Ige 1636. Jette p447.

50. GAGNE, Louis (Miller) from Ige, with wife Marie MICHEL & daughter Louise departed Ige 1643-44. Jette

pp447-8.

51. GAGNE, Pierre from Ige, with wife Marguerite ROSÉE from St-Jacques, Jauze & sons Louis, Pierre & Nicholas departed Courcival 1652-3. Brother of Louis GAGNE. Jette p448

52. ROGER Renée, widow of Pierre GAGNON, departed La Ventrouze 1643. Children (see following) departed 1635. Jette p451.

53. GAGNON, Jean and brothers Pierre & Mathurin (sons of Pierre & Renée ROGER) departed La Ventrouze 1635. Jette p451.

54. GAGNON, Marthe, illegitimate daughter of Mathurin, departed La Ventrouze 1643 (possibly with her grandmother, Renee ROGER. Jette p453.

55. GAGNON, Robert, cousin of Jean, Pierre & Mathurin, nephew of Pierre the older departed La Ventrouze probably 1657. Jette p453.

56. GAGNON, Jacques (Soldier of the Marine) from Tourouvre. Not in Jette.

57. GARNIER, François from Notre-Dame-de-Vair. Jette p467.

58. GAULIN, François and brother Pierre departed St-Martin du Vieux-Belleme. Jette 274.

59. GERMAIN, Robert (shoemaker) from St-Sauver de Lonlay, district of Alencon (not in Perche). Jette p490.

60. GERVAIS, Marin from Champ-secret, district of Alencon (not in Perche). Jette p491

61. GIFFORD, Robert (Surgeon, Doctor, Apothecary), with wife Marie RENOARD & daughter Marie-Françoise departed Mortagne in 1634. Jette p494.

62. GIGUERE, Robert departed Tourouvre 1650-1. Jette p495.

63. GIRARD, Pierre from Bures, district of Alencon (not in Perche). Jette

p499.

64. GIROUX, Toussaint (Weaver) from Reveillon or Mortagne. Jette p502.

65. GIROUX, Charles from Mortagne. Jette p503.

66. GODE, Nicolas (Master carpenter) with wife Françoise GADOIS & children François, Nicolas, Françoise & Ma-thurin departed Ige 1641-2. Jette p508.

67. GODEAU nee JAHAN, Jeanne with daughter Françoise departed La Ventrouze. Jette p509.

68. GOULET, Jacques (Miller) from Nor-mandie & wife Marguerite MEUNIER from La Poterie, departed La Poterie 1646. Jette p518.

69. GOYER, Mathurin departed Tourouvre 1648. Jette p522.

70. GRAVEL, Joseph-Masse departed Tourouvre or Mortagne. Jette p523.

71. GROS-AUBRY, Jacqueline from St-Pierre de Sees (In Orne but not in Perche). Jette 531.

72. GROUVEL-AUBERT, Jacqueline departed La Ventrouze. Jette p025.

73. GUIMOND, Louis (Laborer) departed Tourouvre 1647. Six year contract 18 Feb 1647, Notary CHOISEAU. Annual salary 40 Pounds. Received pair of shoes & a serge suit. Couldn't sign his name. Single. Jette p546.

74. GUILLEBOURG, Charles (Laundryman) departed Tourouvre 1645. Jette p542.

75. GUYON, Jean (Mason & Surveyor) with son Jean departed Mortagne 1634. His wife Mathurine ROBIN with their children Simon, Marie, Claude, Denis, & Michel departed Mortagne 1636. Daughter Barbe departed Mortagne 1652 with her husband Pierre PARADIS & their 7 children. Jette p548.

76. HAYOT, Thomas (Tenant farmer) with wife Jeanne BOUCHER & children

Geneviève & Rodolphe departed Mortagne 1636-8. Jette p560.

77. HERVIEUX, Isaac (Bourgeois) from Lonlay L'Abbaye, district of Alencon (In Orne but not in Perche). Jette p568.

78. HOUDE, Louis (Mason) from Manou, district of Nogent-le-Rotrou. Jette p571.

79. HUAN, Martin (Locksmith) from Beaulieu. 36 mo. contract 9 April 1647 notary CHOISEAU. Annual salary 90 pounds. Could sign his name. Single. Jette p574.

80. HUBLIN, Nicolas departed Feings 1651. 60 month contract 22 May 1651 notary CHOISEAU. Annual salary of 45 pounds. Given a pair of shoes. Could sign his name. Single. Not in Jette.

81. HUPPE, Michel (Hatter) from Alencon. (In Orne but not in Perche). Jette p582.

82. JARRY, Eloi (Cartwright) departed from Ige 1654. Jette p595

83. JUCHEREAU, Jean (Fur merchant, Seigneur) with wife Marie LANGLOIS and children Jean, Nicolas & Genevieve, departed La Ferte Vidame 1634. Jette p612.

84. LAIGU, René (Soldier) from Alencon (In Orne but not in Perche). Jette p631.

85. LAMBERT, Aubin departed Tourouvre about 1662. Cousin of Jacques GOULET and father-in-law of Michel CHATEL. Jette p637.

86. LANDE, Pierre (Manual Laborer) departed Ste-Ceronne du Boisey 1647. 6 yr. contract 7 Apr 1647 notary CHOISEAU. Annual salary 78 pounds. 6 pound advance. Could sign his name. Single. Not in Jette.

87. LANDRY, Guillaume departed La Ventrouze. Jette p 643.

88. LANGLOIS, brothers Jean (Pilot)

& Noel from St-Leonard des Parcs, district of Alençon (In Orne but not in Perche). Jette p645.

89. LAPORTE, Jacques departed Noce. Jette p650.

90. LARUE, Jean de from Breel, district of Argentan (not in Perche). Jette p658.

91. LEDUC, Jean (Lumberman), from Ige, departed La Rochelle 1644. Jette p683.

92. LEFEBVRE, Antoinette from Chanu, district of Argentan (In Orne but not in Perche). Married Hilaire LIMOUSIN, Québec 1671. Jette p737.

93. LEFORT, Antoine departed Tourouvre. Jette p 694.

94. LEGRAND, Jacques from L'Aigle (In Orne but not in Perche) Jette p700.

95. LEGRAND, Sebastien (Domestic) departed Tourouvre 1643. Not in Jette.

96. LEHOUX, Jacques (Coalman) with children Jean & Françoise departed La Ventrouze. Jette p 701.

97. LEHOUX, Françoise from La Ventrouze. 60 mo. contract 22 May 1651 notary CHOISEAU. Annual salary 30 pounds. Given a pair of shoes. Couldn't sign her name. Single. Possibly daughter of Jacques; if so, she married Robert PARE 1653 in Québec.

98. LEMATIRE, François (Master tailor) from Flers (In Orne but not in Perche) departed from LaRochelle 1651. Jette p703.

99. LEMOYNE, Barthelemi (Surgeon) departed from Pin-la-Garenne 1634. 36 mo. contract. Cousin of Robert DROUIN. Not in Jette.

100. LEPAGE, Barthelemi from St-Germain d'Auray, district of Argentan (In Orne but not in Perche). Jette p715.

101. LEREAU, Simon departed St-Cosme-de-Vair. Jette p718.

102. LE ROY, Jacques (Manual La-

borer) from Sonchamp (Yvelines), 36 month contract 12 Feb 1647 notary CHOISEAU. Annual salary 100 Pounds. Single. Couldn't sign his name. Not in Jette.

103. LESAGE, Louis (Domestic) from Loisal, district of Mortagne. Jette p722.

104. LESSARD, Etienne de from Chambois district of Argentan (not in Perche). Jette p724.

105. LETARTRE, René with wife Louise GOULET (step-sister of Jacques GOULET) and children Anne, Marie, Charles, Elisabeth, & Barbe, departed La Poterie. Jette p 726.

106. LEVEAU, Jacques from Chartres (In Orne but not in Perche). 36 month contract 17 Mar 1648 notary CHOISEAU. Annual Salary 66 pounds. Could sign his name. Not in Jette.

107. LOIGNON, Pierre (Manual Laborer) from Moussonvilliers, departed La Ventrouze 1647. Jette p 738.

108. LOYSEAU, Jacques (Domestic) departed Tourouvre 1647. 36 mo. contract 13 Apr 1647 notary CHOISEAU. Annual salary 70 pounds, received 10 pound advance & pair of shoes. Could sign his name. Single. Jette p 738.

109. MABILLE, François (Lumberman) departed Tourouvre 1646. 60 mo. contract 19 Mar 1646 Notary CHOISEAU. Couldn't sign his name. Annual salary 90 pounds. Married. Cousin of Michelle MABILLE who married Guillaume PELLETIER. Not in Jette.

110. MAHEU, Zacharie (Domestic & Mason) with son René from Mortagne, departed Reveillon. Jette p752.

111. MAHEU, Jacques departed Burtie. Jette p752 .

112. MAHEU, Pierre from Mortagne, departed Feings 1651. Son-in-law of Robert DROUIN. 60 mo. contract 22

- May 1651 notary CHOISEAU. Annual salary 45 pounds. Given a pair of shoes. Could sign his name. Single. Jette p753.
113. MALENFANT, Jean (Laborer) departed Tourouvre 1647. 60 mo. contract 18 Feb 1647. Notary CHOISEAU. Annual salary 55 pounds. Received a pair of shoes. Single. Couldn't sign his name. Not in Jette.
114. MALLET, Denis (Wood carver; Cabinet-maker) from Alencon (In Orne but not in Perche). Jette p759.
115. MANOVELY de REVEILLE, Marie-Geneviève from La Chapelle-Montligeon. Married Jean PELLETIER at Québec in 1662. Jette p888.
116. MARAIS, Marin (Soldier) from Alencon (In Orne but not in Perche) departed 1665. Jette p761.
117. MAUFAY, Pierre from St-Cosme-de-Vair. Step brother of Antoine ROUILLARD. Jette p270.
118. MERCIER, Jean (Laborer) departed St-Mard de Reno 1647. 36 mo. contract 9 Apr 1647 notary CHOISEAU. Annual salary 55 pounds. Could not sign his name. Single. Not in Jette.
119. MERCIER, Julien (Laborer) departed Tourouvre 1647. 60 month contract 5 Mar 1647 Notary CHOISEAU. Annual salary 75 pounds. Couldn't sign his name. Single. Jette p798.
120. MERY, Antoine (Manual Laborer) departed Tourouvre 1646. 36 mo. contract 29 Jan 1646 by Notary CHOISEAU. Annual salary 100 Pounds. Received 52 pound advance. Couldn't sign his name. Single. Not in Jette.
121. MORIN, Claire departed Mortagne 1634-6. Married Jamin BOURGUIGNON in Québec 1636. Jette p154.
122. MOREL, Jacques (Soldier) from St-Font de Collieres, Sees (In Orne but not in Perche). Jette p832.
123. MONTCHEVREUL, Pierre de (Sergetier) departed Courgeost 1647. 36 mo. contract 9 Apr 1647 notary HOISEAU. Annual salary 80 pounds. Could sign his name. Married. Not in Jette.
124. NORMAND, Gervais (Carpenter) with wife Leonarde JOINEAULT, son Jean, and his brother Jean (Carpenter) departed Ige. Jette p853.
125. NORMAND, Pierre (Master Knife-Sharpener) departed St-Martin du Vieux-Belleme. Nephew of Gervais & Jean. Jette p853.
126. NOURY, Jacques (Habitant) departed Feings 1651. 60 mo. contract 22 May 1651 notary CHOISEAU. Annual salary 50 pounds. Given a pair of shoes. Single. Couldn't sign his name. Jette p 856.
127. PARADIS, Pierre (Cutlery Maker) with wife Barbe GUYON & children Marie, Jacques, Guillaume, Pierre & Jean departed Mortagne 1652. Jette p871.
128. PELLETIER, Guillaume (Merchant; Coal man) with wife Michele MABILLE, & son Jean departed Tourouvre 1641. Jette p887.
129. PELLETIER, Antoine from Bre-solettes. Brother of Guillaume. Jette p888.
130. PEUVERT, brothers François & Jean-Baptiste (Notary) departed Belleme 1651. Jette p908.
131. PIAU, Pierre departed Tourouvre 1647. 36 mo. contract 18 Feb 1647 Notary CHOISEAU. Received a suit. Couldn't sign his name. Single. Not in Jette.
132. PINGUET, Henri (Merchant & Seigneur) with wife Louise LOUSCHE & children Françoise, Noel, & Pierre departed Tourouvre 1634. Jette p922.
133. PITOT, Pierre (Smelter) departed Randonnai 1647. 36 mo. contract 1

- Mar 1648 notary CHOISEAU. Annual salary 66 pounds, 15 in advance. Couldn't sign his name. Not in Jette.
134. POTIER, Louis (Laborer) departed Autheil 1648. 36 mo. contract 2 Mar 1648 notary CHOISEAU. Annual salary 60 pounds, 15 in advance. Could sign his name. Not in Jette.
135. POULIN, Maurice (Procurer) from Villebedin, district of Argentan (In Orne but not in Perche). Jette p938.
136. POULIOT, Charles (Master Carpenter) departed St-Cosme-de-Vair. Jette p940.
137. POUPAR, Jacques (Laborer) departed from Logny 1647. 36 mo. contract 17 Feb 1647 Notary CHOISEAU. Single. Couldn't sign his name. Not in Jette.
138. PROVOST, François departed from Tourouvre. Jette p950.
139. PROVOST, Mathurin (Manual Laborer) departed from Tourouvre 1646. 36 mo. contract 5 Feb 1646 Notary CHOISEAU. Annual salary 120 Pounds. Received 60 Pound advance. Couldn't sign his name. Single. Not in Jette.
140. RAGEOT, Gilles (Notary) departed from L'Aigle. Jette p961.
141. RIBAULT, Gervaise (Laborer) departed from Aulnou, Sees (not in Perche) 1648. 36 mo. contract 5 Mar 1648 notary CHOISEAU. Annual salary 66 pounds, 15 in advance. Couldn't sign his name. Not in Jette.
142. RIDAY, Jean (Master Shoemaker) from St-Jean des Murgers, La Loupe, district of Nogent-le-Rotrou. Jette p985.
143. RIVARD, Nicolas departed Tourouvre 1648. Brother of Robert. 36 mo. contract 6 Mar 1648 notary CHOISEAU. Annual salary 66 pounds, 15 in advance. Couldn't sign his name. Jette p987.
144. RIVARD, Robert departed Tourouvre. Brother of Nicolas. Jette p987.
145. ROLLIN, Philippe (Soldier) from La Loupe. Jette p1005.
146. ROCHERON, brothers Simon & Gervais (Mason) departed St-Cosme-de-Vair. Brothers of Marie who married François GAULIN. Jette p1001/1002.
147. ROUILLARD, Antoine (Carpenter) departed Notre-Dame-de-Vair. Step brother of Pierre MAUFAY. Jette p1009.
148. ROULEAU, Gabriel (Habitant) departed Tourouvre. Jette p1011.
149. ROULOIS, Michel with wife Jeanne MALINE & daughters Madeleine & Jacqueline departed Notre-Dame-de-Vair. Jette p1012.
150. ROUSSIN, Jean (Farmer) with children Madeleine & Louise departed Tourouvre 1650. Two sons, François & Nicolas departed 1647. Jette p1015.
151. ROUSSIN, Nicolas departed Tourouvre 1651. Son of Jean. 60 month contract 22 May 1651 notary CHOISEAU. Annual salary 30 pounds. Given a pair of shoes. Couldn't sign his name. Single. Jette p1015.
152. ROUSSIN, Françoise departed Tourouvre 1651. Daughter of Jean. 60 month contract 22 May 1651 notary CHOISEAU. Annual salary 20 pounds. Given a pair of shoes. Couldn't sign her name. Single. Jette p1015.
153. ROY, Olivier from Fontenay-sur-Orne, district of Argentan (In Orne but not in Perche). Jette p1018.
154. ROYER, Jean from St-Cosme-de-Vair. Jette p1025.
155. SIGOUIN, Jean (Domestic) from La Ferte-Mace, district of Alencon (In Orne but not in Perche). Jette p1048.
156. SUPRENANT, Marin (Soldier) from St-Philibert sur Orne, district of

Argentan (In Orne but not in Perche). Jette p1058.

157. SUPRENANT, Jacques (Soldier) possibly from St-Martin-du-Vieux-Belleme. Jette p.1058.

158. TAVERNIER (or LETAVERNIER), Eloi with wife Marguerite GAGNON from Tourouvre (daughter of Renée GAGNON nee ROGER) & children Marguerite & Marie (became a nun) departed Randonnai probably 1643. Jette p1065.

159. TREHARD, Jean (Sergetier), departed Randonnai 1648. 36 mo. contract 2 Mar 1648 notary CHOISEAU. Annual salary 60 pounds, 15 in advance. Could sign his name. Not in Jette.

160. TREMBLAY, Pierre (Laborer) departed Randonnai 1647. Father-in-law of Nicolas ROUSSIN. 30 month contract 9 Apr 1647 notary CHOISEAU. Annual salary 75 pounds. Couldn't sign his name. Single. Jette p1088.

161. TREMOND, Daniel (Sergetier) departed Tourouvre 1648. 36 mo. contract 26 Feb 1647 Notary CHOISEAU. Annual salary 55 pounds. Received a pair of shoes. Could sign his name. Single. Not in Jette.

162. TROTTIER, Gilles (Laborer) with wife Catherine LOISEAU & sons Gilles, Julien, Antoine & Pierre all from Ige, departed La Rochelle 1646, Jette p1091.

163. TRUDEL, Jean (Weaver) departed Parfondeval. Jette p1096.

164. TURGEON, Charles with wife Pasquiere LEFEBVRE & children Marie-Claire, Jacques & Anne departed Mortagne 1662. Jette p1100.

165. VALIN, Charles (Soldier) departed Renalard. Not in Jette.

166. VIGNERON, René (Laborer) departed L'Home-Chamondot 1647. 36 mo. contract 19 Mar 1647 notary

CHOISEAU. Annual salary 63 pounds. Couldn't sign his name. Single. Not in Jette.

167. VISAGE, René (Laborer) departed Tourouvre 1647. 36 mo. contract 18 Feb 1647 Notary CHOISEAU. Annual salary 50 Pounds. Received a pair of shoes. Couldn't sign his name. Single. Not in Jette.

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(All in French. To my knowledge none can be purchased in the USA)

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350e anniversaire du depart des premiers colonspercherons de Tourouvre au Perche a la Nouvelle France. 1984. By M. & Mme Pierre Montagne and edited by the commune of Tourouvre. Of particular note is a page listing the essentials of engagement contract to go to France of 41 Tourouvrais before the notary Choiseau of Tourouvre. The data for each engagee included: the name of the hirer (typically one of the Juchereau brothers); the name of the recruiter (typically a Juchereau); the engagee; parish of origin of the engagee; whether or not he knew how to sign his name (in most cases, "no"); occupation; duration of contract; annual salary in livres (pounds); advance of salary; shoes or apparel given to the engagee; whether married or single; and date of contract. 21pp.

Au Perche des Canadiens-Français, 1991. Mme Pierre Montagne. Provides a short biography for about 100 of the Perche emigrees. Also provides an excellent guide for those who want to

visit Perche. 87pp.

L'Histoire de Tourouvre ses habitants a travers son patrimoine, 1980. A short town history apparently prepared by the city. Contains only two pages about the emigration to New France. 18pp.

L'Emigration tourouvrain au Canada, catalogue de l'exposition. 1984. Apparently by the city of Tourouvre. 18pp.

Naissance d'une Population. 1987. L'Institut National d'Etudes Demographiques of the University of Montreal.

An outstanding reference which gives demographics of the Québec pioneers. 229pp.

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Discovery and Connections on Québec Tour

by: Francis Alfred Poulin

In September 2002, over 70 members and guests joined an excursion to the city of Québec and neighboring areas. The American-French Genealogical Society (AFGS) had organized this tour for months and exceeded the original goal of using one motor coach within a few weeks of the official announcement. We all met early on a cool Monday morning in Woonsocket, Rhode Island. We had come from various places: just down the street, from nearby towns of New England, and from states such as New Jersey, California, Illinois, and Virginia. All from the United States, we were bilingual folks, we were English-only speaking folks with French and French-variant surnames, and we were English speaking folks with non-French heritage.

Some of us were old school chums, some were spouses and friends, but many of us were strangers. Connections happened during this trip. Connections began on the two busses, as we rode through New Hampshire and Vermont, and at the first lunch stop, a nice lakeside restaurant in Vermont. We began to get acquainted. Some of us had visited the city of Québec before; some had not. Some of us had worked on our family histories for years; some were just beginning. Others were not work-

ing on genealogy at all.

Whatever these personal backgrounds, we would also connect with the land and with the history of les Québécois. There would be discovery of new things to make a happy blend with things we already knew. After lunch, we saw the first hint of the colonial scheme of allocating land to *les habitants* when the forested mountains of Vermont gave way to the long, narrow strips of farm land in the Eastern Townships of the province of Québec. The approach to our destination over the Saint Lawrence River gave us a view of the way the land meets the water on both sides. Between the steep slopes and the shorelines that meet a fifteen foot high tide, there are narrow strips of flat land. The slopes rise steeply to a plain on each side. Québec City is on the northwest shore, and the city of Lévis is on the southeast. On the Québec City side, the steep slopes in part are actually cliffs.

We met our bilingual tour guides at supper at our hotel in the suburb of Sainte Foy. During our tour, Suzanne MORIN and Louis ARCHER would speak to us in English and explain whatever French came along. They were very well qualified, knowledgeable and fun. I later learned that our guides were

history majors.

My wife Anna was with me. She and I are but one example of the ethnic variety in our group. Anna's ancestry is Irish. We believe that part of her Irish ancestry goes back to the Norman activities in Ireland about the 12th century. I know that part of my French-Canadian ancestry goes back to Normandy. Perhaps there was a connection in our mutual ancestries, maybe a close, geographic one, or at least a cultural one. One can easily suppose such things. But more significantly, we know that the lives of our ancestors, both Irish and French-Canadian, were deeply affected by the conflicts our respective peoples had with England.

British conquests over Acadia and Canada on the one hand and over Ireland on the other hand resulted from the same British views of the world, the same ambitions and policies. Working in the same era as many European nations in establishing colonies around the world, the English excelled in building their British Empire. Yet Anna and I know that they tailored the implementation of their ambitions and policies to the different circumstances found within their conquered territories. In Ireland for centuries, the British enforced their military, political, and religious will over the population. Catholicism endured underground. In Acadia, the British resorted to massive removal of the population. Small numbers of Acadians escaped to Canada (i.e., the part of New France that was the Saint Lawrence River valley) while others managed to survive in remote areas of Acadia itself. In Canada, the British did not force les Québécois to change their religion,

and their language, and their legal system. Why? One reason was to preclude the usually peaceful French from joining the American Revolution. Learning more about these historical changes is part of what made our visits to our ancestral areas interesting.

The next morning, as we rode along a beautiful, riverside parkway toward *Vieux Québec* (Old Québec), Suzanne, our tour guide on AFGS Bus 2, described historical events of interest. Samuel de CHAMPLAIN founded Québec as a trading post in 1608. There followed five British invasions of the city, the last one in 1759 leading to a permanent loss of French control. Accounts of history tell us that the French Regime ended by treaty in 1763 after other British victories. The British Regime survived until 1867 when a confederation of provinces created the Dominion of Canada. British troops finally left the continent in 1871.

We passed under cliffs now famous in illustrations of the British soldiers climbing toward the Plains of Abraham for their successful attack, and just beyond the dock for the ferry to Lévis, we stopped to disembark. We were now below the bluff upon which sits *Le Château Frontenac*. We were at a part of *Vieux Québec* called *Basseville* (Lower Town).

The first part of our walking tour was along *Rue du Petit Champlain*. This street runs alongside the base of a cliff. According to the AAA/CAA Tour Book, this street may be the oldest in North America. For pedestrian and limited delivery traffic only, the street caters to shopping and eating.

The northern end of one building that abuts the cliff is entirely occupied by a *trompe-l'œil* (to fool the eye) fresco. This seemingly three dimensional painting, done in the year 2001 by three Quebecers, provides a view of an external brick wall matching the real brick on the front of the house, but most of that wall is largely cut away to reveal the interior rooms of a bygone time. One can see details of post-and-beam construction. There are scenes of small-ship building, a tavern, a family with the tail of a pet raccoon overhanging a beam along with the legs of a child, sail repair at the third level along with a lady in the window searching the distance with hand-shaded eyes, presumably for a returning ship. And also at the third level, the fresco shows a room with its roof under construction or repair with a view of the open sky and sea gulls through the beams.

In an open area in front of the fresco, there is a charming little garden with a large outcropping of rock and cliff side foliage. Beautiful flowering plants surround a cross and small statues of the Blessed Mother and of Saint Joseph and Child.

At the north end of *Rue du Petit Champlain* where it intersects *Rue Sous-le-fort* (Below the Fort Street), another house, *Maison Louis Jolliet* built in 1683, is the base of the well used funiculaire (funicular) that transports people between the *Basseville* and the *Haute-Ville* (Upper Town). Two counterbalancing, glass walled cable cars, each on its own steeply inclined rails, cycle back and forth to the level of the *Château Frontenac*. Suzanne noted that *Louis JOLLIET* was the fa-

mous explorer of the west. Historical accounts show that, with *Father Marquette* and five other companions in birch bark canoes, *JOLLIET* travelled the *Mississippi River* far enough south to prove that it flows into the *Gulf of Mexico* and not the *Gulf of California*.

At a right angle to the funiculaire, the *Éscalier Casse-Cou* (Breakneck Stairs) rises along another slope about two or three stories high toward a street that continues the uphill climb. In times of an earlier, more rustic construction of the steps, and while a tavern on the heights served *Basseville* patrons, the stairs were the scene of accidents involving both man and beast. In early days (1698), there came the prohibition of leading livestock on the stairs.

Having spent a bit of time along the *Rue du Petit Champlain* with its history, many of us in the group could have imagined connections with past ancestors, particularly while gazing at the *Éscalier Casse-Cou*. Some of my ancestors knew this place. I do not know yet how many there might have been, because I am still tracking all the names back from the mid-1700s. I have gone this far back with the great help of the microfiche lending library of the *AFGS*. I have collected only about 30 surnames of the first of my ancestors to arrive from France. My *POULIN* ancestor must have known this place. I understand that my *TURCOTTE* ancestor and his wife, *Acadian refugees* of 1755, spent a few weeks or months in the local area before taking land at *Saint Gervais* in *Bellechasse* across the river and a bit downstream. Many others in our group should be able to name indi-

vidual ancestors in the same way. Some in the group, just beginning their work in French-Canadian family history, will someday know the names. Even early colonists passing through on their way to settlement or assignment in Trois-Rivières and in Ville-Marie (Mont-réal) the families, the *filles du Roi* (Daughters of the King), the soldiers, and the indentured men later turned colonist many spent days or weeks in this area awaiting further transport upriver.

The second part of the walking tour brought us to Place Royale, elevated a few feet above flood stage. This is where CHAMPLAIN established his trading post next to the river. Built of wood, the trading post did not survive fire, and all traces are gone. Now there are outline markings on the stone pavement. Most of the site is occupied by the beautiful church *Église Notre-Dame-des-Victoires* that evolved from 1688 as the first chapel for the lower town people. A plaque on the outside reminds us that this church is the oldest church built of stone in present-day province of Québec.

Stone houses surround the plaza, and those on two sides have shops at street level. Tourist literature indicates these 18th century houses have most of their original walls. On the plaza itself, there is a charming bust representation of King Louis XIV. He is on a small pedestal; you can look at him eye to eye!

Inside the church, an interior guide elaborated on its history. The church had been destroyed by British bombardment and then rebuilt after the British Regime began. Suspended from

the ceiling above the center pews is a warship model, with the lower part of the hull in gleaming red. The model honors the soldiers of *le régiment de Carignan*. The red finish relates to the ox blood used to treat hulls of ships against water leakage. After the tour, I learned that the soldiers had come to subdue the Iroquois in the years 1665 to 1668, mostly around Montréal and to the West.

Later in the day, Suzanne described a sharp contrast between two major groups of Amerindians. Spanning the centuries, the Amerindians of the Huron tribe have had good relations with the French, whereas the Iroquois, traditional enemy of the Huron, became the enemy of the French. About five miles north of Québec City, there is a Huron reservation where there exists a mixture of European blood. This mixing occurred through both marriage and illegitimate contact. Notable in the culture of the Huron Amerindians has been their love of children and respect for life, with children being the key to survival. An example of Amerindian benefit to the French was the native practice of eating cedar bark that yielded the vitamin C necessary to prevent the deadly disease of scurvy.

While in the plaza, Suzanne reflected on CHAMPLAIN's missions, which were to promote the fur trade, convert the natives, and populate the colony. Historians tell us that until his death in 1635, CHAMPLAIN was successful in the trade, and there was some success in converting natives. But even in 1663, 55 years after he founded Québec City, there were only about 2,500 people in New France. Most

were men.

Before leaving the plaza, Suzanne was kind enough not to hint that her audience or any of its ancestors might have been affected, but she gave an account about one of the effects of the fur trade. In the process of making hats, people of early times used mercury as part of the treatment process. There came about the expression *vous travaillez du chapeau*, literally: you work on hats. The meaning was: You're crazy. Suzanne noted the English expression that we all know: Mad Hatter. Years of exposure to mercury poisoning had its legacy in many languages.

Our visit to Place Royale provides another occasion to wonder if we can discover family connections through history. Were ancestors of our group baptized or married here? Some 400 of the Carignan Regiment soldiers remained in the colony. How many of them became ancestors of families who eventually migrated to the United States? Franco-Americans with ancestors in the Richelieu Valley between Lake Champlain and the Saint Lawrence River are more likely than others to have these connections.

On leaving the Place Royale, we came upon another *trompe-l'œil* wall, quite a bit larger than the first. This one shows major events of Québec history, blending the old and the new. One image is of a 20th century mother handling a stroller with a little boy. Decorating the stroller is a green flag with shamrock. Both mother and boy have slightly reddish hair. Suzanne explained that the Irish people who did not migrate elsewhere are now largely ab-

sorbed into the French-Canadian community. We know that the Irish had come in large numbers during the famine, 1845-1849. Grosse Île, 30 miles away in the Saint Lawrence River, was a quarantine site for all immigrants. Here in 1847, authorities tried to prevent typhoid fever from coming to the mainland. Many immigrants the majority were Irish died on Grosse Île. Over 3,000 Irish were buried in trenches in the Irish cemetery that year, joining the older graves of others caught in cholera epidemics. Today, there is a Celtic cross that keeps their memory.

Making our way toward the bus, we passed abreast of the restored Batterie Royale. This location gave me an excellent camera shot of the landmark Château Frontenac, the grand hotel built by the Canadian Pacific Railway at the Haute Ville at a time when railroad companies did such things. During the late 1800s, railroads developed many vacation destinations throughout the continent to attract more and more passengers.

Now climbing toward the heights, our driver survived a momentary panic as we approached a vaulted stone overpass. It lacked the height limit sign that is customary in the United States; he just put his trust in Suzanne! With two brief stops and while riding along, we took in some of the major attractions in *Haute Ville*.

We stopped before the Parliament Building for a photo opportunity. Built during Queen Victoria's reign (1886), this building features the first use of the motto: *Je me souviens* (I remember), which is placed above the

main door. The structure memorializes 22 French-Canadian heroes, their large statues arrayed on the front. The second stop was at Lookout Point at the east end of *les plaines d'Abraham*. This location is east of the cliffs scaled by the British soldiers. A few of the landmarks that we saw up close were the length of *les plaines d'Abraham*, the Hôtel-Dieu at the site of a hospital built in 1639, several shopping areas, and finally the Château Frontenac. While riding about the area, Suzanne entertained us with vivid descriptions of military actions, fascinating explanations of various fortifications and monuments, and commentary about the neighborhood settled by the British in the early 1800s.

In Québec City of recent years, there has been population change. The English have largely left the area, moving westward to Montréal and beyond. A Jewish cemetery is close to the Haute-Ville. The old synagogue is a theater, while the new synagogue is now in the basement of a private home. The people had moved to Montréal 10 years ago. It was not explicitly mentioned, but I am sure the political climate had something to do with this.

An ethnic and cultural change of an Asian nature now enters the Province of Québec. In the past 15 years, there have been many adoptions of Chinese children, mostly girls. The government is actively promoting the immigration of Vietnamese people, their familiarity with French culture and language being of benefit. Suzanne suggested that visitors in 75 years would find a large Asian and mixed populace.

Another change in modern day

Québec will impact family history. Wives, those already married, and women coming to marriage now use their maiden surnames. Their children may be given the surnames of the mothers. And, perhaps more bewildering than ever, children may use surnames compounded from syllables of the surnames of both parents, i.e. father NORMAN and mother MORIN could create NORIN not too bad in this example.

One of Suzanne's anecdotes of the early days related that Abraham MARTIN, in 1630, lived nearby and used land that was not his own to pasture his livestock. His neighbors came to refer to the land by his name. Another anecdote described a military fiasco that contributed to the British victory in 1759. A summer long siege ended with a battle on the Plains of Abraham. Montcalm, the French general, held his best forces east of the city and placed his poorest soldiers on the plains to the west. The militia leader on the plains had then permitted his members to go home on a moonless night, with little or no guard force on picket duty. Five thousand British soldiers climbed the sheer, practically vertical cliffs from the Saint Lawrence River to the plains. Men and cannon formed a line about a mile and a half long. In 15 minutes of battle, the French lost the fight, and both armies lost their leading generals. Today near the scene, one may see a unique monument to both men, the French MONTCALM and the English WOLFE.

I would very much like to learn the name of that militia leader. Was he one of my ancestors? Or was

one of the militia members an ancestor? As other connections go, I can imagine that another of my ancestors, *Sieur Pierre BOUCHER*, governor of *Trois Rivières* and founder of *Boucherville*, accompanied by his wife, would have visited the *Château Saint Louis*, home of the governor of *New France*, at the location now occupied by the *Château Frontenac*. I will have more about the *BOUCHER* connection later. Ancestors of many of us on the *AFGS* tour would have known and walked the streets to the early colonial institutions: hospital, church, school, and convent. A few could have visited or even lodged in the prison.

In the afternoon at the *Musée des Ursulines*, we were treated with the details of the purpose and the life of a nun. Life was within the cloister with strict rules controlling visitation by priest, relative, and doctor. To exit would require the permission of the Bishop. The purpose was to teach. And this the nuns did, within the convent, for the girls of both the *Amerindians* and the *French*. Arriving in *Québec* with several other *Ursulines* in 1639, *Marie GUYART de l'Incarnation* settled in a small house down at *Place Royale* and began taking students. A more permanent structure was completed three years later at the *Upper Town* site where the museum is located today. The museum takes one directly into the atmosphere of the times: the oratory for mass, prayer, and contemplation; the infirmary, with tools for rudimentary bleeding; the refectory or dining hall, with basic table settings; the cell or bedroom; and what is now called the *Crafts Room*. This room focuses on embroidery, along with delicate arts of

using metallic thread, painting with needle, and gilding with gold leaf. The room contains many displays of work accomplished through the years. There are works involving birch bark, porcupine quills, beads, baskets, and boxes. For those of us who are keenly interested in such skilled handwork, this was truly a most rewarding visit.

Now, I have another occasion to muse about my ancestral connections. *Marie GUYART de l'Incarnation* came ashore after a particularly stormy voyage that began on 4 May 1639. The ship was one of three arriving on 1 August, the first arrivals that year, and the next would arrive on 18 August. Whereas the *Ursulines* came to teach, there were several nuns of another religious order who came to found the hospital. According to *Mr. GAGNÉ*, there were also three young women, available for marriage, who arrived in 1639. One of these, *Jeanne MERCIER*, married my surname ancestor *Claude POULIN* on 8 August 1639. Since a lady of stature acted as chaperone on any voyage to *New France* for otherwise unaccompanied children and young women, what better companion could authorities have selected for a young woman than one of the nuns, possibly *Marie GUYART*?

Before returning to the hotel for a brief rest, we had free time, discovery time, for about an hour. *Suzanne* pointed out the directions for my wife and me to find the *Parc Montmorency*. I had read a few years ago that there is a plaque with the name of my *POULIN* ancestor at the monument to *Louis HÉBERT*. The monument, which includes pleasing figures representing

Louis HÉBERT's family, was easy to find. The plaque has the title: *Les premiers colons de Québec* (The First Colonists of Québec). The plaque also contains a tribute of sorts: *Ils ont été à la peine; qu'ils soient à l'honneur*, roughly meaning, They had a hard time; that they have a place of honor.

Claude POULIN and Jeanne MERCIER were listed among 47 couples. After returning home, while looking at my old notes and with quick research in several marriage index CD-ROMs including the red Drouin published by AFGS, I discovered that at least seven more couples listed on the plaque are among my ancestors. They include Louis HÉBERT with his wife Marie ROLLET and Abraham MARTIN with Marguerite LANGLOIS. I asked myself why there were so many ancestors noted here? This can perhaps best be explained by the small population of the time. In 1636, there were only about 250 French people, including the children. So if you have one ancestor among them, it seems likely you would have several more, since the children and grandchildren of the first settlers married each other within a very small population base.

At dinner, conversation was happy and energetic. It was a great opportunity for more socialization and for comparing points about our visit, about the attractions, about other travels some of us had had, about our connections with the local history, and of great interest to many of us about how things evolved between the ancestors of 300 to 380 years ago in small localities of New France and us, their descendants scattered about in the United States.

Where were they? What immigration paths to the United States did they take? What migration since then?

Having had dinner, would the day be done? Not for about half of the AFGS tour group. As we left the restaurant, each bus group split up and remerged into one group headed for the hotel and the other group going to visit *La Société de Généalogie de Québec* (SGQ) on the campus of the Université Laval in Sainte-Foy.

First was a rather informal meeting. Before the trip, some of us had identified research questions and interests that the AFGS had then forwarded to the SGQ. About six members of the SGQ greeted us. They acknowledged our query package and indicated that the contents would become available to their membership with the hope that this would generate some future, individual contact. Mr. Roger BARTHOLOMY, our AFGS President, proposed that the AFGS help SGQ install a list of member names on their web site to assist researchers interested in researching names of interest. Such a list is now at the SGQ site. Mr. André DAUPHIN of the SGQ presented us with their new, two-volume set: *Mariages du comté de Kamouraska, 1685-1990*.

Next, the SGQ members took us to their library. We turned that place into a busy bee hive. It was amazing to see this. Some AFGS members rushed to specific book shelves, others browsed about to get their bearings, and still more at the tables and computers happily thanked SGQ helpers for completing searches for information. As

for myself, I copied pages from two publications that I specifically wanted and captured additional information while browsing SGQ holdings on certain family names. Some of us kept going strong until library closing time of 10 PM. We boarded the bus in rain that predicted the weather for the next day.

Rain dominated our second touring day. Fortunately, our scheduled attractions were indoors. The morning destination was the Île d'Orléans. This is a rather large island, about 20 miles long, just downriver and northeast of Québec City. Suzanne gave us a run-down as we rode along the highway. The island was one of the earliest areas of expansion for settlement outside the city, beginning in 1639, (but accelerating only about 30 years later). There had been 317 root families on the island. Our four stops on the island would concentrate on these roots and show glimpses of the way of life at the beginning. Eel fishing with torches at night at the western end facing Québec City fed the mystique of the island that the Amerindians called the Isle of the Sorcerers. Even today, off-islanders call the local residents sorcerers.

8:46 AM. Wednesday, 11 September. Still on the bus. One minute of SILENCE! Very much appreciated.

The first stop at *Saint-Pierre* (Saint Peter) church, built in 1717, brought us back to simplicity, almost puritanical, in design and decoration compared to the churches in the city. Yet here, the altars are enriched in gold. Of stone outside, the structure presents a solid look. This church is now deconsecrated. It serves to house, at floor

level, a set of large photographs taken in former years of local features of everyday life. A small gift shop behind the altar introduces charming craft work, from clothing and household goods to toys. There is also, in the shop, a framed, hand-written list of 37 root family names of people buried since 1679 in the old parish cemetery.

During our circuit of the island, our driver slowed down at selected spots where family associations or groups have set road-side markers, small monuments with plaques celebrating their family names. There are perhaps several dozen of these along the 42 mile *chemin Royal*. Suzanne worked a list of surnames, and anyone on the bus who called interest in a particular name could attempt a photograph. The challenges were to spot the markers in time and to focus cameras beyond the rain swept windows of the bus.

Our second and third stops were at the *Maison de nos Aïeux* and at the *Maison Drouin*. One organization (*Fondation François LAMY*) runs both places. This foundation's web site, apparently by a different way of counting root families, holds the count at 264 instead of the 317 given by Suzanne as reflected several paragraphs above. Occupying the former rectory of the Sainte-Famille parish, the House of our Ancestors features a large, table-top, three dimensional model of the island. The geographic features are annotated in grid fashion with outlines of the early farms and the names of the first settlers. The grid of long, narrow strips is like the layout of the farms we saw as we rode into Canada. This display drew the attention of many eyes for

many minutes looking for connections with family names. Our host told me about a POULIN seigneurie on the island, but this did not involve any of my POULIN ancestors. (More about seigneuries later.) In another room was a temporary display of colorful and detailed models of horse drawn sleighs and wagons with people belonging to any number of functions and missions, including fire fighting. There had been a family name gathering a few weeks prior to our visit; on a counter top was a nicely stained and varnished wooden plaque with the words: *Fiers de nos Aïeux Rioux* (Proud of our RIOUX Ancestors). The plaque would soon be hanging at its intended place. And there is a book store, well stocked with information pertaining to specific family names and with maps taken from early surveys of land holdings. Our group kept the cashiers busy. I bought one of the maps. It has been a great help in tracking the specific locations of my various ancestral families whose marriages were recorded at l'Île d'Orléans. I also found an informative 28 page POULAIN/POULIN booklet published in conjunction with a 350th anniversary gathering in August 1989. This celebration had taken place at Sainte-Anne de Beaupré.

The *Maison Drouin* was a short drive away. The last residents were a DROUIN brother and sister who lived there until 1984. Built of stone in 1675, this was one of the first homes on the island and is the oldest still standing. A notary in 1734 provided information about the house already passing through three families. According to a recent e-mail from the *Fondation François LAMY*, the three proprietors had been René BAUCHÉ, Jean-Baptiste CANAC,

and Cyrille DROUIN.

The older part of the house was built by René BAUCHÉ. Originally, there were no interior walls. The dirt floor served all the activities of a household of 19 children. The family slept on the ground. Also, a few animals would have been sheltered here. In its present configuration, there is a wood floor, and there is no plumbing. The original space is subdivided into three rooms, so that a small room at the front door could be perhaps a sewing room, and another small room is a pantry. The main room has a large fireplace with a huge cast iron pot that hangs from a wooden arm pivoting from the edge of the fireplace opening.

In 1725, an extension was made to the southeast end of the house, now enclosing the chimney. This newer part consists of three rooms at ground level and an upper space with a dormer. The two smaller rooms at the front are furnished as bed rooms, and the larger room that connects to the older part of the house is the kitchen. A small, cast iron stove has two cook top spaces and is also a space heater.

The day of our visit, the fireplace in the old section had a small fire. During early family life, there was a fire day and night, summer and winter, to serve daily needs. On the adjacent wall is the bread oven, formerly fired up once a week. This oven would require four to five hours to reach baking temperature. Bread would be inserted at the point when one could not keep the hand in the oven while saying *Ave Maria* three times. The bread would be finished in about 20 to 25 minutes.

Arriving at the Maison Drouin was a pleasant discovery. I had a vague notion from memory of my research that a BAUCHÉ could have been one of my ancestors. I could only suppress the feeling of thrill and connection while realizing at the same time that this house was similar to other ancestral homes in the area that is, nothing special. I now know that there were two brothers BAUCHÉ, also spelled BAUCHER, BAUCHET, and maybe even BOUCHER in the local records. Their first names were Guillaume and René. My ancestor was Guillaume. Although his younger brother René BAUCHER dit Sanssoucy built the house, I feel certain that Guillaume and his family, living only one and one half miles away, had put their marks of wear on this house. In fact, on the map that I mentioned above with information dated 1709, the name of one of Guillaume's sons, Guillaume BAUCHER (dit Morency) appears at René BAUCHÉ's property. I can find no evidence that any of René's four sons by two of his three or four wives had married or lived long enough to take over the land. It is further interesting to me that René rented his land to a neighboring tenant farmer from April 1687 through 1692. The renter was Jean RIOUX, the first of the RIOUX cited on the plaque mentioned above. Jean would later establish a seigneurie at Trois-Pistoles about 120 miles downriver by boat and bring some of his neighbors with him. Jean RIOUX was another one of my ancestors. That was a tight little group!

Back on the bus, we rode through the parish of Saint-Jean. Here the older homes are larger than elsewhere on the island, and they predomi-

nantly face the river that was the focus of the lives of the river pilots who inhabited the southeast shore of the island. The houses simply reflect the economic advantage of an occupation that directly supported commerce.

Bread was a major theme of our last stop on the island. Across the road from the Saint-Laurent church, which was closed to visitors for the season, is the *Galerie le Jardin des Arts*. The first room of the shop is given to breads of many varieties. The remaining spaces contain some nice crafts. If we had been there in season, we would have entered the *Exposition d'Art Religieux* at the church.

On the bridge back to the mainland, we had excellent views of the *Chute Montmorency* (Montmorency Falls). These falls, where the river of the same name tumbles into the Saint Lawrence River, are taller (by 98 feet) than the Niagara Falls. We were returning to Québec City in the early afternoon for lunch and free time discovery.

Anna and I headed for the *Musée de l'Amérique Française* (Museum of French America). The museum occupies spaces in the old buildings of the *Séminaire de Québec*. The entrance is on the same plaza as the *Basilique-cathédrale Notre-Dame de Québec*. We made a quick detour into this church. Suzanne later informed us that the church was burned during the British Conquest in 1759, and then again by arson in 1922. In the latest rebuilding, instead of the traditional gold ornamentation in the altar areas, there is Dutch gold that includes a mixture of

copper. The basilica follows a long line of chapels and churches at or near the site that were all named Notre-Dame, but with various suffixes. The first chapel was built by CHAMPLAIN in 1633. The earliest structures were either destroyed by fire or simply replaced. Many of the earliest baptisms, marriages, and burials noted today in family research occurred here. One early fire required reconstruction of some records from memory, with fairly good but incomplete results.

Finally at the *Musée de l'Amérique Française*, the way to the major exhibit areas in another building took us through a chapel, 111 years old, more the size of a small church and now deconsecrated. After passing through a large hallway with displays of old Québec City, the seminary, and the daily life there, and then passing through a courtyard that still shows the atmosphere of being within the seminary walls, we found the permanent exhibit areas.

We entered one of the two permanent exhibitions, *Amérique française*, and concentrated on the displays pertaining to Québec. We skipped sitting down for the large screen video. The displays and explanations in both French and English are extremely well selected and presented. They are a visual story of discovery and settlement, of life's challenges and conditions, and of daily weapons, tools, and articles. We noted a collection of large file cards that discuss French surnames.

The museum also includes displays on settlement and migration in six other regions: Acadia, Louisiana,

Franco-Ontario, the French in the West, the Métis, and the Franco-Americans in New England. Any descendant of the French settlers of present-day Canada would find an excellent introductory overview here. This overview of history helps in understanding the records and stories about individuals with how, why, and where things happened to these people.

This visit helped us understand the growth and migration of population. A display at the museum shows numbers about New England. In a recent study, there were 2,354,648 French Canadian ethnic people in New England. This is 18% of the total New England population. Only 377,034, or three percent, were Francophone or French speaking. Today, as Suzanne informed us, there are 12.1 million people of French Canadian extraction in North America. The majority, 6.3 million, are outside the Province of Québec, with 5.8 million in the province.

Suzanne also told us that Québec City recently had a population of 169,000. Through the merger of 13 cities, the population is now given as half a million. We easily forget that this all began with a small ship load or two of men almost 400 years ago. At the founding in 1608, 28 men remained to winter over, but only eight survived the winter. An English speaking nun in the chapel at the Musée des Ursulines told Anna and me that in 1636 the population of the city was 250 people. Suzanne mentioned that when the population reached 500, one hundred of the people were religious meaning clergy and nuns. A large majority were

still men. And by 1663 as we noted above, the number for all of New France reached 2,500. New France then included Acadia; Canada, which was the area on each side of the Saint Lawrence River; and the Great Lakes region. It would be 10 years later when JOLLIET explored the Mississippi River, leading to the French settlement of Louisiana.

Although the population reached 2,500 by the year 1663, only 262 single girls and women available for marriage arrived by the end of 1662 according to author Peter J. GAGNÉ. These girls and women came sponsored by seigneurs, business men, and nuns. But the pace remained far too low to stimulate sufficient population growth from within the colony. The government stepped in.

As Suzanne indicated, King Louis XIV instituted les *Filles du Roi* (Daughters of the King) in 1663. During an eleven year period, about 800 women arrived with dowries provided by the government and the freedom unknown in France to choose their husbands in a process of chaperoned interviews. The majority were from Paris and its surrounding areas and most were orphans. These women would have an average of 12 children each, and their next generation would also have an average of 12. The program ended in 1673, deemed too costly. Family historian William KANE indicates that the Crown, with France again at war, lost interest in populating the colony.

What was the impact of the arrival in New France of about 1,060 marriageable girls and women during the first 65 years? We can suppose that

New France by 1673 had the population base for most of the French-Canadian descendance that we know today. In 1681, the population reached an estimated 10,000. As tabulated by historian Marcel TRUDEL, immigration up to 1680 was 3,802. Immigration continued for another 80 years until the British Conquest in 1760, by which time an additional 6,300 people had immigrated. But the greater numbers of later immigrants probably had less impact than the internal growth driven by the arrival of les filles du Roi and the earlier women. These women comprised about ten percent of the total immigration. Estimates indicate that most of the other immigrants were: 3,900 tradesmen, 3,500 military recruits, and 1,000 deported or exiled people. The total immigration during the French Regime was about 10,100, and the population reached 85,000. Overall, these numbers are small. At several markers during colonial times, the population of New France ranged from about one to seven percent of the population of the other European colonies along the Atlantic seaboard.

Having concentrated on *Amérique française* at the museum, we missed seeing the other permanent exhibit: *Histoire des Collections du Séminaire de Québec* (History of the Collections of The Seminary of Québec). The seminary not only was a place to educate candidates for the priesthood, but it also provided education for the other professions, including the sciences. Apparently, the seminary's priests and faculty were pack rats. Their acquisitions exemplify the cultures of the years and the expansive education in the fine arts, religion, and science.

In the evening, we visited *La Cabane à Pierre*, a maple sugar shack. It is located in a wooded area in the town of Frampton in the Beauce County half way between Québec City and the border with Maine. We arrived just before dark. Some of us first entered a low building where the evaporation of sap to syrup and sugar making take place. We saw the equipment and heard about the syrup-making process. Next door, at tables with large decanters of maple syrup, the wait staff served us with large bowls and platters of French Canadian food. We shared family style. Music came from a guitar and an accordion. There were a washboard and spoons for tour members to play, and plenty of dancing. The center piece of the small stage was a replica of an old or early 20th century black wood kitchen stove elaborately decorated in bronze, a piece that would have been out of range for the plain folk. We kept cashiers fairly busy with purchases of maple products and music CDs. I did not see a frown the whole evening, but I did see tired faces coming off the dance floor. It was a happy time.

The next morning, we greeted the bright sunlight. We were on our way to *la Côte-du-Sud* (The South Shore) downstream from the city. The first destination, about 75 miles away, was *La Seigneurie des Aulnaies* in the village of *Saint-Roch-des-Aulnaies*. Our bus members discussed the strange place names. Eventually, there was agreement, with the help of someone's pocket dictionary, that the names were about the alder bush. The word *aulnaies* derives from *aulne* (alder) and indicates a place where alders grow.

What about seigneurie? A seigneurie itself was a large tract of land, an estate. The Canadian seigneurial system was not France's feudal system transplanted here in North America. Historian Marcel TRUDEL makes a clear distinction when he states: The seigneurial system practiced in New France was a modified version of the seigneurial system that had existed in France since feudal times.... In a previous publication written for *La Société Historique du Canada*, TRUDEL describes the seigneurial system as originating well before the feudal system and as continuing after the death of the feudal system. During feudal times, the seigneurial system, an economic structure, had been integrated into the feudal system, a military structure¹⁸.

Briefly, the Canadian seigneurial system borrowed the words and some of the ceremony from the French feudal system. The ceremony was largely symbolic. A few of the first seigneurs were of the nobility; most were commoners. There were no serfs. A seigneur had social status, much like the parish priest. In official papers, his title was usually not Seigneur, which translates as Lord, but *Sieur*, which equates to Esquire. This title simply referred to his status as being of the landed gentry, to ownership of land. But the popular use of Seigneur conveyed status and respect. The seigneur was denied many of the rights and privileges of the feudal lord in France. He had a job to do, given to him by the government; this job was to colonize the land. He had rights and duties tightly controlled by signed contract with the government. He recruited

tenants. The duties and rights of the tenant were likewise tightly controlled by signed contract. The seigneur acted at once as a government official or administrator and as an entrepreneur with his grist mill and with the land holdings he kept for himself. He was bound to make a mill available to the tenants. Taxes and fees were tightly controlled by contract; they ranged in value from token to fair. Tenants could sell their land and move on, as was common practice. Abuse crept into the system after the British Conquest in 1760, and these abuses played a big part in the Patriots' Rebellion of 1837-38. It would take about a century to resolve the abuses.

At *La Seigneurie des Aulnaies*, we visited a grist mill and the manor, but there was no exhibit relating to a tenant family. The grist mill was built in 1842 and is the third one standing at the site. It had been designed by an Irish immigrant engineer, Edward INNIS. The structure is plain, but attractive, made of stone, 60 by 40 feet. It rises three floors plus attic. Interior construction is of wood. Originally, the seigneur, being the mill's owner and keeping a miller on duty, received a small share, one fourteenth or about seven percent, of each tenant's flour after grinding. Today, the mill's flour is for sale to the public.

JP, the host guide and mill operator, was an enthusiastic young man who provided detailed descriptions of the mill and the process of grinding wheat, buckwheat, and rye into varieties of flour. He found a bit of help from the audience with his English, all in good fun. JP also showed us a large table top model of the property, show-

ing the lay of the land, the *rivière Ferrée*, and the canal dedicated to the larger water flow requirement of the present mill.

Three of the major working features of the mill are the waterwheel, the millstones, and the bolter. The wheel is inside the building at one end and is the largest one currently working in Canada, being 21 feet in diameter and six feet wide. The wheel has a metal ring gear about 18 feet in diameter attached to the side facing the working parts of the mill to drive the machinery. The wheel turns at six to seven revolutions per minute while the top millstones turn at 100 revolutions. The mill has two sets of stones, and there is floor space for more. A rotating stone works above a static millstone at a precise distance to grind the grain without causing fire. At the current pace of operation, the stones require addressing twice a year; this is the sharpening of the grooves in a stone's face. With hand tools, the process takes 36 hours of labor for each stone. The grooves are designed so that grain falling at the center of the stones becomes flour as it works toward the outer edge. The bolter is a machine that sifts the flour according to fineness using cloths of different textures. The cloths are stretched over a long, horizontal wooden frame to make a five-sided drum that rotates on its long axis. JP opened several cabinet doors to show the drum, and at the end of the demonstration, he opened trap doors beneath, letting piles of flour drop into a trough. We saw batches ranging from fine white to courser light yellow flour. JP told us that the gentry at the house would use fine, white flour with the idea of promoting a fine appearance, but he

vouched that the workers in the mill and the farmers enjoyed better health by using the courser flour.

Could any of the AFGS tour members have ancestral connections with the mill? Connections with the present building are possible, given that much of the migration of *les Québécois* to the United States occurred after it was built. But in the numbers we see with the earliest settlers in Québec City, Trois Rivières, and Montréal? No. The parish of Saint-Roch-des-Aulnaies was established in 1735, over 100 years after family beginnings in Québec City. They finished the first mill in 1739. But the concession for the seigneurie was dated much earlier in 1656. It seems then, that the colonization of this area occurred slowly and that this was frontier territory well into the 1700s. Today, the place is still a village surrounded by farmland.

My mother's ties are with families who migrated downriver through this area to Bic and Rimouski, and my notes tell me that several marriages in my ancestry occurred at Saint-Roch. Here in 1760, Louis-Etienne ROY dit LAUZON, LAUZIER of nearby Sainte-Anne-de-la-Pocatière married a PELLETIER woman whose family belonged in the parish. I can believe that her father Joseph, if he was a farmer like almost everyone in the area, would have known the new grist mill. Louis-Etienne's mother was Jeanne BOUCHER-MONTBRUN, a granddaughter of Pierre BOUCHER mentioned above. She bore one or two of Louis' siblings before marriage. Jeanne's father, René-Jean BOUCHER, had command of the militia of the

Côte-du-Sud, and Louis-Etienne's father, Augustin ROY-DESJARDINS dit LAUZIER, was a Captain in the militia. It was Augustin ROY's grandfather Antoine, from France, who was killed in 1684 by a jealous husband in Montréal. Acting on suspicion, the man caught Antoine in bed with the man's wife one morning and immediately attacked. There are two brief accounts of this tragedy, one in the red Drouin CD-ROM published by the AFGS, and the other in Gagné's account of Marie MAJOR. Marie, Antoine ROY's widow, had been a *filles du Roi*.

My other family connections to Saint-Roch-des-Aulnaies, known so far, include two DUPÉRÉ men who married women of the GOMON and OUELLET families.

Walking from the mill, the manor of the seigneurie was several hundred yards away and up a little hill. We were greeted by a lady in the costume of the mid-1800s who spoke excellent English. In the 1830s, Amable DIONNE had acquired the seigneurie. From 1850 to 1853, about eight years after rebuilding the grist mill, he had the manor designed and built by a noted architect from Québec City. Amable started life as a clerk, then moved into commerce, principally with the milk, butter, and cheese of the Kamouraska region. These dairy products had a favored, unique salt taste that came from the salted herbs near the Saint Lawrence River, which were, in turn, ingested by the cows. Amable died before the manor was completed, and his bequests went to his family. Two sons received land, about 15 by 10 miles in area, one here at Saint-Roch and the other in the

next, downriver region of La Pocatière. His wife received \$150,000, and his daughters received \$10,000 each.

The family members who moved into the manor lived comfortably. The manor seems to reflect a genial life style. It is a charming structure of neoclassical design that emphasizes symmetry and natural light indoors. There is a wide porch around the entire perimeter so that the lady of the house could take walks or sit without ever getting into the sun. The exterior decorations, using frieze work, are delicately pretty. This house is not large by comparison with plantation homes in the United States. Indoors, the decor and furnishings range from slightly ornate to quite simple. The most striking feature to me is the beautiful, ornamented kitchen stove of a size suitable for any kitchen in a small home. The cook would have spent 12 to 16 hours a day at duties here, with food preparation, and also with other chores. One of the large cabinet drawers served as a baby's crib in the dead of winter. The remainder of the downstairs is beautifully furnished, fabrics matching the wall coverings, and nicely decorated. In the more formal of the two rooms for entertaining guests, there are two tables suitable for foursomes at cards. There are, however, no cards to be seen, since card playing was forbidden in the 1850s. Cards would quickly disappear should a family member who was also a priest arrive unannounced. The upstairs rooms are simply, tastefully painted and nicely furnished. One room is unfinished, showing construction details.

The lady of the house culti-

vated a porcelain look by staying out of the sun. She also used a corset to minimize her waist to about 15 or 18 inches and thereby risked health problems and fainting spells.

Our second stop of the morning was at the small village of Saint-Jean-Port-Joli, a few miles back toward the city. The *Musée des Anciens Canadiens* features wood sculpture, pure and simple, elaborate and beautiful. BOURGAULT is the big name. Beginning several generations ago, the family of wood carvers dominated the town scene. The museum sits in the midst of several woodcarving shops, and woodcarving by the BOURGAULT family and other artists continues. There is carving done in the museum itself. During our visit, a woodcarver was at work. Several members of our group engaged him in conversation.

It seems that whatever you can see and imagine can be done in wood. There are free standing, three dimensional pieces including ship models, and there are relief sculptures, such as Norman ROCKWELL reproductions, in which the figures seem to have great, realistic depth. Scenes are the commonplace, or what once was commonplace. Scenes are religious and profane, heavenly and hellish. And some are just plain fun, like the two families racing homeward in *Le retour de la Grand'Messe* (Returning from High Mass). In this work, we see two horse drawn sleighs almost side by side, loaded with drivers and passengers, the drivers leaning forward and one with a horse whip, the horses running, a dog chasing to keep up with its rear paws stretching ahead of the front paws, while

in the background a cottage stands out from the fir trees and a church is far in the distance.

After lunch and a group photo at the side of our bus, our last visit was at the Maison Alphonse-Desjardins in Lévis. The house was built around 1882 by a young DESJARDINS couple, and it came to accommodate a family of 12. The story here is about the Caisse populaire (People's Bank) or a credit union, the first credit union in North America. The first office was in the house. The Maison Alphonse-Desjardins, restored to its condition of 1906, contains the household items owned by the family. Fitted for electricity in 1901, we see electric lighting, as well as gas lighting for backup in the rooms that could not be seen from the street. The first Caisse populaire ledger lies open on the original desk in a small room next to the front door. A book case retains a selection of Alphonse DESJARDINS' books.

Alphonse DESJARDINS was born in 1854 and grew up in poverty. He and his wife were educated to the age of 16. Many children at that time went to school to the ages of seven or eight. We can easily guess what they did after that. Alphonse held several jobs, and in 1892 he became a stenographer at the House of Commons in Ottawa, which occupied him for six months a year. Five years later, after hearing a speech in the House about protecting borrowers of money, Alphonse began his fight against usury.

For most of us today, usury is a vague notion about loan sharks. For people in the late 1800s, it was much

more than a notion. There was one story about a loan for \$150 at 3,000% interest with payback of \$5,000. The regular banks were in business to work with commerce and big bucks, not with the poor. Farmers could not borrow money except for mortgages with a limit of four months. Economic conditions sent a half million people from the province of Québec to the United States between 1860 and 1900. Many rural people went to Québec cities as well, but were forced to borrow money due to the lack of work.

Alphonse DESJARDINS found the answer against usury in a book *People's Banks* by Henry W. WOLFF. This book discussed the European experience. With three years of planning and the help of many associates, Alphonse opened the Caisse populaire de Lévis in his home on 23 January 1901 and took the first deposit of 10 cents. Alphonse set the model for all other credit unions in Canada and the United States. Whereas the minimum deposit at a bank was 25 cents, at the caisse it was 5 cents. Whereas a bank required payback on a loan within three months, the caisse had no time limit. The caisse made the first loan in March for \$50, which was paid back by July at 3% interest. Membership cost \$5.00 and payment could be completed in 50 weeks at 10 cents per week. Membership also required that a person be a good worker, be honest, and avoid alcohol. Alphonse was a member of the temperance movement. Mrs. DESJARDINS was the manager of the credit union. The children and unpaid friends provided help. There was no safe or vault in the house. Instead, the DESJARDINS deposited funds in a local,

personal bank account.

Success came through strong support from the clergy. Failing to obtain legal status at the national level in Ottawa because of opposition by the business world, DESJARDINS succeeded in getting legal status from the Québec legislature in 1906. After this, the number of Caisses populaire offices grew from four to a total of 862 in the mid-1900s. There are now about 700, reduced through consolidation of units. Early in the system's development, in 1907, units appeared in schools to encourage a money-saving habit in children. Each caisse stands next to a church. In 1917, Pope Pius X granted Alphonse DESJARDINS the title of Commander of the Order of Saint Gregory the Great, a recognition of his contribution to Catholic social action.

The next morning, our last, as we left the hotel with all our luggage and purchases, Suzanne MORIN and Louis ARCHER were both there to see us off. The ride back to Rhode Island was comfortable, giving those who were wakeful at the right moment a nice view of The Old Man of the Mountain. I missed it. We arrived onto Woonsocket's narrow streets to find little other traffic in the late Friday evening.

For some of the group, this trip had been a repeat visit to familiar places. For others, it was a first experience in Québec. This tour, short as it was, had many elements of success. Whatever purpose we individually had in making the trip, whether to see a specific attraction that happened to be on the itinerary, to learn more about specific ancestors, to see the things our

ancestors saw and knew, to simply join a nice tour, to go shopping, to enjoy the restaurants, or to accompany someone who wanted to go, there were rewards for everyone. We had dividends in making connections with each other and making discoveries about the pioneers and later settlers who were our forebears. Helping make all this happen were the excellent talks and explanations by our fun loving tour guides. There was many a thunder of laughter, and many a quiet smile too, on the bus and in the exhibit areas as we all enjoyed the companionship and the events planned for us.

Enjoyment in eating gratified us. The hotel breakfast buffets were North American with all the varieties of food that one could expect in a large hotel. Twice for lunch we found ourselves at Place d'Armes adjacent to the Château Frontenac. Several restaurants were within sight and many others in easy walking distance. The first day was pleasant. Anna and I sat outdoors at the sidewalk tables, watching the street activity. We were happy with the delicious croissants to make up sandwiches in a unique way, while giggling a bit at several moments of hearing a poor Elvis imitation thirty feet away. The next day at the same restaurant, because of the rain, we were indoors where the atmosphere was a bit more formal and the menu a bit different, though still excellent. While on excursion to la Côte-du-Sud, lunch found us in Saint-Jean, Port-Joli at a restaurant geared for tour groups, and maybe wedding groups too. At the La Roche à Veillon summer theater restaurant, which has an extensive Québécois menu, Anna chose a quiche and I had a *tourtière québécoise* (meat

pie). Everyone seemed to be very pleased with their selections. One can see a menu at a web site in English. That list includes fresh salmon pie served with egg sauce and traditional French game *pie cipâte*, which has potatoes and spices. We had two dinners in Québec City that set themselves off in style from the dinner at the sugar shack previously mentioned. The selections were familiar in name to what we find in the United States but different in taste each time a treat. One of the deserts arrived in a succession of flambé events. Cakes, delicate and light, received the spirits and then the matches, the first to a darkened room.

Seeing the places where many of my earliest ancestors lived in Québec City and on l'Île d'Orléans and watching others on the bus make connections with the names of their ancestors on the island make me stand in awe at how, about 400 years ago, such a small number of French people started the growth of population of which we are a part today.

My own ancestors whom I have uncovered so far migrated either south to the Beauce region along the rivière Chaudière or northeast down the south side of the Saint Lawrence River. They eventually moved into the state of Maine where many Acadian descendants already had settled. French Canadians moved to other New England states in much greater numbers than those to Maine, and they followed different paths. Many originated in the other population centers: Trois-Rivières and Montréal. Colonists had settled in those early towns or opened farmlands nearby.

Many came as traders, soldiers, artisans, farmers, or unmarried women. Migration and settlement continued along the river valleys used by the Amerindians and then by commercial rail routes.

Since the trip, I better understand some of the books and records that I had already researched. The genealogical information that I gained on the tour blends in well with data that I had already collected, primarily using secondary sources such as the répertoires or dictionaries of baptisms and marriages. In all cases that I have cited above, I have at least two independent, secondary sources; they are subject to confirmation by primary sources such as film copies of the original records.

Looking back at the trip, I find it striking that I found as many ancestral connections as I did. One would not expect an organized tour to be the best way to carry on research or to fill in one's gaps in information. The many positive results that I discovered simply indicate the ready availability of family history information. For me, this tour was to the right places and at the right time. The Franco-Americans who have ancestors concentrated in Québec City and other areas of the Province of Québec and in what was Acadia should hopefully find success in future visits. The French Canadians, with the force of sentiments along themes like *Je Me Souviens*, are still collecting and organizing genealogical information, making it easier for us to meet our research goals. The tour was a living example of combining research and fun.

Even if you are on the right track, you'll get run over if you just sit there.

The Godefroy Family - A Continuing Story

by: Jack Valois

Editors note: The following, an early genealogy of one of France's and Canada's prominent families of the seventeenth century continues with this installment.

Recurring Warfare with the Iroquois and English

When King Louis XIV decided to personally govern France's North American colony, the fur trade was in deplorable shape. Sparsely colonized Canada – unpopular with prospective immigrants due to its lengthy, severe winters and predatory *Five Nations* enemies – always needed more settlers to cultivate the land, more soldiers for protecting *habitants*, and more *voyageurs* to paddle fur brigade canoes to and from Indian country.

The fur trade policy, begun in CHAMPLAIN's day, of Huron and Algonquin allies bringing pelts directly to St. Lawrence River trading posts had to be halted during the disastrous Iroquois wars. Agriculture's slow growth meant that fur exports to France became the colony's primary business. French efforts to develop the lumber and shipbuilding industries had always proved unsuccessful.

There were really four separate

conflicts that constituted the historic French and Indian wars period in North America which, collectively, lasted a mere 70 years, from 1690 to 1760: King William's War, or War of the League of Augburg, whose Canadian phase didn't begin until 1690 and ended in 1697... Queen Anne's War, or War of the Spanish Succession, 1702-1713... King George's War, or War of the Austrian Succession, 1743-1748... lastly, the French and Indian War, 1755-1763.

Very unofficially, significant warfare got underway with Iroquois allies of the English as early as 1666 when New France's governor, Daniel REMY, Lord DE COURCELLE (1626-1698), an experienced soldier, belatedly responded to crippling raids into the colony by predatory bands of Mohawks, one of the mighty *Five Nations*. Governor COURCELLE himself led a winter retaliatory expedition, in January 1666, against Mohawk villages in New York Colony.

His troops comprised 300 regulars from the royal Carignan infantry regiment and 200 veteran woodsmen/settlers organized into colony militia units. A rendezvous was held at Fort Ste. Thérèse, just above Montréal, awaiting the arrival of Algonquin scouts under

Lord Louis II, GODEFROY DE NORMANVILLE. For whatever reason, the Indians arrived drunk as skunks and an exasperated DE COURCELLE had to leave without them.

Minus the Algonquin scouts, DE COURCELLE was unable to locate the principal Mohawk villages targeted for destruction and wound up at the Dutch village of Schenectady, near Albany in midstate New York, which they apparently left untouched. There, DE NORMANVILLE and his 30 errant scouts, now sober, rejoined the campaign on February 20.

They helped atone partially for their earlier misbehavior by bringing along, on hastily constructed sleds, a number of badly needed deer carcasses to fill the empty bellies of hungry expedition members. Outnumbered hostiles in the immediate area shrewdly avoided contact with the invading French who had to content themselves with burning any native villages encountered including destruction of all food supplies that they came across.

Five months later in June of 1666, Alexandre DE PROUVILLE, Marquis DE TRACY, the King's lieutenant-general for North America, landed at Québec (city) with four companies of regular army troops from the royal regiments of Allier, Chambelle, Poitou, and Orleans. In September, TRACY led a force of 1,200 – half of them soldiers, the rest Canadian militia and Indian auxiliaries – into forbidding Mohawk home territory.

Again, the wily savages refused to do battle and fled their villages, which

were promptly sacked and put to the torch, reducing the Indians to near starvation. TRACY's only casualties were eight soldiers who drowned while crossing Lake Champlain. The Mohawks were sufficiently impressed, however, to conclude a peace treaty with the *régime* at Québec (City) in the following year of 1667.

Joseph II, GODEFROY, Lord DE VIEUX-PONT (1645-1696/99), was an official Indian interpreter for New France' Governor, Louis DE BAUDE, Count DE FRONTENAC (1622-1698). VIEUX-PONT might well have worked with Iroquois chieftains on the 1667 treaty. A career marine officer, he was wounded by cannon fire during the 1690 siege of Québec by the English.

The Fur Trade in the French and Indian Wars

Even the 1667 peace treaty seemed more beneficial for the Iroquois. The Five Nations then controlled the flow of furs southward to the Hudson River where, three years earlier in 1664, aggressive English newcomers ousted the incumbent Dutch rulers of New Amsterdam colony and renamed it New York. They were able as well to maintain an ongoing blockade of the Ottawa River in the north, utilizing Iroquois allies, to effectively prevent the flow of pelts from Midwestern Indian country to the Montréal fur merchants.

With Huron rivals virtually destroyed by warfare and disease, the cunning Iroquois were able to play English allies and French enemies against each other. It was only due to still surviving

alliances with regional Algonquin tribes that Canada was able to avoid becoming completely subservient to the Five Nations confederacy. These valued auxiliaries included the Abenaki and Micmac nations who consistently supported the *Canadien* cause.

Replacing Hurons as principal confederates of New France were Algonquin Ojibways, Ottawas, and Potawatomis – dominant tribes living on the shores of the Great Lakes and its neighboring rivers – who managed to fight off earlier territorial invasions by the Iroquois. The three Indian nations used their new rise in ally status to supersede the Hurons as primary fur traders and middlemen of the French.

To counter this, Canadians began venturing deeper into the little known western wilderness to barter furs directly from tribes in those distant regions. The eventual achievement of this goal effectively eliminated both Huron and eastern Algonquin middlemen. Thus was born the *coureur de bois* (woods runner), a rugged bunch of trappers/traders who became so completely immersed in the Indian way of life that they rejected their white heritage, religion, and values.

Ignoring any monetary debts they owed to fur trade merchants in Montréal, *coureurs de bois* completely embraced their Indian way of life and became illegal trappers when not busy hunting wild game for their own sustenance, joining red blood-brothers on warpath sorties against tribal enemies, or exploring untapped beaver territory. Soon denounced as outlaws, the French renegades were subject to arrest and

harsh punishment whenever apprehended by colony military authorities.

Wayward *coureurs de bois* were quickly replaced by *voyageurs*: hardy woodsmen/canoemen who roamed the length and breadth of the enormous *pays d'en haut* (Upper Country; i.e., Indian country) located west, south, and north of Montréal. Dressed much like red men – in moccasins, deerskin leggings, knee length breechclout, and leather hunting shirt – *voyageurs* wore a colorful sash (blue for Montrealers, red for Quebeckers) around the waist that supported a beaded bag containing pipe, tobacco, fire-steel, and flint. A capote (hooded head covering), woolen cap, knife, and flintlock musket completed their wilderness kit.

Operating under business permits issued by colony authorities to the individual Montréal merchants who hired them, Canadian-French *voyageurs* transported trade goods by canoe to wilderness trading posts over a hazardous, 45-day trip along the length of a 1,700-mile water route from Lachine, just below Montréal, to the Great Lakes area. On the return journey to Lachine, they hauled bales of animal pelts in the same canoes.

Most colony males now lived double lives – employed as fur trade *voyageurs* from May through October then cultivating their small Québec farms the rest of the year. Some adventurous individuals chose to become full-time *hivernants* (winterers or northmen), spending the entire year in Indian country. Unlike brusque-mannered English traders of the Hudson Bay Company, Canadians took to the care-

free, but rigorous, outdoor life with unbridled vigor.

In dealing with red men, they softened sharp business practices with Gallic finesse to the point of employing the unheard-of (in the English colonies, that is) frontier policy of treating Indians as equals. Readily going among tribes and often intermarrying with dusky maidens of forest and plain – to better learn native traits, customs, and languages – French Canadians were unsurpassed as traders and wilderness ambassadors.

From early May, when the ice-blocked St. Lawrence River first became navigable, until October, one month before this primary water route started icing up again, their birchbark canoe fleets – painted with gaudy Indian symbols on towering bows and sterns – crisscrossed the rivers and lakes of New France, into the regions known today as Ontario, Manitoba, Saskatchewan, and British Columbia as well as the mid-western U.S. states now called Ohio, Indiana, Michigan, Minnesota, Illinois, and Wisconsin.

Their fur trade expeditions also penetrated the vast, western reaches – by canoe or horse, as necessary – of Iowa, the Dakotas, Nebraska, Montana, and Wyoming in the persistent, money-driven quest for pelts. It involved grueling labor. Imprisoned in the narrow hull between bales of trade goods, during the harrowing trip from Montréal to the distant Indian country, and squeezed among bales of furs during the equally long return voyage, the men couldn't stretch, or change from kneeling positions, once on board, to avoid puncturing the craft's thin, quarter-inch shell of birchbark.

Two crew members usually remained standing the entire time their 36-foot-long craft was afloat. A steersman, higher-paid boss of the canoe's occupants, stood in the stern and guided the vessel with an overlong paddle which functioned as rudder. In the front, a bowman wielded an out-sized paddle to help propel the craft forward in his capacity as navigator and second highest-paid crewman.

Without these frail-looking yet amazing practical vessels, the history of North American colonization might have been vastly different. For the French took the Indian vehicle and transformed it into a cargo-hauling marvel that helped them outstrip English competition to secure an enormously valuable fur empire for themselves.

Voyageurs were required to paddle a demanding, 40-stroke-per-minute pace during a 16 to 18 hour workday broken only by a quick breakfast and supper ashore consisting of a hot, soupy concoction cooked from lyed corn and pork fat, several pipe-smoking breaks, and about four hours sleep – also spent on land.

The formidable trek mixed quiet streams with sometimes tempestuous lakes and rivers, spotted with treacherous rapids, intermittently joined by land portages where canoes had to be beached, unloaded, and everything, including the canoes, hauled at a trot – each man carrying at least two (!) 80-pound packs on his back supported by a leather sling looped over the forehead – to the next navigable stretch of water. No wonder that ruptured hernias of

the groin were a crippling, occupational ailment peculiar to *voyageurs*.

As opposed to the part-time farmer/*voyageur*, called *mangeur de lard* (porkeater, named for the mixed corn and lard ration he consumed during the trip), elite “winterers” (*hivernants*) or *hommes du nord* (northmen), signed three-year contracts assigning them to Indian country. When not bartering trade goods for winter pelts (this was the season when furs were in their thickest, prime condition) brought into the post by Indian trappers, *hivernants* mostly spent their time in the surrounding wilderness hunting wild game for garrison stew pots.

Every summer, these buckskin-clad frontiersmen hauled the fur brigade’s seasonal cargo of pelts by smaller 25-foot canoes over the lengthy, water route from remote Indian country posts to the annual *rendezvous* at Michilimackinac in present-day Michigan.

Here, over 1,000 *voyageurs* from all over the continent gathered for a two-week spree which degenerated into an alcoholic, riotous spectacle centering around rare, for the wilderness, culinary feasts...nonstop bouts of drinking that ignited bloody, no-holds-barred brawls between porkeaters and haughty winterers...Indian-style gambling games...rifle shooting plus knife and hatchet-throwing contests...and round-the-clock, amorous sessions with local Chippeway squaws (brokered by enterprising warrior spouses in exchange for trade goods ranging from beads, bracelets, and comparable items).

Top wage for part-time *voyageurs* during the French *régime* was 400 *livres*, about \$66.40 in 1957 U.S. currency, for the summer’s 90-day, 3,400-mile round-trip to and from Lachine. In the purchasing power of that era, however, it would easily buy eight oxen and eight calves.

The *voyageurs* were followed, even preceded at times, by intrepid French explorers, including Catholic missionaries, who expanded the frontiers of the new colony. Vigorous men like fur trader-explorer Louis JOLIET (1645-1700) and missionary priest Jacques MARQUETTE (1637-1675), both of whom, traveling together, extended Canada’s southern frontier to the Gulf of Mexico.

Also: the ill-starred explorer Rene-Robert CAVELIER, Lord DE LASALLE (1643-1687), discoverer of the Mississippi River and relative by marriage of the GODEFROY clan...and that famed marine officer, Pierre GAULTIER DE VARENNES, Lord DE LA VERENDRYE (1685-1749), who combined exploration skills with his military expertise to greatly enlarge New France’s fur trade, not to mention its far western land boundaries in the seemingly endless North American wilderness.

More French Incursions Into Enemy Country

Incited by envious English fur traders in New York Colony, the Seneca tribe, a Five Nations member, began attacking villages in Illinois Indian territory that bartered furs to the French. Canada’s new governor, LE FEBVRE

DE LA BARRE, attempted to punish the hostiles in the summer of 1684.

He took to the field with 1,200 *Troupes de la Marine*, veteran Canadian militia, and Algonquin warriors. Captain Jean GODEFROY II, Lord DE SAINT PAUL & Lord DE TONNERE (1649-1730), marched along with his *Trois-Rivieres* militia company in both the 1684 and 1687 campaigns.

DE LA BARRE badly mismanaged the operation by ignoring advice from seasoned militia officers familiar with the terrain. He loaded his force into canoes and clumsy flatboats then led them over wearisome, St. Lawrence River portages and rapids to a poorly chosen bivouac site that became known as *La Famine* (The Starvation Place). Camped in a swampy, unhealthy location, the troops were tormented nonstop by seasonal mosquitos and north woods flies.

Many expedition members contracted malaria, of all things, and suffered terribly from hunger as well due to a shortage of food rations. The deteriorating situation led to necessarily hurried negotiations and a resultant, ignoble peace treaty with openly contemptuous Senecas. The chastened DE LA BARRY led his struggling expedition back to Montréal. Lack of a decisive military victory hastened the luckless governor's recall to France. He was replaced by an experienced soldier, Jacques DE BRISAY, Marquis DE DENONVILLE (____-1710), who attacked that same Five Nations tribe three years later.

In the spring of 1686, a party of

30 regular soldiers and 70 Canadian volunteers, under the command of the Chevalier DE TROYES, an ex-Carrignan regiment officer, and three LE MOYNE brothers – Lords IBERVILLE, ST.-HÉLÈNE, and MARI-COURT – headed directly northwest from Montréal and seized important English fur trade posts on James Bay belonging to arch-rival Hudson Bay Company.

With the arrival of summer in 1647, new Governor DENONVILLE led another expedition against the Senecas: 800 marines, 800 to 1,000 Canadian militia (including Jean GODEFROY's *Trois-Rivieres* unit), and some 300 Algonquin auxiliaries. Three companies of *voyageur* militia, brought in from fur trade posts in the western Indian country, took up positions as an advance guard and the force headed toward Iroquois territory.

The Seneca arranged an ambush along the route of march which soon fizzled when they opened fire prematurely, losing the surprise advantage. The main French column rushed up in time to send the demoralized hostiles packing. Fatigue, coupled with ignorance of the terrain, prevented any effective pursuit of the Indians and DENONVILLE's expedition had to content itself with burning tribal towns and crops before returning home.

Frustrated by his inability to score decisively over Iroquois adversaries, DENONVILLE cordially invited a number of Five Nations chieftains to a hastily scheduled peace conference at Fort Frontenac, now Kingston, Ontario. A rude surprise awaited the

haughty red visitors. Seized immediately on arrival, their legs and arms securely shackled with chains, the chiefs were brusquely loaded onto a waiting ship and dispatched to France as prisoners condemned to lifelong servitude as oarsmen aboard brutal slave galleys of the French navy.

In immediate response, 1,500 Iroquois braves swarmed along the St. Lawrence River like angry hornets and struck the unsuspecting village of Lachine, next-door to Montréal, at dawn on 5 August 1679. The outnumbered marine garrison in an adjacent fort watched in horror as shrieking, war-painted savages torched 50 to 80 settler cabins, butchered 26 hapless colonists on the spot, then hogtied more than 90 *habitant* men, women, and children.

Prisoners chosen for initial killing were deliberately tortured to death in plain sight of stunned onlookers at the nearby fort. Brazenly remaining in the vicinity over the next few days, the Mohawks callously subjected all remaining captives – men, women, and youngsters – to fiery, excruciating deaths at the stake.

It signaled the start of yet another campaign of terror against farm settlements of New France. Over the next several years, roving bands of war-painted, Five Nations warriors indiscriminately killed disturbing numbers of *Canadiens* and their livestock while torching many communities. More than 91 colonists, in an already precariously small populace, were slaughtered in 1691 alone.

DENONVILLE's incompetence

cost him his job and he was replaced by the most famous and successful of New France governors, Louis DE BUADE, Count DE FRONTENAC (1620-1713). This individual was so well-versed in Indian psychology that most redmen, whether friend or foe, viewed him in awe as a demigod.

In 1689, a 69-year-old, though still robust, FRONTENAC began avenging the Lachine massacre. He sent contingents of *Troupes de la Marine*, reinforced by Indian warrior allies, to raid English settlements on the frontiers of New York and New England. The energetic, trained soldiers – with a solid background of European combat experience – battled aggressively against the powerful Iroquois until they were, amazingly, subdued by sheer force of French arms seven years later in 1696.

Zacharie HURTEL, Lord DE LA FRENIERE, was a marine officer who married Charlotte III, GODEFROY DE LINTOT (1677-1750). Captured by Iroquois in 1681, his courage and prowess in surviving the dangerous gauntlet – that double line of screaming savages armed to the teeth and anxious to test a prisoner's mettle – won him adoption into the tribe.

After managing an escape, HURTEL, then a noncommissioned officer, continued his military exploits against the English and was rewarded for exceptional valor by promotion to officer's rank (normally reserved only for noblemen). The subsequent gallantry in action of HURTEL and his unit at the capture of Falmouth, Maine, resulted in an appreciative King Louis XIV bestowing a rare patent of nobility on the

marine commander. Zacharie died in 1752, a marine captain partly disabled but still on active duty.

By the 1680s, the Five Nations realized that the peace was going against them despite prior victories. It was due to the French and their expanding network of Indian trappers who had been moving fur trade operations further west across mid-continent – beyond the territorial influence of always formidable Iroquois enemies operating from New York colony.

Over time *Canadiens* continued to forge new trading alliances with distant wilderness tribes, managing in the process to completely bypass the Five Nations threat. So the haughty Iroquois went to war once more in an attempt to reestablish control over the fur trade. Primary targets were those Algonquin allies – Ojibways, Ottawas, and Potawatomis – of the French *régime* in the Great Lakes area.

But attacks by Five Nations warriors failed to close down the fur trade route eastward to Montréal. Instead, the late 1600s witnessed a major setback for the Iroquois: In the course of continued wilderness fighting, they lost complete control of southern Ontario territory previously seized from Hurons.

This conflict took place strictly between red enemies; surprisingly few whites were involved. Centuries-old Indian legends still tell of bloody battles, ambushes, and deadly assaults occurring along lonely fur trade canoe portages, spilling over into peaceful forest trails, woodland campsites, and stockaded

tribal towns.

The brutal war also fought itself out around Indian country ponds, rivers, and lake shores from Sault Ste. Marie, straddling the present northern Michigan and Ontario borders, southward to Lake Erie, that gigantic water barrier separating Ontario Province from upstate New York.

Each opposing Indian side mustered at least a thousand seasoned braved armed – thanks to French or British suppliers – with trade muskets and steel scalping knives in addition to silent, deadly bows/arrows, tomahawks, war clubs, and lances. The outcome was an unanticipated Iroquois rout that forced their withdrawal to original Five Nations lands south of Lake Ontario in New York Colony.

On 28 January 1690, in the dead of winter, a military expedition organized by Governor FRONTENAC left *Trois-Rivieres*, Québec, to raid the British settlement at Dover, New Hampshire. It comprised 20 Abenakis, 5 Algonquins, and 25 Frenchmen led by François HERTEL, Lord DE ROUVILLE (whose daughter-in-law was a GODEFROY DE LINTOT).

Accompanying the raiders were HURTEL's three sons, two nephews, and Lord CREVIER DE ST. FRANÇOIS (whose grandmother was a GODEFROY DE LINTOT). The French and Indians adroitly surprised the small village, killed about 30 settlers who resisted, and took 54 colonists back to Canada as captives

That same summer of 1690, an

ineffective English attempt by sea to capture the fortress at Québec (City) was repulsed. Joseph GODEFROY II, Lord DE VIEUX-PONT (1645-1696/99), served as personal Indian interpreter for Governor FRONTENAC. A career marine officer, Joseph sustained minor wounds from British Navy cannon fire during that siege.

For the remainder of the war, Canada continued to attack its enemies in the English colonies to the south as often as it defended its settlements against Iroquois raiders. Unlike the French, who usually accompanied Indian auxiliaries on raids into New England, British colony militiamen were almost never present on forays into New France by the Iroquois. Here again, English-American dislike of forest warfare and lack of woodcraft skills proved clear impediments to victory.

The British and French concluded in 1697 still another peace treaty. Soon afterward, the Five Nations began seeking an end to their own long-running struggle with the New France *régime*. Four years later, the Iroquois confederacy made the decision to remain neutral on any further conflicts between France and England.

With defenses again secure, Canada was now able to consolidate its power and influence – for fur trade purposes – in the far western wilderness, beyond the confines of established settlements in the eastern section of the colony.

New France's population had barely reached the 15,000 mark by 1700 and consisted primarily of Franco set-

tlers living in the steadily expanding farm belt that formed an almost continuous network of communities between the colony's three main population centers: Québec (City), Montréal, and Trois-Rivieres. This was in marked contrast to the overwhelming number of 250,000 British settlers living in 13 individual colonies along the eastern seaboard.

Beginning of the End for Canada

The origins of the French and Indian wars in North America – that eventually cost France its huge North American empire – lay partly in the new colony's profitable trade in animal pelts. British commercial interests watched covetously as the first half of the 18th century brought continued expansion to Canada's fur trade, agriculture, and Atlantic coast fisheries.

Ironically, those descendants of French colonists who settled Québec – 12 years before Pilgrim immigrants first stepped off the *Mayflower* at Plymouth, Massachusetts – managed to explore a sizable portion of this continent long before 1760, and well in advance of the much heralded Lewis and Clark exploratory journey to the western U.S. that didn't get underway until 1804.

Canadiens briefly inhabited more than half of the North American continent, initially occupied 30 future states across this country, and bestowed French names on more than 5,000 U.S. communities – not including miscellaneous hills, rivers, streams, and other whimsical geographical features like the *Grand Téton* (large breast) moun-

tain range in Wyoming.

Queen Anne's War, 1702-1713, started out as just another French and Iroquois conflict. After 1702, though, the Five Nations ceased to be a major factor in New France military history. They shrewdly used their on-going truce with the *régime* to avoid fighting any more of Britain's colonial wars. Henceforth, combat was waged solely by *Canadiens* and their Indian allies against New England frontier settlements in traditional style: swiftly executed, early morning raids revolving around killings and scalplings, cabin burnings, pillaging, and the capture of colonists for ransom.

In summer, an immense, nearly unbroken canopy of green forests – elm, pine, hickory, maple, spruce, and birch – stretched across thousands of square miles from the northernmost Great Lakes to hilly bluffs of the New England shoreline. Within that wilderness, border communities in the English colonies of New York, Maine, Massachusetts, and New Hampshire were attacked time and again by woods-savvy Acadian and Québec militiamen or marines accompanied by fierce, red allies.

Singled out were prominent settlements like Schenectady (New York), Salmon Falls (New Hampshire), Casco Bay (Maine), plus Deerfield and Haverhill (Massachusetts). By the way, those 17th and 18th century English towns and villages in present-day Vermont, Maine, and portions of New Hampshire were then part of a substantially larger Massachusetts Colony.

Under terms of the Treaty of

Utrecht (Belgium) on 11 April 1713, which ended Queen Anne's War, King Louis XIV was forced to surrender most of Acadia (Nova Scotia, New Brunswick, and Prince Edward Island) to Great Britain. The last remaining French settlements in Acadia, Cape Breton Island, called *Ile Royal* (Royal Island) by its Franco colonizers, was transferred over to England in 1763 under terms of a treaty ending the French and Indian War.

King George's War, 1743-1748, was the third of the French and Indian conflicts. Still, this confrontation didn't completely become an Anglo-French colonial fight in North America. The only significant military event occurring outside Europe focused on *Louisbourg*, a massive stone fortress overlooking the Atlantic Ocean on Cape Breton Island in what is now Nova Scotia Province.

Built in 1720, its garrison was never adequately supplied from France. Louisburg harbor was effectively used, though, by French Privateer (a legalism for government-sanctioned piracy) vessels as a major base from which to prey upon New England sailing vessels working the nearby Grand Banks fishing grounds.

In 1745, a British expedition from Boston attacked Louisburg by sea and compelled its surrender. Returned to France three years later under peace treaty terms, the bastion fell for the last time to another English sea and land attack 13 years later in 1758 during the French and Indian war. That takeover eliminated the last vestige of France's military power on the Atlantic seacoast.

English and French interests clashed anew on Canada's southwestern frontier, which had been secure from Indian raids since the Iroquois peace treaty of 1701. The new border flare-up now brought both nations to blows in the Ohio region of the Midwest frontier.

During this period, *Troupes de la Marine*, together with veteran Canadian militiamen, routinely outperformed British colony militia. It was yet another instance of French superiority in wilderness fighting – a failing of English-American troops that was never properly addressed by British military, or colony leaders.

Britain then sent two regular army infantry regiments to America as reinforcements. France, as well, dispatched more regular troops to strengthen their perennially outnumbered marine contingents, army regulars, and *habitant* militiamen at forts scattered around eastern Canada.

In charge of all civilian militia at Côte Sud, Québec, during the French and Indian War was Jean BOUCHER, Lord DE MONTBRUN. Jean was as-

tute enough in 1729 to marry Françoise (III), GODEFROY DE SAINT-PAUL (1683-1770), daughter of the enterprising Lord DE SAINT-PAUL, a well-to-do *seigneur* who was also, by turns, a colony Indian interpreter, fur trader, militia captain, and fish merchant.

Réné (III), GODEFROY DE LINTOT (1675-1748), was a career officer who commanded marine garrisons at Ile-aux-Tourtes, Québec, from 1710 to 1718. Commissioned a marine cadet, aged 21, in 1696, he was a member of the 1705 military expedition that invaded British-occupied New Foundland island and destroyed a number of enemy settlements.

Promoted to ensign (2nd lieutenant) in 1706, aged 30, Réné supervised construction of new forts in the middle west at Chagouamigan (near Duluth, Minnesota, where he served from 1720-26) and along Lake Superior. Promoted to lieutenant in 1725, Réné was in charge of the French fort at Detroit (in present Michigan); he later commanded the fort at Green Bay (present Wisconsin). DE LINTOT retired from active military service as a captain.

Doctors at a hospital in Brooklyn, New York have gone on strike. Hospital officials say they will find out what the Doctors' demands are as soon as they can get a nurse over there to read the picket signs."

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In an upscale pet-supply store, a customer wanted to buy a red sweater for her dog. The clerk suggested that she bring her dog in for a proper fit.

"I can't do that!" the lady said. "The sweater is a surprise!"

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When someone says they don't wish to be awkward, it practically guarantees they are going to be.

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For all those of you who have access to the Internet out there... Check out the AFGS web site. You'll be amazed at what you'll see.

AFGS Presents the 25th Silver Anniversary Member Pedigree Book

The American French Genealogical Society is producing a 25th Silver Anniversary Commemorative edition of member 5-generation Pedigree charts.

This book will contain a small portion of the families being researched by AFGS members. Each AFGS member is eligible to submit pedigree charts on their family or the family of their spouse. By sharing your charts, your information will become part of this 25th Silver Anniversary Commemorative Member Pedigree Book.

Included in the book will be an index of the names as well as the 5-generation pedigree charts. Each listing in the index will reference the charts that the name appears.

A list of members submitting charts is planned. This list of members submitting charts will not identify which charts the members supplied. Members do not have to be included on this list. If a person would like to contact the person who submitted the charts, they would contact AFGS with the request. AFGS would then forward the request to the person who submitted the chart.

The 25th Silver Anniversary

Member Pedigree Chart Book will be offered for sale later in the year. The cost will be determined by the size of the book.

A book was produced for the 15th Anniversary and was extremely popular. Now with our increased membership we feel that this book will exceed the last publication.

General Instructions for Submitting Pedigree Charts:

Each AFGS member may submit up to 2, five-generation pedigree charts. The chart may start with any person of the 5-generations connected to the member or member spouse. There are 31 people listed on a five-generation pedigree chart. Any one of the 31 people can be number one on the chart being submitted. The member or member's spouse does not have to be listed as number one on the chart.

Charts do not have to be completely filled in. If you have one or two stopped lines you can still submit the chart.

In order to produce the book and index in a uniform format, we are looking for all the chart information to come from a computer generated genealogy

program. All computer-generated charts are to be in .ged format.

Charts will also be accepted on paper. We will also accept scanned pictures of the charts. Paper charts can be mailed or submitted at the library. If mailed or submitted at the library they must be in an envelope with a note "*Attention: For 5 generation book*".

Important: All charts must have an attachment (e-mail, note etc.) with the name and number of the Member submitting the information and the current address.

AFGS volunteers will enter the paper and scanned charts into genealogy

programs. If you would like to help with this project please drop a line to 5generation@afgs.org or contact Bill Pommenville at the library.

Current information and progress will be posted on this AFGS website. Also address any questions or comments to 5-generation Book at AFGS or at 5generation@afgs.org

The Deadline for submitting charts is August 15, 2003

These instructions are subject to change. Please check the AFGS website or contact AFGS for the latest Instructions.

WEIRD NEWS

A Dutchman has been charged with fraud after "making a small fortune" selling plots of land on the moon.

Rene Veenema is being prosecuted after complaints from clients who said they paid for, but never received, ownership certificates for their parcels of land in space.

~~~

A Romanian businessman is paying his wife \$525 (GBP350) a month not to nag him when he comes home from work.

Nicolae Popa, who runs a food distribution company in Alba Lulia, says he struck the deal as a last resort.

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Four Ecuadorian sisters have found the perfect match by marrying four brothers from the same village.

Olivia, Rosa, Kelly and Ketty Silva are married to the four Sanchez boys - Darwin, Henry, Ranulfo and William.

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There is a theory which states that if ever anybody discovers exactly what the Universe is for and why it is here, it will instantly disappear and be replaced by something even more bizarre and inexplicable. There is another theory which states that this has already happened.

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## **WEIRD NEWS**

More people think Albert Einstein should be cloned than Jesus, a survey has shown. A thousand people were asked whether Einstein, Jesus, Mozart or Elvis Presley should be cloned for the benefit of mankind.

Twenty-two per cent voted for Einstein compared with just 12 per cent who thought Jesus should be cloned. Mozart was chosen by eight per cent and Elvis by seven per cent.

A total of 61 per cent said none of the four should be cloned, and five per cent said they did not know. Some of those questioned chose more than one name. Ten per cent of men agreed humans should be cloned, compared with seven per cent of women.

The survey was carried out to mark the publication next month of a controversial novel, *The Coming*, by Michael Rigg and John Alexander. The novel, published by Majestic Books, is described as a “deeply disturbing” vision about the cloning of Jesus.

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Maine state representative Christopher O’Neil sponsored a bill in the Maine State House to repeal the law requiring motorists to yield to pedestrians in a marked crosswalk. He says this will make crossing the street safer for pedestrians because the fear of being legally run over by a car will make pedestrians more cautious and will therefore result in fewer pedestrians getting hit by cars. The bill titled “An Act to Protect Motor Vehicles From Dangerous Pedestrians,” has some lawmakers wondering if this is just a joke. There are no sponsors for the bill.

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British farmers have 90 days to put a toy in every pigsty or face a \$1,500 (GBP1,000) fine or three months in jail.

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| <p>France Travel Book.</p> <p>Les Cinquante Ans de la Paroisse de St. Grégoire de Montmorency, 1890-1940</p> <p>St. Charles Borromée, Detroit, MI, 1886-1986.</p> <p>L'Acadie et Son Eglise.</p> <p>250ieme Anniversaire de L'Érection Canonique de la Paroisse St. François de Sales de la Pointe aux Trembles de Neuville.</p> <p>Notes Historiques sur la Paroisse de St. Étienne de la Malbaie (Charlevoix).</p> <p>Le Centenaire de Notre Dame, 1929.</p> <p>Dedication of St. Theresa's of the Infant Jesus Church, S. Attleboro, MA.</p> <p>L'Église de L'Avadie et ses Dependances.</p> <p>L'Étenard – École Superiure St. Michel, Sillery, PQ.</p> <p>History of Brunswick, Topsham & Harpswell, Maine.</p> <p>Histoire Commerciale & Industrielle de Magog.</p> <p>Côte de Beupré, Charlevoix, Côte Nord.</p> <p>St. Vincent de Paul de L'Ile Jésus.</p> <p>Cap St. Ignace, 1900-1950.</p> <p>Historical Kaskaskia.</p> <p>Petite Histoire de Berthier.</p> <p>Memories of Early Days on St. Joseph's Island.</p> | <p>Historique de Ville La Salle.</p> <p>Payette National Forest, Idaho.</p> <p>Saguenay – Lac St. Jean.</p> <p>Le Tricentenaire de Sept-Iles, 1951.</p> <p>B-M-S: St. Vincent de Paul, Longueuil Since 1954.</p> <p>Les Premiers Tougas Canadiens.</p> <p>Marriages: Kamouraska County, 1685-1990, A-L (Grooms).</p> <p>Marriages: Kamouraska County, 1685-1990, M-Z (Grooms).</p> <p>Les Origines Familiales des Pionniers du Québec Ancien, 1621-1865.</p> <p>Obituaries: Volume 103.</p> <p>Checklist of Parish Registers, 1986.</p> <p>René de Varennes et sa Descendance, 1634-2000.</p> <p>Les Toupin du Sault/Seigneur de Belair, Seigneurs des Écureuils.</p> <p>The Great Settlement of Acadians in Québec, Volumes 2, 3 and 4.</p> <p>Index des Archivistes de Famille, 1997-1998.</p> <p>La Famille Vadenay.</p> <p>10,000 Vital Records of Eastern New York, 1777-1834.</p> <p>10,000 Vital Records of Central New York, 1813-1850.</p> <p>10,000 Vital Records of Western New York, 1809-1850.</p> <p>Kaskaskia Records, 1778-1790.</p> <p>La Famille Jean Marchesseau dit Laramée, 1703-2003.</p> <p>Pierre Rêche dit Beauchemin – Pilard and Magdeleine Fleurant dit Pinard.</p> |
|---|---|

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 B-M-D: Marginal Annotations: St. Alexis, Montcalm, 1852-1993.

B-M-D: Marginal Annotations: St. Calixte, 1854-1993.
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 Baptisms: St. Esprit, Montcalm, 1808-1999, Tome 1 & 2.
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 B-M-D: Marginal Annotations: St. Ligouri, Joliette, 1853-1987.
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 Marriages: L'Assomption de la Ste. Vierge, 1725-1993 (St. Pierre du Portage).
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 Baptisms: St. Paul l'Ermite, l'Assomption, 1857-1994.
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 B-M-D: Berry-St. Nazaire/St. Gérard Majella.
 B-M-D: Manneville-Bon Pasteur (Ste. Philomène).
 B-M-D: Pikogan-Ste Catherine.
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 B-M-D: La Motte/St. Luc.
 B-M-D: St. Marc de Figuerly.
 B-M-D: La Corne/St. Benoit.
 B-M-D: St. Maurice de Daliquier.
 B-M-D: St. Émile/St. Léon le Grande/St. Simon.
 B-M-D: St. Georges/St. Alphonse.
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Portage, l'Assomption, 1901-1993.
 B-M-D: St. Joachim de la Plaine, l'Assomption
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 Baptisms & deaths: Breboeuf & St. Adolphe d'Howard.
 Recensement 1851: St. Louis de Gonzague, Beauharnois.
 Recensement 1851: St. Laurent/Ste. Genevieve de Montréal.
 Recensement 1851: Lachine/Pointe Claire/Ste. Anne du Bout de l'Île.
 Recensement 1851: Sault au Récollet/St. Joseph de la Rivière des Prairies.
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 Deaths: Non-Catholics in Gaspé Co. 1820-2000 (2 Volumes).
 Marriages: L'Assomption de Notre Dame de Grande Riviere, 1851-1993.
 B-M-D: Anglican Church, St. Oswald of Montréal South, 1924-1941.
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 Deaths: St. Tite de Champlain, 1859-1940.

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Births and Baptisms: St. Alphonse de Bagotville, LaBaie, 1857-1940.
Les pionniers de Longueuil et leur origines, 1666-1681.
Marriages: Notre Dame du Très St. Sacrement, 1926-1990.
Births & Deaths: St. Raphaël, Belle-chasse, 1851-2000.

Idiot Guide

I live in a semi rural area. We recently had a new neighbor call the local township administrative office to request the removal of the Deer Crossing sign on our road. The reason: too many deer were being hit by cars, and he didn't want them to cross there anymore.

I was at the airport, checking in at the gate when an airport employee asked, "Has anyone put anything in your baggage without your knowledge?" To which I replied, "If it was without my knowledge, how would I know?" He smiled knowingly and nodded, "That's why we ask."

The stoplight on the corner buzzes when it's safe to cross the street. I was crossing with an intellectually challenged coworker of mine when she asked if I knew what the buzzer was for. I explained that it signals blind people when the light is red. Appalled, she responded, "What on earth are blind people doing driving?!"

At a good-bye luncheon for an old and dear coworker who is leaving the company due to "down sizing," our manager commented cheerfully, "This is fun. We should do this more often." Not a word was spoken. We all just looked at each other with that deer-in-the-headlights stare.

When my husband and I arrived at an automobile dealership to pick up our car, we were told the keys had been locked in it. We went to the service department and found a mechanic working feverishly to unlock the driver's side door. As I watched from the passenger side, I instinctively tried the door handle and discovered that it was unlocked. "Hey," I announced to the technician, "It's open!" To which he replied, "I know -- I already got that side."

I work with an individual who plugged her power strip back into itself and for the life of her couldn't understand why her system would not turn on.

Member's Corner

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True or False?

Can you guess which of the following are true or false? Answers at the end.

1. Apples, not caffeine, are more efficient at waking you up in the morning.
2. Alfred Hitchcock didn't have a bellybutton.
3. A pack-a-day smoker will lose approximately 2 teeth every 10 yrs.
4. People do not get sick from cold weather; it's from being indoors a lot more.
5. When you sneeze, all bodily functions stop even your heart!
6. Only seven (7) per cent of the population are lefties.
7. 40 people are sent to the hospital for dog bites every minute.
8. Babies are born without kneecaps. They don't appear until they are 2-6 years old.
9. The average person over fifty will have spent 5 years waiting in lines.
10. The toothbrush was invented in 1498.
11. The average housefly lives for one month.
12. 40,000 Americans are injured by toilets each year.
13. A coat hanger is 44 inches long when straightened.
14. The average computer user blinks 7 times a minute.
15. Your feet are bigger in the afternoon than the rest of the day.
16. Most of us have eaten a spider in our sleep.
17. The REAL reason ostriches stick their head in the sand is to search for water.
18. The only 2 animals that can see behind itself without turning it's head are the rabbit and the parrot.
19. John Travolta turned down the starring roles in "An Officer and a Gentleman and *Tootsie*.
20. Michael Jackson owns the rights to the South Carolina State anthem.
21. In most television commercials advertising milk, a mixture of white paint and a little thinner is used in place of the milk.
22. Prince Charles and Prince William NEVER travel on the same airplane just in case there is a crash.
23. The first Harley Davidson motorcycle built in 1903 used a tomato can for a carburetor.
24. Most hospitals make money by selling the umbilical cords cut from women who give birth. They are reused in vein transplant surgery.
25. Humphrey Bogart was related to Princess Diana. They were 7th cousins.
26. If coloring weren't added to Coca-Cola, it would be green.

The answer: All true!



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100 Years Ago

Researched from various sources.

The average life expectancy in the United States was forty-seven.

Only 14 percent of the homes in the United States had a bathtub.

Only 8 percent of the homes had a telephone. A three minute call from Denver to New York City cost eleven dollars.

There were only 8,000 cars in the US and only 144 miles of paved roads.

The maximum speed limit in most cities was ten mph.

Alabama, Mississippi, Iowa, and Tennessee were each more heavily populated than California. With a mere 1.4 million residents, California was only the twenty-first most populous state in the Union.

The tallest structure in the world was the Eiffel Tower.

The average wage in the US was twenty-two cents an hour. The average US worker made between \$200 and \$400 per year.

A competent accountant could expect to earn \$2000 per year, a dentist

\$2500 per year, a veterinarian between \$1500 and \$4000 per year, and a mechanical engineer about \$5000 per year.

More than 95 percent of all births in the United States took place at home.

Ninety percent of all US physicians had no college education. Instead, they attended medical schools, many of which were condemned in the press and by the government as “substandard.”

Sugar cost four cents a pound. Eggs were fourteen cents a dozen. Coffee cost fifteen cents a pound.

Most women only washed their hair once a month and used borax or egg yolks for shampoo. Canada passed a law prohibiting poor people from entering the country for any reason, either as travelers or immigrants.

The five leading causes of death in the U.S. were:

1. Pneumonia and influenza
2. Tuberculosis
3. Diarrhea
4. Heart disease
5. Stroke

The American flag had 45 stars. Arizona, Oklahoma, New Mexico, Hawaii and Alaska hadn't been admitted to the Union yet.

Drive-by-shootings – in which teenage boys galloped down the street on horses and started randomly shooting at houses, carriages, or anything else that caught their fancy – were an ongoing problem in Denver and other cities in the West.

The population of Las Vegas, Nevada was thirty. The remote desert community was inhabited by only a handful of ranchers and their families.

Plutonium, insulin, and antibiotics hadn't been discovered yet. Scotch tape, crossword puzzles, canned beer, and iced tea hadn't been invented.

There was no Mother's Day or Father's Day.

One in ten US adults couldn't read or write. Only 6 percent of all Americans had graduated from high school.

Some medical authorities warned that professional seamstresses

were apt to become sexually aroused by the steady rhythm, hour after hour, of the sewing machine's foot pedals. They recommended slipping bromide – which was thought to diminish sexual desire – into the women's drinking water.

Marijuana, heroin, and morphine were all available over the counter at corner drugstores. According to one pharmacist, "Heroin clears the complexion, gives buoyancy to the mind, regulates the stomach and the bowels, and is, in fact, a perfect guardian of health."

Coca-Cola contained cocaine instead of caffeine.

Punch card data processing had recently been developed, and early predecessors of the modern computer were used for the first time by the government to help compile the 1900 census.

Eighteen percent of households in the United States had at least one full-time servant or domestic.

There were about 230 reported murders in the US annually.

The real art of conversation is not only to say the right thing at the right time, but also to leave unsaid the wrong thing at the tempting moment.

Age doesn't always bring wisdom. Sometimes age comes alone.

As I said before, I never repeat myself.

Living on Earth may be expensive, but it includes a free annual trip around the sun!

There is a very fine line between "hobby" and "mental illness."

AUTHORS' GUIDELINES

Subject Matter: *JMS* publishes articles of interest to people of French Canadian descent. Articles dealing with history and genealogy are of primary interest, although articles on related topics will be considered. Especially desirable are articles dealing with sources and techniques, i.e. "how-to guides."

Length: Length of your article should be determined by the scope of your topic. Unusually long articles should be written in such a way that they can be broken down into two or more parts. *Surnames should be capitalized.*

Style: A clear, direct conversational style is preferred. Keep in mind that most of our readers have average education and intelligence. An article written above that level will not be well received.

Manuscripts: This publication is produced on an IBM-compatible computer, using state of the art desktop publishing software. While this software has the capability to import text from most word-processing programs, we prefer that you submit your article in straight ASCII text or in WordPerfect 8 format on 3.5" floppy disk. If you do not use an IBM-compatible computer, or do not have access to a computer, your manuscript should be typewritten on 8.5" x 11" paper. It should be double-spaced with a 1-inch margin all around. If notes must be used, endnotes are preferable over footnotes. A bibliography is desirable.

Illustrations: Our software is capable of importing graphics in most IBM-compatible formats. Vector graphics (PIC, PLT, WMF, WMT, CGM, DRW, or EPS) are preferred over bit-mapped graphics (BMP, MSP, PCX, PNT, or TIF). Scanned images can also be used. We prefer the Tagged Image File Format (TIF) for scanned photos. You may also submit printed black-and white photographs. We will have them scanned if, in our opinion, the photo adds enough to the article to justify the cost.

Other Considerations: Authors are responsible for the accuracy of all material submitted. All material published in *Je Me Souviens* is copyrighted and becomes the property of the AFGS. All material submitted for publication must be original. Previously published material, except that which is in the public domain, will be accepted only if it is submitted by the author and is accompanied by a signed release from the previous publisher. Articles that promote a specific product or service, or whose subject matter is inappropriate, will be rejected.

Members' Corner: Members' Corner is a section whose purpose is to provide a conduit by which our members may contact each other for the purpose of exchanging information. This is a service provided for members only at no cost on a space-available basis. You may submit short items (one or two paragraphs) in the following categories:

Work in Progress - If you are involved in an unusual project or are researching a specific subject or surname, you may use Members' Corner to announce this fact. Members able to help are encouraged to contact you.

Books Wanted - If you are searching for a book or books to aid you in your research, you may advertise your need here. Please include as much information as possible about the books, i.e. title, author, publisher, publication date, etc.

Books for Sale - We will accept items for used books which you wish to sell, or for books you have personally authored. Be sure to include the name of the book and your asking price. Book dealers may not use this space. Book dealers are encouraged to purchase advertising space in this journal. Rates are published on the inside front cover.

Cousin Search - If you have a living relative with whom you have lost contact, you may use this space to help in your search. Include the person's full name and last known address, along with any other pertinent information.

All submissions to Members' Corner must include your name, address and phone number. Deadlines are 15 December for the Spring issue, and 15 June for the Fall issue. Keep in mind that this is a semiannual publication. Where time is important, items should be sent to AFGnewS.

To Submit Articles: Mail all submissions to Paul P. Delisle, P.O. Box 830, Woonsocket, RI 02895-0870.



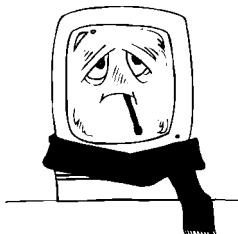
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*Please use this address whenever you
correspond with the Society.*

The Joy Of Giving PCs

Do computers, like people, slow down as they get older? No, but it sure seems that way! Today's software places greater demands on equipment. That, along with higher expectations, nifty options, and tax depreciation, feeds "upgrade fever".

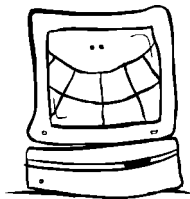


But, while we're preoccupied with when to upgrade, and to what, an important question is often ignored...what do you do with the old equipment? Some of our members just pass it down the ladder to other family members, or to those whose demands aren't as great as those who are upgrading. The trouble is, many members often can't find anyone who can use the older machines. One alternative is to try and sell the hardware, while another is to sell your equipment to a liquidator or used computer dealer.

A better option, however, might be to give it to a nonprofit organization, such as the AFGS. What these machines lack in dollar value often pales in comparison to their value to groups and individuals that really need them.

Our organization would be happy to accept any old IBM-PC, 386, 486 or higher compatible. But, do not forget to take a few precautions! For example, software that works for you might be inappropriate for volunteers. Be careful about giving away machines with copyrighted software on the hard disk. Some software companies allow users to donate older versions of their programs, but it's best to check with the vendor.

Whatever you do, do not let your PC sit in a closet gathering dust! So many people can use them for so many different and very good reasons! (And, it could mean a substantial tax deduction for you!)



***Don't Just Donate A Piece
Of Equipment...***

***Donate A Solution! You'll Feel
Better For It!***

For More Information, Contact Roger Bartholomy @ 401-769-1623

AFGS RESEARCH POLICY

STEP ONE: WHAT YOU SEND

Your request and a self-addressed stamped envelope. Your choice of the type of research to be done according to the following descriptions:

A. Single Marriage - Only one marriage to search. Marriages of parents will be counted as additional single marriages and billed as such. Rates are \$5.00 per marriage for AFGS members and \$10.00 per marriage for non-members.

B. Direct Lineage - A straight line of either a husband or wife back to the immigrant ancestor. This will include each couple, their date and place of marriage, and their parents' names. Origin of immigrant ancestor in France will be included where this information can be obtained. Price for this service will be determined by the number of generations found times the applicable rate quoted above for single marriages.

C. Five-Generation Ancestral Chart - Standard five-generation ancestral chart of 31 ancestors with 8 marriages found. The last column of names will give parents' names only; no marriages as they will each start a new chart. Prices are \$35.00 for AFGS members and \$50.00 for non-members.

NOTE: *Do not send payment in advance.*

STEP TWO: OUR JOB

After receiving your properly submitted request, we will immediately start your research. We will then notify you of our findings and bill you for the research performed according to the applicable rates quoted above.

STEP THREE: YOUR APPROVAL

After receiving our report and billing statement, return the top portion with a check for the proper amount payable to AFGS. Upon receipt, we will forward your requested research.

All requests not resolved by the Research Committee will be placed in the Question and Answer section of *Je Me Souviens*.

Again, please do not send payment in advance.



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Things it takes most of us 50 years to learn...

There comes a time when you should stop expecting other people to make a big deal about your birthday. That time is: age 11.

People who want to share their religious views with you almost never want you to share yours with them.

If you had to identify, in one word, the reason why the human race has not achieved, and never will achieve, its full potential, that word would be *meetings*.

The main accomplishment of almost all organized protests is to annoy people who are not in them.

If there really is a God who created the entire universe with all of its glories, and He decides to deliver a message to humanity, He WILL NOT use, as His messenger, a person on cable TV with a bad hairstyle or in some cases, really bad make-up too.

You should not confuse your career with your life.

A person who is nice to you, but rude to the waiter/janitor is not a nice person.

Your true friends love you, anyway.

PARTING SHOTS

Paul P. Delisle, Editor

We have a message for our fellow genealogists, and not a very pretty one. Beginning with the 2002 Massachusetts legislative session, the political bigwigs created a challenge for us. While pretending to focus on identity theft and fraud, the legislature has made it more difficult for genealogists to obtain records from city and town clerks in Massachusetts.

Bill HD2428 would permit the development of a statewide database for vital records. The projected surcharge for certified copies of birth, marriage and death records would double the cost of these records.

And that's not all... bills filed in the 2003 session are not good news either. Proposed laws restricting the issuance of vital records are pending in the House and Senate.

The Massachusetts Genealogical Council has filed several bills to counter the proposed restrictions. The MGC has also contacted legislators who are friendly to the genealogical community. The Senate bills involved are: 405, 408, 443, and 553; the House bills are: 143, 545, 1085, 1321, 1465, 1656, 1661, 2233, 2459, and 3147. The Senate bills are available online at

[www.state.ma.us/legis/bills/st/\[followed by the number of the bill\].htm](http://www.state.ma.us/legis/bills/st/[followed by the number of the bill].htm). Only the Senate bills are available online; you must contact your legislator for copies of the House bills.

On a brighter note, our feature article in this issue is important to those researching Acadian lines. The author, George L. Findlen, has uncovered a major error in the MARTIN family, one which has been perpetuated by respected genealogical reference sources. His very well researched work is a *must-read* even if you are not involved in Acadian research.

It has lately been a very difficult task to edit this publication. The problem has been contributions of articles from members of this Society. We have been able to keep *Je Me Souviens* at a respectable size in the years past. If we don't see an improvement in contributions, we will have to have fewer pages, of go to an annual format. Remember, this is your publication. It was designed to aid you in your quest for your family history.

As we begin our twenty-fifth year in the genealogical community, may you find the answers that you seek.

Often the same thing that makes one person bitter makes another better.

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