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Table of Contents

EDITORIAL by Rev. Dennis M. Boudreau, Editor	1
ON HUMBLE BEGINNINGS by Irene A. Poliquin	2
A GENEALOGICAL PROBLEM by William Thibeault	4
JOSEPH E. BARRETTE AND MARIE LOUISE ADAM by Marie Ange Barrette Lescault	5
THEN THE SEA GAVE UP THE DEAD... by Rev. Dennis M. Boudreau	11
A LOVE STORY or TAKEN IN by Lucille Fournier Rock	49
ANTOINE LAVALLÉE -- TAKE YOUR PICK by Cecile Martens	52
FRANCO-AMERICAN ACHIEVEMENTS: BROTHER ANDRÉ by Al Berube	56
GEOGRAPHICAL DICTIONNARY OF THE PROVINCE OF QUEBEC by Robert J. Quintin	65
LIBRARIAN'S REPORT	79
QUESTIONS AND ANSWERS	82
ANSWER TO A GENEALOGICAL PROBLEM	83
MEMBERSHIP REPORT AND NEW MEMBERS	84
DONATIONS TO THE LOISELLE INDEX	91
RECIPE	92
ANCESTOR CHARTS	93

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Editorial

Dear Readers,

By now you have undoubtedly received the newsletter sent out by Mrs. Rock, the President of our Society, and once again, I reiterate her words of apology for the tardiness of our last issue of JE ME SOUVIENS. We are trying our utmost to serve you, our members, and are trying to foresee any future production problems, that we might overcome them. We thank you for your patience in this regard, and hope that you enjoyed reading the Autumn issue, as late as it was.

Spring is here!!! And with it, a new season of research and publication of our journal. It's amazing how little time exists between the putting together of each publication, but we're certain you will enjoy the contents of this present issue.

A new article "On Humble Beginnings" by Irene Peloquin, leads a very interesting sequence of stories, as she speaks to all of us of the essence of our work as genealogists. This issue covers much ground, from maritime disasters to saints; revealing research on two men of the same name who lived in the same area; and the reflections of a young woman's early years back in Canada.

For our next issue, we are again asking you, our membership, for any articles which we may use for publication. We on the Publication Committee reserve the right to edit all materials sent to us, and will help you rewrite, if necessary, your story into a real masterpiece. If you can help us to help you, we would be most appreciative.

Rev. Dennis M. Boudreau, Editor

ON HUMBLE BEGINNINGS

All of us work hard to trace our genealogical roots through family, church and civil records, trying our best to organize the dates we find and collate them with other published materials. Many of us arrange vacations to the homeland of our antecedents, in order to stand, perhaps, where an ancestor once stood, to taste the air he or she breathed, to smell the soil and to imagine what it all looked like "back then". On such a vacation, we might retrace the migrations of our ancient family and carry home rolls of film to document the trip and remind us of the recreated journey.

In addition to these endeavors, we endlessly write letters, join genealogical societies, and struggle to read in a language we have lost. Some of us hope to write a history to share with family members, many of whom we "discover" during the course of our feverish search for more information. Perhaps a few lucky ones among us may have this work, this great obsessive effort of love, published. Is it any wonder, then, with all this effort, time, money and concern invested in the project, that all of us (to one degree or another) hope for the big pay-off?

What is the big pay-off? Simply put, we want to find someone or something interesting. Royalty, I suppose, tops the list, but a prominent citizen, a pillar of the Church, an adventurer, or a local eccentric will do. Even a notorious felon adds color to a family history if he or she is safely distanced from us by several long, dead generations. Land ownership is interesting, authority over other people is better, and influence over the course of history is best! Occasionally, we come upon a vague document or family anecdote that feeds this

desire to find our special, illustrious ancestor. (In my family, there were tales of an Indian princess). But the desire to find a special ancestral personality holds danger as well as exhilaration because it tempts us to indulge in speculation and to discount other ancestors.

Speculation about our brilliant forebears may be fun, even exciting, but it is not good genealogy. Virtually every text on the subject will stress reliance on factual documentation, though we may use personal accounts and family tradition as a guide to the correct records. Hope may be in our hearts as we pursue the facts, but it should remain there while our records continue to be labeled "incomplete". We are amateurs who should be guided by professional standards. Therefore, we must pass up the spectacular in favor of the factual.

How many of us would ever really find the spectacular in our ancestry? How much royalty is there to go around; how much room is at the top of the social ladder; how many eccentrics can a population support? In fact, most of us will find our ancestors were ordinary, even humble, people. The facts we discover in our painstaking search will be the same mundane touchstones of our own daily lives: birth, marriage, death.

These common, everyday people should not be discounted or be considered a disappointment. They, too, form the fabric of human history; they are participants in the unfolding of the generations we study. This is the truly spectacular reality and the attraction, at least for me, in genealogy: that all these ordinary people have come together, living and dying, in this precise and intricate network resulting in the current generation; resulting in now. As a weaver, I know that some

threads in the design of cloth are subordinate, but they are nevertheless an integral part of the whole fabric. These men and women are the sturdy warp threads upon which the design of history appears. We can be proud to record their names, journey to their homelands, and share with our families the joy of rediscovering their identities, however humble.

I did find my Indian ancestor, by the way, through a maternal great-grandmother. There is no indication that she was a princess. Yet, more important to me than her rank among her people was the strength of the oral tradition which carried through eleven generations of ordinary people and enabled her to be "found", three hundred and fifty-two years later, by me.

Irene A. Peloquin (#0592)

A GENEALOGICAL PROBLEM

The NEW ENGLAND GENEALOGICAL and ANTIQUARIAN REVIEW, Vol. III (1849), p. 344, reported the following was copied from a tombstone at Arlington, near Paris:

Here lies
Two Grandmothers, with their two Granddaughters;
Two Husbands, with their two Wives;
Two Fathers, with their two Daughters;
Two Mothers, with their two Sons;
Two Maidens, with their two Mothers;
Two Sisters, with their two Brothers;
Yet but six Corpses in all lie buried here,
All born legitimate, from incest clear.

Can you figure this out? Answer on page

Submitted by William Thibeault #0573

JOSEPH E. BARRETTE
AND
MARIE LOUISE ADAM

by Marie Ange Barrette Lescault

It was a sad and dark morning that May in 1923 on the Rang Ste. Julie, in Joliette. Shortly after breakfast my father told the children to gather around the kitchen table for he had some important news to tell us. As we sat there, our eyes were fixed on both our father and mother. What would the news be? "My children," my father said, "we are going to sell the farm and move to Fall River". He could say no more. He looked sad. He was so filled with emotions that he had to leave the kitchen and go outside. Mother could sense our sadness. "Listen", she said, "America is a good place to live. It is not unknown to me. After we married we lived in Fall River and five of you were born there. We will make a good living there. You know that the boys are all getting older and they cannot earn a living here in Joliette. It would mean that they would have to go to Montreal to earn their living. I cannot see the family broken up. Going to America will keep us all together". Shortly after this my father came in and read us a letter he had received from his brother, Zenon. Uncle Zenon had found a nice place for us to live on Thomas Street and assured my father that there was plenty of work for him and the boys. They were looking forward to seeing us soon.

This was not the first displacement for my father. Just before he was born his father and mother had to leave St. Didace to find better living conditions. They went to St. Thomas in Ontario, where Joseph was born in 1883. They stayed there

but a short time. They then went to Fall River in 1884 and lived there until 1888, when they came back to St. Didace. Joseph grew up in St. Didace until the age of twelve when he came back to Fall River with his brother Zenon and lived with his sister Alphonsine. It was as a young man of twelve that my father Joseph started his long days in the cotton mills.

He had never forgotten the charming blue eyes of his cousin, Louise Adam. Several times he returned to St. Didace to visit the family. Every time he was captivated by the looks of Louise. He knew that she would make him a wonderful wife and companion for life. So it was in 1900 that all preparations and dispensations were made for their wedding. Immediately after the ceremony they came to live in Fall River. It was during the great strike of 1908 that Joseph and Louise decided to return to Joliette and buy a farm and bring up their children there. After fifteen years, it was time to return to Fall River and make a go of it.

It did not take long for the preparations for our long trip to Fall River. Everything was sold at auction within a week. We were ready to leave for America. It was a sad parting. To leave all the people and places we loved, the school house, the church and all our relatives. We slept at my uncle's house and the next day we left for the train station. Just imagine eight children with suitcases, boxes, and baskets under their arms. What a sight this must have been!

We got on the train in Joliette all excited to take our first train ride. We got off in Montreal, where we were met by some of the Barrette family. We had supper with them. Don't ask me what I ate.

I just can't remember. At eight o'clock that evening we got on the train for Boston. By then we were tired and our feet were sore. The first thing we did was to take off our shoes. These were new shoes. At home we only wore shoes for Sunday to go to church. The shoes were pinching my toes. In those days a pair of shoes cost only fifty cents for girls shoes and one dollar for boys shoes. The train ride was exciting but long. At seven the next morning mother told us that we were in Boston. We put on our shoes and looked out the window. Everything looked so dirty and the houses were all together touching each other. Mother said, "Wait until you reach Fall River, you will love it out there". We looked at each other without saying a word.

Mother took the four girls to the wash room. The boys went with my father. Mother put on nice new ribbons in our hair to match our dresses. The ribbon cost two cents a yard. We all had new straw hats. They cost thirty-five cents. We thought that we looked like a million dollars. On the train to Fall River we were all silent. Mother said, "Don't ever look back. Always look ahead to the next day. The next day is something to look forward to".

As we arrived at the Fall River depot, I saw my uncle Zenon Barrette waiting for us. Our faces changed and we were happy to see him because he had visited us in Canada. He looked at us with a big smile and took us to his house to meet our new cousins. We thought we looked so dressed up with our starched coats and dresses - so starched that they could stand up in a corner by themselves - but one look at our cousins told us another story. Aunty hugged and kissed everyone of us. We sensed right away that we were welcome here in America. Imagine when you have nine kids of your own and

eight more join you. The supper was like a banquet. Seventeen children and four adults. Shortly after the meal, Aunt Marie Hebert came and took the boys to her house. She had three boys of her own.

For two weeks we went from one house to the other, always with a warm welcome and a smile from everybody. I liked it at Uncle Zenon's house, because they had a little boy about two years old that reminded me of my brother who had died. He, too, would have been two if God had not taken him away. I would put him in the carriage for a ride. Now I remember that this little boy is my cousin Reginald, whom I think of as a brother.

Two weeks after our arrival, we settled all together in our new home on Thomas Street. We all met together and recited the rosary in thanksgiving to God for bringing us all together in our new country.

My father and the boys got jobs at the Parker A. Cotton Mill on Jefferson Street. My father worked there until he was sixty-five years old, then he retired. We lived well in Fall River, but it was not always easy on my father and brothers. They worked from six in the morning till six in the evening for \$18.00 a week. One day, my brother Henri said, "Mother, I'm tired of Fall River and I'm going back to the farm. We work too hard in the cotton mills". Mother answered, "Go back if you want. As for me, I'm staying here and I will die here". That was the end of that. He never mentioned it again. My father worked hard to earn his living. But he had something of his father Denis in him. He liked to move from one place to the other. When the great depression hit us in 1929, he wanted to go back to Canada. Mother said, "Joe, I'm here to stay. No more moving. You were never a farmer. Why go back to farming.

We are doing all right over here. God will provide for us". Again, that was the end of that.

My mother with light brown wavy hair and hazel blue eyes, five feet tall and on the stout side was born on a farm in Canada. She learned farming, canning, sewing, and cooking from her mother. She always had a smile on her face. She was very good natured and always helping someone. In Canada she had been a midwife and knew a lot about medicinal herbs. Her friends and neighbors often called on her for medical advice. It seems that she always knew what to do at the right time. She was happy and liked to sing. Many times as we washed the dishes she would start to sing. I would join in with her. I sing like a rooster who has swallowed a frog. One day I asked why she sang so much. Well she said as a young child her mother had told her that if you are lonesome or blue, if you start to sing everything will be forgotten. Now I knew that this was the way she had forgotten so many heartaches - leaving her family and getting married at the early age of twenty.

She always wore navy blue or black. I always wondered how she would look in a colored dress. When Uncle Leonce and Tante Alida were celebrating their golden anniversary, I went shopping with her for a new dress and shoes for the occasion. She was looking at the blue dresses again. On my own, I was looking for a green dress with some style to it. Soon I found one with little silver beads on it. It was made for her. I asked her to try it on. After a little coaxing she tried it on. It fitted her to perfection. I told the sales lady that we would buy the dress. I made her buy a green hat, white gloves, shoes and a pocket book. That very afternoon my sister Rita was taken to the hospital for an appendectomy. At first my mother was going to cancel the banquet, but I would not hear of it. She had a new outfit and I

wanted her to wear it. So she put on the new outfit and appeared in the kitchen. You should have seen my father's eyes pop out. He didn't say anything but he must have been thinking of his young Louise whom he had met and courted in Canada. At the hospital, Rita said, "Ma, you look wonderful. How did you do it?" At the reception in the afternoon everybody was telling her how nice she looked in colors. "Don't ever wear black or navy blue again", they said. I'm something like my mother. If something hurts me, I sing to myself and everything seems to be forgotten. She taught us all how to sew and cook.

Thank God for our father and mother.

To you my children who never knew your grandmother, that is Richard and Donald, and to all my grandchildren and great grandchildren to come, I leave this message. Every father and mother from every generation from years ago to now have worked hard to make this world a better place to live. They have made sacrifices because they loved you.

Your grandmother Marie Louise Adam and your grandfather Joseph E. Barrette lie in Notre Dame Cemetery in Fall River, Massachusetts. If ever you pass by Fall River, stop in at the cemetery and say a little prayer for them.

P.S. I thank Reginald Barrette for copying my thoughts and putting them down on paper. I hope that the next generation will enjoy reading this as much as I have enjoyed writing it.

THEN THE SEA GAVE UP HER DEAD ...

The Gulf of St. Lawrence has always been known for its sudden shifts of wind, its turbulent waters and frightening tempests. Its history has been scarred by shipwreck after shipwreck, and numerous losses of lives. To the elements of wind and wave, many of my family's ancestors have fallen prey; to the unexpected, they have become its victims. Here follow several stories of some of our Madeleinien ancestors, whose courage and daring cost them their lives; whose tragic passing sent whole communities into mourning; and whose memory has created true stories of adventure to be shared by succeeding generations of their descendants.

CHARLES-HYACINTH BOURGEOIS

(1789 - 1831)

As early as 1831, the parish registers of Havre-Aubert record the loss of several of its parishioners in a single instance. On two successive days of that year, in early spring, as the Island fishing fleet set out for a new season, eight men lost their lives in a storm which ravaged the Gulf. Among them was our three-times great-grandfather, Charles-Hyacinthe Bourgeois.

The Bourgeois family had been one of those exiled to the Island of Miquelon, and had already returned from being shipped to France! Again, they found themselves on the rocky crag on the outer edge of the Gulf of St. Lawrence. Born the 7th of December 1789 at Miquelon, the son of Joseph and Angélique (Boudrot) Bourgeois, this sixth generation descendant of his family was only three years old when Père Jean-Baptiste Allain, the Normand missionary, led

the migration of nearly three hundred Acadians from Miquelon to the fishing village of Havre-Aubert on the shores of the Madeleine Islands. The reason for the migration was to escape the winds of Revolution which reverberated from France to its colonies. Miquelon was no exception?

The first child that Père Allain baptized at the new mission of Havre-Aubert, which opened his parish register, was that of Françoise-Anne Bourque. She was born there on the 29th of June 1793 and baptized the following July 28th? She was the daughter of Joseph and Madeleine-Françoise (Haché) Bourque. Her mother was also an exile who had returned from France, where she was born at St-Servan. As an aside, Madeleine had two brothers born from her father's third marriage who also returned with her, later migrating to the bayous of Louisiana, and thus became the ancestors of the Gallant families of that area?

Charles and Françoise grew up in the tightly-knit, primarily Acadian community, and married there on the 27th of August 1811. Of their marriage were born the following ten children:

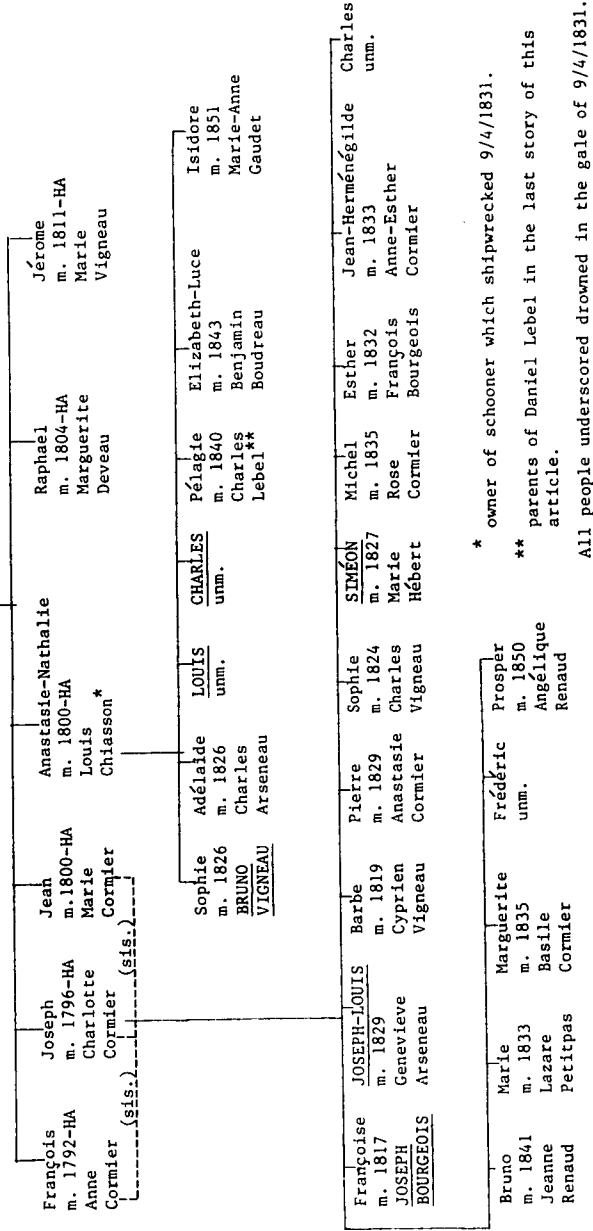
1. Charles, born 16/8/1812-Havre-Aubert; mg. 29/9/1834-Havre-Aubert to Angélique VIGNEAU.
2. Joseph, born 29/4/1814-Havre-Aubert; mg. 1840-Étang-du-Nord to Louise BOUDREAU.
3. Prosper, born 11/6/1816-Havre-Aubert; mg. 12/11/1839-Havre-Aubert to Flore CORMIER.
4. Benjamin (Benoit), born 10/7/1818-Havre-Aubert; mg. 22/1/1850-Havre-Aubert to Mélanie BOUDREAU.
5. Sophie-Emélie, born 31/7/1820-Havre-Aubert; mg. 1840-Étang-du-Nord to Louis BOUDREAU.

6. Eugène, born 20/3/1823-Havre-Aubert; mg
23/1/1849-Havre-Aubert to Luce CHIASSON.
 7. Etienne-Ferdinand, born 26/12/1825-Havre-Aubert;
mg. 29/1/1849-Étang-du-Nord to Mélanie CORMIER.
 8. Simon, born 24/6/1828-Havre-Aubert; mg.
14/1/1851-Havre-Aubert to Olive CORMIER.
- and a set of twins:
9. Charles, born 26/9/1830-Havre-Aubert; unmarried.
 10. Mélanie, born 26/9/1830-Havre-Aubert; mg.
14/1/1851-Havre-Aubert to Hyppolite BOUDREAU.
(This couple was our paternal great-great-
grandparents).

Like the other men of the village, Charles Bourgeois provided for his family from the sea. The work was difficult, consisting of long hours and little pay, and thus it was that the Islanders would spend the whole summer season fishing for a living. Scarcely was my great-great-grandmother six months old when her father joined his fellow townsmen for their seasonal work of fishing the Gulf's waters. Having set out in early April of 1831, we learn by reading Père P.H. Brunet's extract, taken from the Havre-Aubert registers, of the tragic event which soon ensued. Charles Bourgeois had been hired to work as a crew member on the fishing vessel of Louis Chiasson. On the ninth and tenth days of that month, a spring gale surprised the fishing fleet, destroying Chiasson's boat, as well as claiming the lives of his crew, which included his two sons, Louis and Charles.

Père Brunet, the only resident clergyman on the Islands, who serviced the two communities of Havre-Aubert and Havre-aux-Maisons wrote the fol-

PIERRE LAPIERRE and CÉCILE BLANCHARD
 (m. towards 1763- Ile St-Jean)
 ng. réhabilité: 19/8/1765-Miqueion



lowing concerning the unfortunate occurrence:

The ninth of April 1831, the vessel of Louis Chiasson, having been sunk in the crossing from the Madeleine Islands to Anticosti Island, according to the report of Lazare Boudreau and Valère Vigneau, CHARLES BOURGEOIS, the husband of Françoise Bourke(-que), perished on this occasion, at the age of forty years old.

The pastor likewise recorded extracts similar to this one for the other crew members, all from Havre-Aubert, among whom were:

Joseph Bourgeois (Charles' nephew),
husband of Françoise Lapierre, aged 37.

Bruno Vigneau (son-in-law of Louis Chiasson)
husband of Sophie Chiasson, aged 27.

Joseph-Louis Lapierre (nephew of Louis Chiasson)
husband of Geneviève Arseneau, age unknown.

Siméon Lapierre (another nephew of Louis Chiasson)
husband of Marie Hébert, age unknown.

and also the two sons of Louis and Anastasie (Lapierre) Chiasson,

Louis Chiasson, unmarried, aged 19.

Charles Chiasson, unmarried, aged 18.

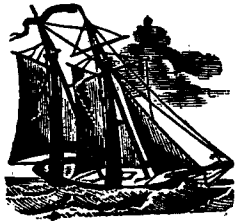
The next day, another victim was added to the list from the sudden storm.

The tenth of April 1831, on the vessel of Bénoni Vigneau of Havre-aux-Maisons, there perished on the southern coast of Anticosti Island, Joseph Chiasson,

age unknown, the husband of Henriette Boudreault. His death was witnessed by Sylvère Thériault, Frédéric Arseneau and many others.

This Joseph Chiasson was in his sixties, and his wife was the younger sister of our paternal five-times great-grandfather, Joseph Boudrot. Henriette and Joseph were the first marriage recorded at Havre-Aubert on the 14th of January 1794. Evidently, Joseph Chiasson fell overboard and drowned during the roughest part of the storm.

Certainly, such a loss of so many people grieved not only the families of the deceased, but plunged both fishing communities into a deep state of mourning as well, closely-knit were they by the bonds of consanguinity and their common avocation. At the head of the page on which the aforementioned extracts were written, Père Brunet wrote that on the 7th of May 1831, at Havre-aux-Maisons, he conducted a sung solemn service, no doubt a Requiem Mass, for the persons of both parishes who had been shipwrecked and drowned the month previously. The pastor goes on to assure us, who read with interest of this terrible calamity, of the accuracy and truthfulness of this event by adding the sentence, "according to the testimony of many persons worthy of trust" to finish his entry. This would not be the last of such events at the Islands. Charles Bourgeois was not the only ancestor of ours to be claimed by the raging tides.



SAMUEL CORMIER and the SNOWSTORM of 1875

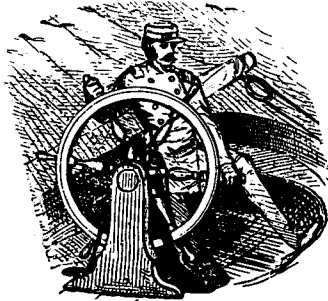
In the early winter of 1875, forty-four years later, tragedy again struck the Madeleine Islands. Before the establishment of a regularized line of coastal trade served by steamship, all forms of transport, either of people or goods, was done by schooners from the Islands. Each autumn, a fleet charged with fish, lobster, and other perishables reaped from the ocean's depths, left for the city of Halifax, Nova Scotia, from where they would bring back all the necessary winter provisions for the islanders. Although this was the greatest event of the season, it was likewise a dangerous voyage due to the many hidden reefs and rising fogs encountered along the craggy coastline of Nova Scotia.

Towards the end of November of that year, eight Madeleinien schooners set sail from Havre-Aubert, bound once again for that city. Having arrived there safely some days afterwards, they discharged their goods, and collected their necessary provisions. Together the eight schooners left that seaport under a splendid sky en route home. The onset of the journey was smooth. Towards the evening of their first day's return trip, the wind took a southeasterly direction, which, although cooling the evening considerably, was nothing to be feared. The breeze was good, hemming the sails, and filling them, to speed-up their voyage.

On the second day of the journey, evidently, the fleet split-up with some taking the short-cut home through the Strait of Canso, a narrow passage-way between mainland Nova Scotia and Cape Breton Island, while the rest continued on a northeasterly course past Arichat and around the Cape into the

Gulf. That second day was a day of squalls and flurries, which calmed towards 9 o'clock in the evening. For those who took the short-cut home, by that time they were through the Strait, and with sails unfurled, they passed Cape George two hours later. One schooner, well ahead of the others, had already made it past the eastern point of Prince Edward Island. To their amazement, never had a crossing been so quick; it was a true record of timing. The first schooner arrived shortly after midnight at Havre-Aubert, and many of the people were at the docks waiting to greet their arrival. The rest of the fleet was still some ways off, making their way home through the night. There was great celebration at the arrival of that first vessel. Already, hearts beat excitedly, joyfully, yet that joy was to be short-lived.

While awaiting the other ships, suddenly, with an unconceivable fury, the wind changed to the northwest, hitting the Maritime area with violently thick snow and an intense cold. The storm was so blinding, no one could see ten feet in front of them. The wind was similarly so strong, it nearly hauled down the mast posts, sails and all. Panic was widespread and despair seized the mariners still out to sea. No maneuver was possible. All that could be done was to try to reset their course for Cape Breton Island.



It was a night of terror, like a demon unchained from the depths of hell. From the

schooners, the mariners perceived through the snow the rugged cliffs of Cape Breton Island, which were now suddenly very near to them, and they feared at any moment of wrecking under the furious breakers.

At 4 o'clock in the morning, the l'ESPÉRANCE, in the force of the blizzard, just missed colliding with the MARIE-ANNE. The driving winds made it spin out of control, without an inch of canvas left on its masts. François Thériault, captain of the MARIE-ANNE, cried out through the gale to the crew of the l'ESPÉRANCE: "You made a bad maneuver! You're going to wreck on Cape Breton!!" He was not mistaken, for within the half-hour, the l'ESPÉRANCE ripped itself open on the coast. Three sailors saved themselves by jumping from the bowsprit into the roaring sea. They swam to shore and once there, made their way to the homes of some Scots families, who lived near the coast and gave them refuge from the storm. Their compatriots were not as fortunate.

Those schooners inside the Gulf of St. Lawrence, the STELLA-MARIS, the ARCTIQUE, and the PRÉSIDENTE, went to the same fate as that of the l'ESPÉRANCE, losing their crews, passengers, and provisions. The three others, the MARIE-ANNE, the PAINCHAUD, and the FLASH at 6 a.m. that morning adorned Cape Breton, beached along the shoals near Scatarie Island. Their crews didn't reach the port of Louisbourg until four days later, having back-tracked after that night of frightful apprehension, inexpressible fatigue and anxiety.

Those who survived the storm gave the alarm, and the dreadful news was sent to the government, which immediately dispatched the HARLO to bring aid to the Islands' populace. Since no telegraph communication existed between the Islands and the mainland at that time, it was this steamer which,

having witnessed the remains of the Acadian fleet near the Strait of Canso on December 7th, two days later announced the disaster to the Islanders.

Back on Cape Breton Island, the survivors went to look for the sailors who disappeared during the storm. This was one of the scenes of horror and desolation that they saw. All of the mariners who had wrecked, escaped their vessels, and attempted to scale the Island's cliffs. Weakened and numbed, some had painfully pulled themselves out of the sea. Such was the case of the crew of the PRÉSIDENTE. Alexandre Turbide, son of the schooner's captain, was found frozen to death on the Cape, fingers and feet wounded. No doubt, he had tried to crawl along the rugged outline of the rocks, but never made it. Eugène Turbide, his father and captain of the vessel; his uncles, Samuel Cormier and André Desjardins; Alfred Bourgeois and Antoine Lafrance, also members of the crew, were all gathered stiffened in death on the stoney shore.

The STELLA-MARIS, with its two masts broken, was found capsized, its keel in the air, on the side of a rock; it seemed as if some giant had carried it there, after having subdued it. Its hatches were closed, however, and all its cargo was intact, yet her crew of seven were likewise found lifeless on the beach. Even though the ARCTIQUE had been shipwrecked, it was pulled from the rocks, and most of her crew was saved. The oral tradition from the Islands relates that during the height of the storm, the ARCTIQUE's captain, Nectaire Arseneau, had attached a crucifix to the main mast of the vessel for divine protection. The schooner survived the blizzard almost miraculously with minor damages, as we have seen, and to this day, one of the Arseneau families still has the crucifix in its possession. The MARIE-ANNE fared well also, having lost only one

man, Grégoire Chévarie, who was swept away by a wave, and drowned.

The survivors of this unforgettable event regained their strength and once again set sail for Havre-Aubert towards the 15th of December. They arrived six days later at the Islands to find the people there in the midst of great sorrow. The Madelinot historian, Paul Hubert, wrote the following lines concerning the grief-stricken population, and the scene that these men encountered upon their arrival home.

It is impossible to describe these poignant scenes which unfolded on the wharf at Havre-aux-Maisons! My father many times narrated them for me, however, I myself feel completely unable to render here its pathetic image. For me, the picture much resembles that of the embarkation of the Acadians, on the shores of the Minas Basin in 1755...⁵

The reason for relating the story of this tempest is that another of our paternal great-great-grandfathers, the aforementioned Samuel CORMIER, was one of its victims, having perished with his two brothers-in-law and his nephew on the schooner, LE PRÉSIDENTE.

An eighth generation descendant of his family, Samuel was the youngest of six children born to Nicolas and Marguerite (Cormier) Cormier. His older sisters, Mélanie and Olive, as well as his older brother, Romuald, had married into the Bourgeois family of Havre-Aubert. His younger sister and brother, Zélie and Bénoni had married into the Bourque family.

Born at Havre-Aubert the 19th of April 1840, Samuel later married on the 13th of January 1863 at Havre-aux-Maisons to Philomène TURBIDE, a twin daughter of Bénoni and Esther (Arseneau) Turbide. Their other children comprised of the following⁶

1. Eusèbe, born 20/10/1824-Havre-Maisons; mg.
11/1/1853-Havre-aux-Maisons to Marie RICHARD.
 2. Narcisse, born 29/9/1826-Havre-Maisons; mg.
17/1/1854-Havre-aux-Maisons to Angèle LAPIERRE.
 3. Eugène, born ?/8/1829-Havre-Maisons; mg.
26/9/1854-Havre-aux-Maisons to Marie-Modeste HUBERT. (Eugène was captain of Le PRÉSIDENTE, and father of Alexandre Turbide.)
 4. Eugénie, born c1834-Havre-Maisons; mg.
8/1/1856-Havre-aux-Maisons to Jean-Paul HUBERT.
(They were the grandparents of Paul Hubert, the Madeleine Islands' first historian.)
 5. Thomas-Onésime, born c1836-Havre-Maisons; mg.
8/1/1856-Havre-aux-Maisons to Marie-Archange CYR.
 6. Henriette, born c1836-Havre-Maisons; mg.
13/1/1857-Havre-aux-Maisons to André DESJARDINS.
(André was shipwrecked on Le PRÉSIDENTE.)
- a set of twin girls:
7. Philomène, born 8/6/1840-Havre-Maisons; 1st.mg.
13/1/1863-Havre-aux-Maisons to Samuel CORMIER.
(They are our paternal great-great-grandparents).
 8. Suzanne, born 8/6/1840-Havre-Maisons; mg
28/11/1858-Havre-Aubert to Jean-Baptiste-Félix PAINCHAUD. (Her husband was the customs officer at Havre-Aubert and the Islands' first inspector

of schools.)

9. Dominique, born c1842-Havre-Maisons; mg.
13/1/1863-Havre-aux-Maisons to Marie RICHARD.

After Samuel and Philomène's marriage, the following year they removed to the fishing village of l'Étang-du-Nord, southeast of Havre-aux-Maisons, on the middle island. Of their marriage were born four daughters:

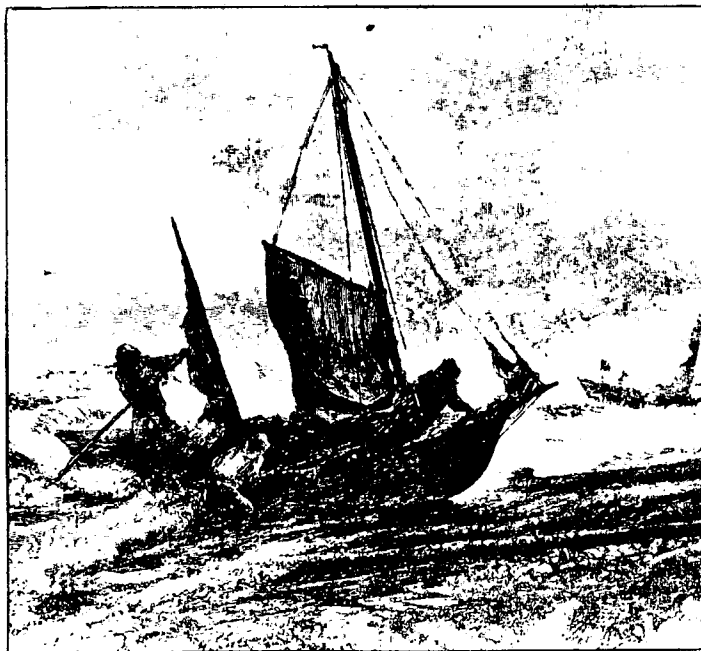
1. Marie-Suzanne, born 2/6/1864-Étang-du-Nord; mg.
8/1/1883-Étang-du-Nord to William BOUDREAU.
2. Virginie, born 19/7/1866-Étang-du-Nord; mg.
12/8/1889-Étang-du-Nord to Patrick BROPHY.
3. Bathilde, born 2/8/1869-Étang-du-Nord; mg.
7/1/1890-Étang-du-Nord to Samuel LEBLANC.
4. Esther, born 1/8/1874-Étang-du-Nord; mg.
2/5/1892-Havre-Aubert to Nectaire-Arsène
BOUDREAU. (This couple was our paternal great-
grandparents.)

Following the Cape Breton disaster, Philomène remained a widow for five years, remarrying Alfred BOUDREAU on the 13th of January 1880 at Étang-du-Nord. Three years later, Alfred's brother, William, was to become both her son-in-law and brother-in-law by marrying her daughter Suzanne, from her previous first marriage. Alfred and William were the sons of Jean-Baptiste and Henriette (Bourque) Boudreau. Two sons were born to Alfred and Philomène. They were:

1. Joseph-Samuel, born 13/1/1881-Étang-du-Nord; unmarried. (He was their first anniversary gift.)

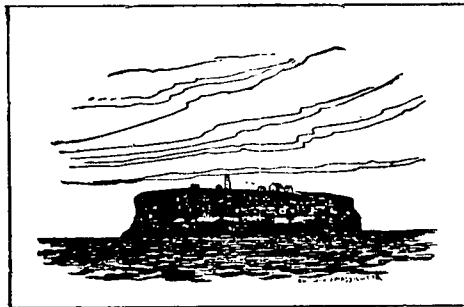
2. Joseph-Cyrice, born 17/10/1883-Étang-du-Nord;
mg. 8/11/1909-Étang-du-Nord to Mathilde
MIOUSSE.

Despite the many sorrows of her life, Philomène Turbide lived to be eighty-eight years old, dying at l'Étang-du-Nord on the 14th of August 1928. There among the cool breezes of summer and the harsh winds of winter, she lies buried in the quiet churchyard of St-Pierre-de-Lavernière, and her grave, strangely enough, faces the shores of Cape Breton Island, where her beloved first husband, Samuel Cormier, also lies at rest.



LE ROCHER-AUX-OISEAUX: ITS CATASTROPHIC HISTORY

No other rock formation in the Gulf of St. Lawrence has had chronicled such a series of catastrophic events as that of the Rocher-aux-Oiseaux (the Bird Rocks), situated some twenty miles to the northeast of Pointe-de-l'Est on the Madeleine Islands⁸. Shaped like an oblong tooth of seven by four acres, this craggy islet was first sighted by Jacques Cartier and named by him on the 26th of June 1534 the "isle de Margaulx".



The rock is completely surrounded by an abrupt cliff running anywhere from 85 to 135 feet in different spots high above the water's surface. It is totally inaccessible, except for a fire ladder which could only be reached during a "perfectly" calm sea. Other than seagulls, penguins, puffins and a few other coastal birds, at the summit of the rock lived several hermits: the lighthouse keeper and his assistants.

Since 1870, the year of construction of the first 55 foot lighthouse, rebuilt in 1887, eight

courageous keepers have lived there. The first one to brave the complete isolation of this outpost was George Preston, named its first keeper on the 3rd of May 1872. He held this position for two years, ceding it to Peter Whelan on the 2nd of December 1874. Whelan was the first victim of an apparent fatality, and also the first of a long list of keepers who met with misfortune while stationed there.

On the 15th of April 1880, Whelan and two companions: his son and Thomas Thivièrge, risked their lives hunting walrus on the iced waters of the Gulf surrounding them. Whelan had left his wife behind at the lighthouse, and ventured forth onto the frozen Gulf waters. Suddenly, a gust of wind raised from out of nowhere, and pushed away the ice floe where the three hunters worked. As night fell, the storm that they found themselves caught in, doubled in rage. Back at the rock, his poor wife grieved their loss. The following day, Thomas Thivièrge successfully reached the rock, feet frozen and half-dead. He informed Mrs. Whelan of the death of her husband and son, both of whom had died from the cold and exhaustion, on their ice floe adrift.

Moved by the news of this tragedy, the Québec government, in the course of the summer of 1880, laid an underwater cable between the Rocher-aux-Oiseaux and Grosse-Ile on the Madeleine Islands. In case of emergency, a telegraph message could be sent by the keeper to procure the help of his nearest neighbors.

On the 7th of July 1880, Charles Chiasson of Havre-aux-Maisons accepted the risks of the lighthouse keeper's position. He had as assistants, his son and Télésphore Turbide. All went well until the following summer on the 23rd of

August 1881, the date of a new mishap.

That day, three visitors from the Islands: Paul Chenel, his daughter and Jean Turbide climbed the fire ladder to the top of the rock. After having visited the lighthouse and its outlying buildings, they asked the keeper to fire a shot from the cannon, an ancient piece of artillery, used to signal and guide vessels through the dense fogs of the passage. Mr. Chiasson yielded to their wish and lit the fuse. Suddenly, the cannon exploded, killing the keeper and his son, and wounding Chenel, who died two hours later.

The blast was so powerful that it broke all the windows of the lighthouse. After the smoke cleared away, three mangled cadavers lay dead on the ground. Jean Turbide and Chenel's daughter survived the accident with minor wounds, but almost died of shock. The assistant, Téléspore Turbide, succeeded in notifying the telegraph office at Cap-aux-Meules of the disaster, and the steamer NAPOLÉON III was dispatched to repair the damages and to transport the deceased back to the Islands.

Despite the memory of such a catastrophe, Téléspore Turbide accepted to stay on the rock as the lighthouse's new keeper. He came close to dying the same way as his predecessor, for in 1891, he lost a hand in another explosion of the cannon. Having left the rock for several days by way of a ship from Cape Breton Island, he was forced to rest at Chéticamp, from where he returned later on and resumed his post until 1897. That year, he voluntarily resigned and was replaced by Pierre Bourque. Bourque was installed during the month of May of that year. But in the interval, a lugubrious tragedy once more darkened the annals of the rock, rebaptizing its name as the

"Rocher-du-Malheur".

In 1896-97, four persons wintered at the lighthouse: Damien Cormier and his wife, Anne Bourgeois, Arsène Turbide, and the young son of the former keeper Téléspore Turbide, Charles, aged 17 years. On the 7th of March 1897, under a spring-like sun, the three men resolved to attempt a hunting excursion across the moving ice floes. The drama of 15 April 1880 was itself renewed for them. Surprised by a sudden gust of wind, all three were carried adrift on their ice floe. Immediately, they threw their canoe into the water, having realized the situation. But it was too late. Despite their efforts at rowing, the wind had become so strong that it pushed back the canoe towards the ice, which they re-embarked, soaked to the bone. Turning their canoe sideways, they made a shelter for the fast approaching night. It was a Siberian cold that evening, and despite the exhortations of Arsène to stay active, Damien Cormier, aged 64 and the young Charles Turbide succumbed to the cold, fell asleep, and consequently, froze to death.

Arsène Turbide was the more vigorous of the three, and resisted the cold for three days and nights, maintaining his strength by killing small seals and drinking their blood. Pushed by a north-west wind, he successfully touched land at Baie St-Laurent near the summit of Cape Breton Island. He eventually died some days later, as the gangrene from his frozen limbs and the exposure to the elements weakened him into the grave. Remaining on the rock alone, Anne Cormier was finally rescued, half mad with fear, by hunters who returned her to the Madeleine Islands.

One month after the installation of the new keeper, Pierre Bourque, on the 12th of June

1897, his young assistant, Hyppolite Melanson was seriously wounded by a third explosion of the alarm cannon. A sloop transported the victim to Ile Brion, from where he was brought to Havre-aux-Maisons for further care. One of Pierre Bourque's sons, Wilfrid, a student at St-Dunstan's College in Charlottetown, Prince Edward Island, came to help his father, while he himself waited to replace him. Named the new keeper of the light on the 26th of October 1905, Wilfrid Bourque took charge of the lighthouse only a year later on the 15th of November. Thanks to him, we possess these details on the somber history of the rock.

In a letter addressed to Théophile Béland, Marine Minister of Québec, on the 6th of July 1909, Bourque requested many ameliorations for his position. Among them were a revolving light for the lighthouse, a foghorn to replace the ancient cannon, and a better communications system to the mainland, to protect his life and that of his family. However, the perilous situation did not change. In fact, Wilfrid Bourque's name was soon added to the Rocher's list of victims.

On the 11th of March 1912, Bourque descended, as he had so often each spring, to the edge of the ice which encircled the rock, to kill a few walrus with his rifle. His absence being prolonged, his wife sent their young nephew who was wintering with them, and the assistant-keeper, Daniel Turbide, to look for him. The boy returned with the news that his uncle was at the water's edge, immobile. They ran with ropes to save him, but death had already done its work. Wilfrid Bourque had drowned. His wife suffered greatly too as a result of the lack of communication with the mainland. In fact, eight days

elapsed before the steamer SEAL from St. John, Newfoundland, passed by the rock and took to Havre-aux-Maisons, the body of her late husband.

Mr. Elphège Bourque, a cousin of the victim, became the seventh keeper of the lighthouse on the 14th of August 1912. Ten years passed and then, an accident of another kind sombered once more the sky over Rocher-aux-Oiseaux. Since the rock was arid, rain water, collected in a small reservoir, sufficed as a water source for their domestic needs. The usage of old water caused, in November of 1922, the poisoning of all the personnel of the lighthouse. Albin Bourque, brother of the keeper, died there; Philias Richard, an assistant, died after eighteen months of sickness; and another assistant, Octave Langford, never recovered from precarious health his whole life long, as a result of this mishap. Completely isolated there, these sick men languered several days in their confining prison, before being rescued by a passing ship.

Another Madelinot, Montaigue Arseneault of Havre-aux-Maisons succeeded Elphège Bourque as keeper of the lighthouse in 1923. Having relatives in Boston and Cambridge, Massachusetts, Montaigue actually survived a period of ten years at this awful outpost before resigning. One of his children, Alphonse, however, after completing a sculptured model of the rock, which today is on display at the Musée-de-la-Mer in Havre-Aubert, drowned while on his way to Halifax on the 17th of August 1934, where he was bringing the model for an exhibition. Apparently, it is still the "Rocher-du-Malheur", the rock of misfortune.

THE LATE FLASH

In his history of the Madeleine Islands, Paul Hubert affirms that from 1821 to 1883 the number of vessels shipwrecked at the Islands amounted to a figure of seventy-one, with 419 persons having lost their lives. Yet, in 1881, still another type of affliction was responsible for one ship never returning to port, and that was piracy?

The voyage from Québec was a much longer one than that from Halifax, yet it was less fearsome, due to the amicable relations the Islanders had with people of their own faith, race and language. Voyages to the capital city were usually made during the better months of the summer. Schooners laden with sea products set sail for Québec, to return with provisions, clothing and other articles of local necessity. Strong commercial relations had also been established, thanks to the alliances formed by families and friends of many Canadians, established at the Islands. Having arrived at Québec after a hard voyage, the mariners enjoyed the hospitality of the Canadian homes, and with many happy memories of their visit, once more returned to the sea for the voyage home.

In the summer of 1881, the FLASH, a schooner from the Islands, left for the capital city. Six years previously, she had been assailed by the terrible snowstorm of 1875, having come to rest on the shoals off Cape Breton Island. From there, she was brought back to Havre-Aubert, where she had undergone major repairs, and was recommissioned for service. At the same time, another vessel from Baie St-Paul, the CANAYEN, also en route to

Québec, put in at Havre-Aubert. In the fashion of sea-faring people, the men from both ships made contact and became friends, promising to set sail together. Fearing nothing from these Canadian cousins, the Islanders opened themselves naively to their voyage companions, speaking freely of their cargo, of what they were to buy, and so forth.

The calmest time of the day to get underway was towards evening. Yet one sailor, Laurent Cormier of Havre-Aubert, at the last moment feigned sickness, not wanting to go with them. He allegedly had received a premonition of something unfortunate that would happen to the FLASH, and declined the pressing offers of captain Isaac Arseneau. This captain, the son of Fidèle and Mathilde (Richard) Arseneau of Havre-aux-Maisons, who also had brothers and sisters living in Cambridge, Massachusetts, was forced to find a replacement for him, and chose a Julien Boudreau of Havre-Aubert to accompany him on the voyage. For years afterwards, Laurent Cormier always assured everyone that he hadn't suffered any malady, but that an interior, mysterious voice, a sinister premonition, had actively pressed him to avoid the trip. He was wise to listen to it.

The next day, the FLASH, accompanied by the CANAYEN, set sail together. Under a light breeze, the Islanders watched the two schooners, side by side like two friends, drift into the onset of evening. The next day, a gentle north wind sped them along course to their destination.

Day passed, weeks, months elapsed...there was no further news of the FLASH. Québec had not recorded its arrival; no seaport had seen it; no one on the Gulf had encountered it in their travels.

The mystery had become more and more impenetrable. The FLASH had just disappeared.

Even the more experienced sailors had wracked their brains trying to figure out what became of the vessel, when suddenly Laurent Cormier, the son of Damase, produced a piece of staircase that a beach-comber had found on the north dune. It was from a staircase of a room on the FLASH. He identified it with little difficulty, having made it with his own hands. There was no more doubt then. Either a gale or a waterspout had engulfed the two vessels at once.

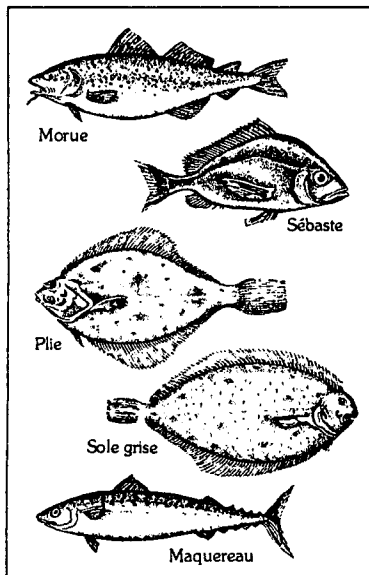
But still, it was beautiful weather after the FLASH's departure. In fact, since the day after the two ships left, the north wind had lasted several more days, ideal for a rapid voyage. The more one studied the situation, the more of an enigma it became. No one could figure out how or why the FLASH disappeared. Many still believed it would return.

For the next fifteen years, sailors from Québec were still questioned upon their arrival at the Islands, with "Have you heard any news of the FLASH?" Always, there was the same response: "No, not a word! Nothing, nothing."

After so many years, finally one day, the veil was lifted. One man reported right out the history of the FLASH, and the horrible drama that the honest Madeleine Islanders never suspected. The cook of the CANAYEN declared on his death bed of having been forced to participate in a hideous crime, one that he didn't want to carry to his grave with him. His whole life long, this secret had tortured him without ceasing. Now it was time to reveal the long and well-kept conclusion.

He reported that on the evening of the departure, the FLASH had been underhandedly surprise-attacked by the crew of his ship. A bloody struggle took place, in which the Acadian crew was massacred. The FLASH was then plundered and sunk. Only one escaped the sword, plunging into the Gulf waters. Even the captain of the schooner, Isaac Arseneau, had fought valiantly until his last breath. He went on to state that in fact, it took a great deal of difficulty to kill him. With those words the cook died.

It is since this revelation that the Madeleine Islanders speak of the vessel as the "defunte" FLASH or the late FLASH.



Quelques espèces de poissons
pêchées autour des Îles de la Madeleine

DANIEL LEBEL

Fish and lobster were not the only products of the sea which have interested the Madeleine Islanders. There was also the walrus, well-known to these people under the appellation of "les loups marins". The Islands have always been characterized as the best hunting grounds for walrus and seals since the discovery and colonization of Canada and Acadia. Nicolas Denys had fishing and hunting posts there in its earliest history, which were succeeded by a long list of other entrepreneurs who likewise carried on the same type of trade. The walrus population was plentiful and brought a great price to whomever had control of these Islands as their seigneurie. Even coins from the earliest years of the 1800's carried an engraved likeness of the walrus on one side, and dried codfish on its reverse, thus noting the two main sources of the Madeleinien economy.

Shortly after the arrival of the Acadians to the area, these creatures practically disappeared; so many had been slaughtered for their skins, ivory tusks and blubber oil. Bit by bit, they continued to return in abundance each year. For the Islanders, hunting these huge creatures was a passionate sport, as well as a dangerous one.

Jeton des Iles-de-la-Madeleine
(token) 1815



Pièce de monnaie fiduciaire en circulation aux Iles sous le régime féodal d'Isaac Coffin. Cette pièce représente un loup-marin d'un côté et une morue séchée de l'autre. Aujourd'hui difficile à trouver, ce jeton vaut \$3.50

When the walrus made its appearance on the ice floes each spring, the news would spread like wildfire from house to house. People became intensely enthusiastic and excited, and even envious of the profits that could be reaped from killing these huge mammals. The hunters would then group themselves in squadrons of five or six men, and head out onto the ice floes, where the walrus had been last sighted. For security, should the floe separate itself from the shore, which was a common occurrence and often the cause of many tragedies, the men were trained to bring with them a canoe or dory, into which they could jump to save themselves from drowning. Those who had died out on the ice were often some ways away from their canoes when the ice floe began to break apart.

Usually, the more experienced man of the squadron functioned as its captain. His job was to walk two or three yards ahead of the rest of the group, carrying with him a tow rope from the bow of the canoe. He would test the safety of the ice, and choose the most secure route over the perilous floes. The rest of the squadron would then follow, forming a double line on each side of the boat. In the boat, it was necessary to bring a barrel of drinking water, some bread, sticks, an ax, a gun, hooks and a compass. Perhaps too even a tent. Often in the excitement of hunting, the men would lose their sense of direction and have trouble finding their canoe in the conglomeration of ice formations. Spotting their pitched tents gave them a sense of security.

If the hunting was good, the men would either beat with a club or shoot up to 200 or 300 walrus a day. The beasts would be slaughtered then and there, or else back on shore. Other hunters, using schooners rather than canoes, were able to go a lot farther out into the Gulf to capture their

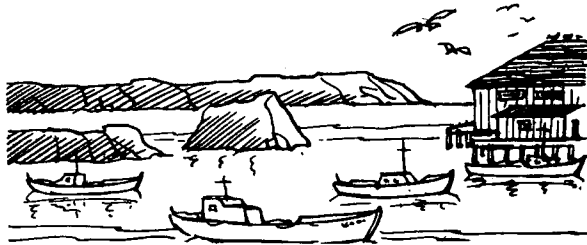
daily quota. No matter how exciting the sport, the Islanders were always deeply conscious of the fact that they were frequently in danger. From what has already been written about their compatriots, who either drowned or froze to death on drifting ice floes, it is important to note that at any given moment, they could be surprised by a sudden shift of wind or tide, and meet with unexpected death. The list of such tragedies is indeed a long one.

In 1908, the well-known and admired Islander, Arthur Bourgeois of Lavernière, was on the ice hunting with his squadron, just off the coast of Grosse-Ile.¹⁰ Without warning a south wind rose-up, becoming a terrible storm. They instantly got underway to return to the main island, but the winds had already broken up the ice so much that there existed a trench of water nearly a mile wide between the stranded men and the shore. Immediately, they threw their canoe into the water and tried to cross over, yet the sea being so turbulent, slapped the small craft with so much water, that by the time they reached the shore, they were completely wet, exhausted and nearly frozen. Among them, four actually crawled to the nearby houses. Arthur Bourgeois, too feeble to move, urged his son Wellie to leave him on the beach and follow the others. His son refused to abandon him there, and by the time help finally arrived, both father and son were dead from exposure.

Nérée Patton and his squadron, who were also out hunting in the same locality, were as well surprised by that storm. However, instead of returning to the main island against the wind, he directed their canoe, with the wind behind them, towards Ile Brion where they landed with little difficulty.

GENEALOGY OF DANIEL LEBEL

1. Clément LEBEL and Françoise LAGNEL
of Dynille, Normandie, France
(Diocese of Rouen)
 2. Nicolas LEBEL and Thérèse MIGNOT
2mg. 2/4/1665 - Château-Richer, PQ
 3. Joseph LEBEL and Marie-Catherine BOUTIN
mg. 22/11/1701 - Rivière-Ouelle, PQ
 4. Augustin LEBEL and Elizabeth DUVAL
2mg. 7/1/1739 - Ste-Anne-de-la-Pocatière, PQ
 5. Joseph-Vital LEBEL and Marie-Geneviève LIZOTTE
mg. 16/8/1763 - St-Roch-des-Aulnaies, PQ
 6. Joseph-Roch LEBEL and Angélique CARRIER
mg. 21/8/1787 - St-Jean-Port-Joli, PQ
 7. Charles LEBEL and Marie-Perpétue PELLETIER
mg. 23/11/1813 - St-Roch-des-Aulnaies, PQ
 8. Charles-Noel LEBEL and Pélagie CHIASSON
mg. 25/11/1840 - Havre-Aubert, PQ
 9. Daniel LEBEL and Eulalie VIGNEAU
1 mg. 8/1/1877 - Bassin, PQ
- Daniel LEBEL and Théosie DOUCET
2mg. 28/11/1882 - Havre-Aubert, PQ



In winter, when the wind howls
along the eastern coast of Canada
and great blocks of ice form in
the Gulf of St. Lawrence, natives
still sing the legendary song of
Daniel Lebel!¹

On the third of April 1911, our paternal grandmother's uncle and his squadron, composed of family members and neighbors, were the victims of such a tragedy. Daniel Lebel, the sixth son of nine children of Charles-Noël and Pélagie (Chiasson) Lebel, was born at Havre-Aubert in 1853. Already, many of his mother, Pélagie's relatives had lost their lives in the tempest of 1831. Likewise, Daniel's father lost his life while on board the l'Espérance, when it shipwrecked on the coasts of Cape Breton Island during the snowstorm of 1875. The other members of Daniel's family were:¹²

1. Alphonse, born 7/10/1841-Havre-Aubert; mg.
24/11/1863-Havre-Aubert to Marguerite DÉRASPE.
2. Hermine, born 5/7/1843-Havre-Aubert; mg.
9/1/1866-Havre-Aubert to Camille DÉRASPE.
3. Romain, born 15/3/1845-Havre-Aubert; mg.
19/11/1867-Havre-Aubert to Olive DÉRASPE.
4. Guillaume-Noël, born 14/6/1847-Havre-Aubert;
died 3/10/1847-Havre-Aubert.
5. Guillaume (William), born 3/10/1848-Havre-Aubert;
mg. 26/11/1872-Havre-Aubert to Marie BOURGEOIS.
6. Louis, born 27/9/1850-Havre-Aubert; died
10/4/1851-Havre-Aubert.
7. Daniel, born 22/10/1853-Havre-Aubert; 1st mg.
Eulalie VIGNEAU; 2mg. Théosie DOUCET.

8. Christine, born 14/1/1859-Havre-Aubert; mg.
8/1/1884-Havre-Aubert to Alcide GAUDET.

9. Honoré, born 1/8/1860-Havre-Aubert; died
3/4/1873-Havre-Aubert; unmarried.

Daniel Lebel married his first wife, Eulalie VIGNEAU on the 8th of January 1877 at Bassin. She was the daughter of Joseph and Louise (Hébert) Vigneau, and as well, the widow of Lucien Renaud, also of the same village. Of their marriage were born two sons:

1. Aristide, born 15/4/1878-Bassin; mg. 8/1/1907-Bassin to Marie-Mathilde BOUDREAU.

2. Cléophas, born 15/4/1880-Bassin; mg. 13/1/1903-Bassin to Virginie-Adélie BOUDREAU; he died 15/10/1939-Bassin.

This first son, Aristide, was a member of his father's squadron, and drowned with him that fateful April day in 1911.

After the death of his first spouse on the 25th of November 1880, Daniel remarried two years later on the 28th of November 1882 at Havre-Aubert to Théosie DOUCET, born the 17th of March 1862 in Wedgeport, Nova Scotia¹³ She was the daughter of Antoine and Olive (Boudreau) Doucet. Although her parents married at Havre-Aubert on the 15th of September 1846, Antoine and his new bride returned to Wedgeport, his native fishing village, where the couple lived, having nine children born to them.

In 1866, the Doucet's returned to the Madeleine Islands, settling at Portage-du-Cap on the outskirts of the Havre-Aubert parish. Here, another daughter was born to them two years

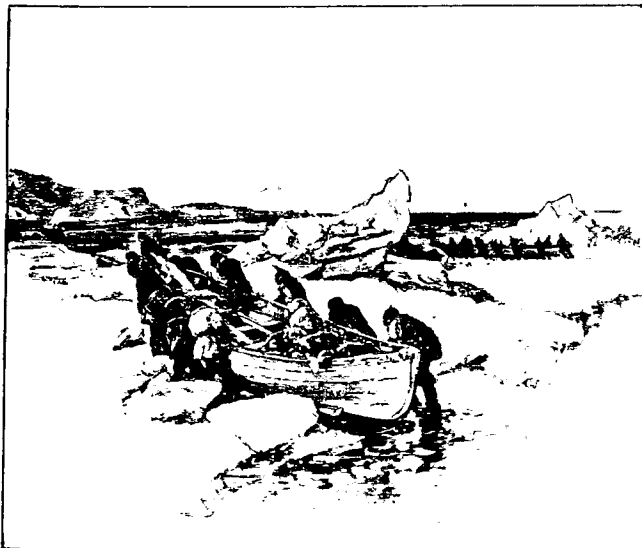
later. Antoine and Olive Doucet had six daughters: Marie (1847), Marine and Geneviève (twins-1860), Théosie (1862), Anne-Rose (1865), and another Marie (1868); and four sons: Dominique (1849), Vital (1852), Jean-Constant (1854) and Hilaire (1857). Théosie's brother, Jean-Constant, was the father of our paternal grandmother, Marie-Vénéda Doucet. At the time of the accident, our grandmother was only ten years old, but the shock of such sadness must have left a lasting impression in her memory.

Of Daniel's second marriage to Théosie, eight more children were born. They were:

1. Ephéenne, born 14/9/1883-Bassin; mg. 13/1/1903-Bassin to Joseph-Cléophas BOUDREAU.
2. Alida, born 23/4/1886-Bassin; mg. to Aloysius RENAUD.
3. Marie-Zoé, born 3/6/1888-Bassin.
4. Joseph-Vital, born 6/3/1890-Bassin; died young.
5. Marie-Eudora, born 31/8/1893-Bassin; mg. to Téléspore CHIASSON.
6. Joseph-Dominique, born 21/8/1895-Bassin; mg. to Eva BOURQUE.
7. Marie-Alvénia, born 22/6/1897-Bassin; mg. to Etienne JOMPHE. She died 11/10/1929.
8. Joseph-Maurice-Willie, born 24/3/1905-Bassin; died 31/1/1917-Bassin; unmarried.

Théosie remarried the 8th of October 1915 at Bassin to Philippe VIGNEAU. She lived to the age of 83 years old, dying at Bassin on 21 February 1945.

LA CHASSE AUX LOUPS-MARINS



Scenes such as the above were common to the Islanders whenever the walrus appeared on the ice-floes of the Gulf of St. Lawrence.

The drama of the squadron of Daniel Lebel, of l'Anse-à-la-Cabane, remains celebrated thanks to the ballad of a young folk poet of Cap-aux-Meules, named Nelson Arseneault. Composed on this occasion, this melancholic "complainte" is still sung today, and has spread to all of eastern Canada, and even into New England, wherever the Islands' descendants have settled. The original version runs as follows:

LA COMPLAINTE de DANIEL LEBEL

C'est vers la fin de mars
Ou à peu près le temps,
De l'an mil neuf cent onz',
Dans le cours du printemps,
Que nous venons d'apprendr'
Le récit malheureux
D'un pèr', son fils, son gendre
Et trois autr's avec eux.

Le matin, on s'empresse,
On se lèv' de bonne heure.
L'on marche à grand vitesse
Au devant du malheur.
On s'en va sur les glac's,
Marchant, marchant toujours,
Longtemps sans qu'on se lass',
Jusqu'au milieu du jour.

Ce n'est que vers trois heur's
Qu'on trouv' les loups marins,
On se charge à mesur'
Pour rebrousser chemin.
Mais le vent du contrair'
Qui souffle avec fureur
Entrain' loin de la terr'
Nos malheureux chasseurs.

C'est vers six heur's du soir
En vue nous arrivons.
Et déjà nos confrer's
Nous voient depuis longtemps.
Mais voyant la distanc'
Qui reste à faire encor'
Ce n'est que par miracl'
Qu'ils attendront le port.

Les voilà tous les six
Dans leur petit canot,
Ramant à grand-vitess'
Se berçant sur les flots.
Mais à moitié traverse,
Un malheureux écueil
Les soulèv', les renverse
Et voilà leur cercueil.

Ainsi la nuit se passe
Et l'on attend toujours.
Le lendemain se passe
Et l'on attend encor'.
Mais la mer gourmande
Les tient tous dans son sein;
C'est pour nous fair' comprendre'
Qu'sur la terre on est rien.

Quell' nouvell' navrant'
Il fallait apporter,
Quell' nouvell' déchirant'
Pour tout' la parente!
Les femm's s'évanouiss'nt
Et ploient sous la douleur.
L'esprit, le coeur se bris'nt.
A quoi sert le bonheur?

Avant que je finisse,
Il faut vous raconter
Le nom de tous les six
Que Dieu vient d'appeler.
Il y a Daniel Lebel,
Son fils, son gendr', son n'veu,
Philiàs à Arsène ainsi que son fils
Ainsi que son filleul.

Que sert-il dans ce monde
La gloire et les honneurs?
C'est Dieu le maîtr' du mond'
Qui dirig' le malheur.
Soumettons-nous ensemble
A sa sainte volonté.
Que sa main tout puissant'
Sache nous protéger.

Daniel Lebel, his son Aristide, his son-in-law Grégoire Vigneau, Antoine Bourgeois raised by Grégoire, Cyrice Gallant and Philiàs Boudreau all perished in the icy waters of the Gulf. Not so distant from this accident, at least some seventy years ago time-wise, surely this event must have caused tremendous mourning among the members of our grandmother's family. Only once do I remember her speaking of it, and when she did, her eyes filled with tears.

Rev. Dennis M. Boudreau #0056

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A LOVE STORY
OR
TAKEN IN

by Lucille Fournier Rock

"Bourreau" is a French word that means executioner or hangman. It is a forceful word. The rolling of the r's in its pronunciation gives it strength and power and at the same time, you can almost feel its derogatory connotation.

The hangman in Canada was frowned upon, despised, and almost ostracized from society. It is no wonder that no one wanted the position of executioner. It was such a problem to hire a hangman, that the authorities would often commute death sentences on the condition that the convicted would fill the vacancy. The prisoner may have escaped with his life, but not his peace of mind or freedom. Although he was at liberty to come and go as he chose, he was not free. He could not walk the streets without being taunted, mocked and berated, and this harassment was not confined to him alone, but also to his wife and children. The convicted payed for his crime everyday of his life. Perhaps he could have endured the humiliation that society cast upon him, but it was difficult to accept the suffering endured by those closest and dearest to him. What price for life? Perhaps death would have been the kinder alternative.

Unbelievable as it may seem, there was a young man who willingly traded a few months imprisonment for the position. His name was Jean Corollaire, in

his twenties, son of Christophe Corollaire and Marie Dorolaire. He hailed from Kerquisinoir, diocese of Quimper, Brittany, France. He was a drummer for the company of bombardiers and gunners of the garrisoned marine troops at Quebec.

On January 26, 1751, he engaged in a duel with a soldier by the name of Coffre. Dueling was against the law in Canada and Corollaire was soon apprehended, but Coffre fled. The trial began four days later but dragged on and the sentence was not pronounced until June 2, 1751. The Supreme Council, formerly called the Sovereign Council, condemned him to one year's imprisonment.

Meanwhile, Corollaire had been in jail since his arrest in January. During this time, he met his cell neighbor, Francoise Laurent, twenty year old daughter of Major Drummer Guillaume Antoine Laurent and Marie Charlotte Provencal of Montreal. Francoise was awaiting execution for having stolen clothing from the Pomereau household where she had worked as a maid. On March 12, 1751, she had been found guilty of the crime and sentenced to be hanged. Because the executioner had died suddenly on December 28, 1750, Francoise remained incarcerated until a replacement could be found. Before working for the Pomereau's, Francoise had forcibly spent some time at the General Hospital of Montreal "because she ran around with men". This young girl with her past history knew how to charm men and was not about to pass up an opportunity to save herself. Naive Corollaire was her answer. She put her feminine wiles to work by engaging him in conversations and showing him sympathy and attention. She cajoled and enticed him until poor Corollaire became putty in her hands.

She then talked him into marrying her. But how

could she get married, she was awaiting execution? Francoise had a plan; a foolproof plan. Corollaire was the only one in the world who could save her life. If he truly loved her, he would do what needed to be done.

And so, on August 17, 1751, Corollaire wrote to the Superior Council, petitioning the court to accept him as executioner. After a short deliberation, the council accepted his offer and commuted his sentence. The following day, the court received a second petition. This time, Corollaire implored them to grant him permission to marry Francoise Laurent, who was presently being detained in the royal prisons of the city. After another short deliberation, the court commuted Francoise's sentence on the condition that she marry Corollaire. The following day, August 19, 1751, Vicar Lamicq of the parish of Notre Dame of Quebec, married the two in the chapel of the Intendant's Palace.

Francoise had played her role well and had achieved her goal. The newlyweds began their life together in their home supplied by the government to the public executioner.

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ANTOINE LAVALLEE - TAKE YOUR PICK!

It has come to our attention that many of our members have run into problems on their charts because of the considerable confusion engendered by two men from the same region with the same name: ANTOINE LAVALLÉE of Yamaska County. Hopefully, the information compiled in the following pages will clear up this discrepancy for future researchers who may find one Antoine or the other among their list of ancestors.

The first ANTOINE LAVALLÉE, born towards 1755, the son of Joseph & Catherine (Brisebois) Lavallée, married the 26th of May 1777 at St-Michel d'Yamaska to MADELEINE ALLARD, born in 1758, the daughter of Jean-Baptiste & Madeleine (Goyette) Allard. She was also the widow of Louis Cartier. Madeleine died at Yamaska on 26 Jan. 1810, age 52 years. The witnesses at their wedding were: Antoine Cournoyer and Joseph Goguet (or Goyette). Born to this couple were the following fourteen children:

(children's godparents are in parentheses)

1. Marie-Madeleine, born 28/5/1778-Yamaska (Joseph Goguet & Catherine Brisebois). Died 27/2/1784-Yamaska, aged 6 years.
2. Marie-Thérèse, born 11/1/1780-Yamaska (Jean-Baptiste Allard & Ursule Bréza); 1st mg. 12/10/1801-St-Michel-Yamaska to Michel DANIS; 2nd mg. 7/1/1805-St-Michel-Yamaska to Antoine VALOIS.
3. Louis-Philippe-Antoine, born 28/8/1781-Yamaska (Augustin Paradis & Marie Lavallée).
4. Joseph, born 21/8/1783-Yamaska (Joseph Giguère & Marie-Josephte Brisebois); mg. 30/1/1804-St-Michel-Yamaska to Marie CARTIER.

5. Alexis, born 12/2/1786-Yamaska, (Alexis Gibert & Dorothee Lavallée).
6. Jean-Baptiste, born 29/1/1788-Yamaska, (Joseph Salvas & Genevieve Lavallée); mg. 11/1/1825-St-Michel-Yamaska to Josette PETIT.
7. Marie-Claire, born 12/2/1790-Yamaska (André St-Germain & Marie-Claire Allard); died 17/1/1795-Yamaska, aged 4.
8. Geneviève, (twin) born 14/5/1792-Yamaska (Louis Cartier & Geneviève Giguère); died 5/8/1792-Yamaska, aged 3 months.
9. Marie-Catherine, (twin) born 14/5/1792-Yamaska (Joseph Desrosiers & Catherine Laplante); died 3/7/1792, aged 2½ months.
10. Geneviève, born 20/6/1793-Yamaska (Antoine Lenoir & Geneviève Cardin); mg. 10/1/1820-St-Michel-Yamaska to Calixte RODRIGO.
11. Joseph-Louis, born 21/7/1795-Yamaska (Joseph-Louis Cardin & Madeleine Lavallée).
12. Marguerite, born 22/12/1797-Yamaska (Jean-Baptiste Veronneau & Marguerite Clément).
13. Marie-Madeleine, born 23/1/1801-Yamaska (Pierre Parent & Isabelle Hébert); died 3/2/1801-Yamaska, aged 10 days.
14. Jean, born 11/6/1802-Yamaska (Joseph Danis & Marie ?).

Thus, the line of male descendance extends through their sons Joseph and Jean-Baptiste.

The second ANTOINE LAVALLÉE who likewise had descendants in the Yamaska region was born in 1776 and married towards 1798 to a MARGUERITE LAVALLÉE. This Antoine died at Yamaska on the 5th of November 1826, aged 50 years. The following year, on the 26th of February 1827 at St-Michel d'Yamaska, his widow remarried to Basile LUSSIER.

At present, the ascendance of this couple remains a half mystery. Only half because we are fortunate to know the name of one of this couple's fathers, Emmanuel LAVALLÉE, as revealed in the baptismal record of their first child, designating him not only as the child's godfather but also grandfather. Could this Emmanuel Lavallée be the one married at St-Pierre-Sorel on 16/1/1775 to Marguerite Dupuy? If so, they are possibly the parents of Antoine, born in 1776. Or are they Marguerite's parents? Examination of the Sorel registers can easily solve this question for future researchers.

Among their children were the following:

1. Antoine, born 6/11/1799-Yamaska (Emmanuel Lavallée -grandfather- & Geneviève Paulhus); mg. 3/11/1818-St-Michel-Yamaska to Agathe PARENTEAU.
2. Félix, born 11/12/1802-Yamaska (Félix Hébert & Rosalie Lavallée); mg. 5/10/1824-St-Michel-Yamaska to Angèle FORCIER.
3. Basile, born 8/12/1805-Yamaska (Basile Lussier & Catherine Lavallée); mg. 18/10/1831-St-Michel-Yamaska to Marguerite LEBRUN.
4. Marguerite, born 31/10/1807-Yamaska (Louis Parent & Joseph Paulhus); mg. 29/10/1827-St-Michel-Yamaska to Joseph PÉPIN.

5. Marie-Anne, born 3/12/1809-Yamaska (Alexis Villandré & Marie-Anne Paulhus).
6. Esther, born 18/7/1812-Yamaska (Edouard Maclure & Judith Lavallée); mg. 20/1/1835-St-Michel-Yamaska to Jean MÉTHOT.
7. Marie, born 23/7/1814-Yamaska (Régis Vanasse & Amable Lavallée); mg. 14/6/1836-St-Michel-Yamaska to Jean GIGUÈRE.
8. Marie-Julie, born 11/10/1816-Yamaska (Pierre Parenteau & Marie Parenteau); mg. 13/2/1849-St-Aimé to Georges LAMONTAGNE.
9. Paul-Edmond, born 23/1/1819-Yamaska (Noël Parenteau & Agathe Parenteau).
10. Agathe, born 21/2/1821-Yamaska (Antoine Lavallée & Agathe Forcier); mg. 9/7/1839-St-Aimé to Jean-Baptiste CARTIER.
11. Narcisse, born 6/4/1823-Yamaska (Jean-Baptiste Lussier & Marguerite Lavallée).
12. Emmanuel, born c1824-Yamaska; mg. 4/8/1846-St-Aimé to Elizabeth THEROUX dit LAFERTÉ.
13. Joseph, born 24/1/1825-Yamaska (Basile Lavallée & Luce Forcier); mg. 12/10/1847-St-Aimé to Domithilde GÉLINAS.

Cecile Martens (#0069 L)
 Research Committee
 Information personally compiled from the Parish
 Registers of St-Michel-d'Yamaska, PQ.

Franco American Achievements

BROTHER ANDRE (1845 - 1937)

— The Call, Woonsocket, R.I., Friday, March 18, 1983

Mass to Be Said Sunday To Honor Brother Andre

A Mass of Celebration to honor Brother Andre, who was beatified last May by Pope John Paul II, will be said Sunday at 3 p.m. in St. John the Baptist Church, West Warwick.

Bishop Louis E. Gelineau of Providence will celebrate the Mass, assisted by the Rev. C.E. Roland Remy, pastor of St. John's.

Brother Andre had ties with Woonsocket during his life that remain after his death in 1947 at the age of 92. He used to visit here, and Mrs. Armand Demers of Chateau Clare, Greene Street, is a distant relative. Brother Andre was her grandmother's cousin.

Mr. and Mrs. Demers are planning the liturgy for the Mass. Vocalist will be Miss Laetitia Blain, a city native who now is the assistant chaplain at Boston College and who was a soloist for Pope John Paul II's visit to Boston.

The Mass is open to the public, and invitations have been sent to

state and local officials as well as representatives from Canada. Gerald Parent, the Canadian consul in Boston, will attend.

Brother Andre was a lay brother in the Congregation of the Holy Cross. He was born in Canada on Aug. 9, 1845, as Alfred Bessette. Although he spent a few years working in mills in the United States, he spent most of his life in the service of God.

Throughout his life, he preached a message of faith in St. Joseph to help during illness, and he was the driving force behind the St. Joseph's Oratoire in Montreal. L'Oratoire has become a sanctuary for the sick.

After his beatification, a three-hour ceremony, attended by about 55,000 persons, including the Demers couple, was held in Montreal to celebrate the honor which is one step short of sainthood.

Recently in Rhode Island, articles such as the one pictured here, have appeared in local newspapers, promoting the cause of canonization of Brother Andre. Until the past couple of years, Canada has laid claim to eight saints, known to us as the "Canadian or North American Martyrs". These Jesuit missionaries and their companions were slain in the seventeenth

century while working among the Iroquois Indians. To this list have been added one of Canada's first bishops, two of its nuns, a young Indian convert, and a brother, all of whom have been recently advanced to the Church's rank of "venerable", the last stage before being proclaimed a "saint".

Frère André's ancestor, Jean BESSET¹, was one of nineteen men from the Carignan regiment, who married and settled at Fort Chambly on the Richelieu river towards 1665. In 1663, he received a concession of land and on the 3rd of July 1668, he married there before the royal notary Adhémar, to Anne LeSeigneur, a "fille du Roi". Of their marriage were born ten children, of whom their sons Jean and François transmitted the BESSETTE name to their descendants.

Jean, the elder son, left Chambly to establish himself at Laprairie. There, he fell in love with a young widow, Anne Benoit, the mother of three children, who he wished to marry. Unfortunately, his father formally opposed the marriage. Likewise, the pastor of Laprairie thought it well to delay their marriage a week longer while he sought to obtain the consent of Jean's father. The father never gave in. Counselling by the priest, the young lovers left for Montreal, where, with dispensation, they secretly married before Père Dollier de Casson, the superior of the Sulpicians.

Life was not easy for the newly-weds who returned to Laprairie to make their home. In 1689, an attack by the Iroquois at Lachine left behind sixty-five victims. In 1691, Contrecoeur and St-Ours were burned to the ground in another attack. Laprairie too had already suffered from eight different attacks. On May 9, 1697, the Iroquois returned with unbridled fury, killing many of the place's settlers, including Anne Benoit. Her

husband, Jean, had been scalped and left for dead. However, he survived and somehow escaped, to re-marry three years later to Madeleine Plamondon. One daughter from his first marriage died shortly before her mother, Anne. Of his second marriage were born seven other children.

The next generation's ancestor, Jean and Madeleine's son, Jean-François, at the age of twenty, followed his older brother Jean-Baptiste and enlisted himself in the army. Likewise, he was sent to the fronteer outpost of Michillimakinac, whose garrison was commanded by Captain Adrien-Charles Legrain, the father of a beautiful young daughter, Marie, who caught François' eye upon his arrival at the outpost. Without a doubt, Captain Legrain had no intention of giving away his daughter in marriage; nor did François have the patience to wait. Needless to say, of this we can be certain, one morning Captain Legrain woke up to find himself a grandfather to a newly-born Bessette child. Violation of a young girl at that time had grave consequences, sometimes nothing less than complete banishment from Québec. Fortunately, Captain Legrain was a merciful man. He closed his eyes to their mistake, and gave his daughter's hand to the culpable young man in 1738. Just prior to 1750, Marie Legrain died, and Jean-François returned to Chambly with his two sons and daughter, where again in 1751, he contracted marriage before the notary Loiseau to Marie-Josephte Girard. He established himself at St-Mathias, where five more children were born of this second marriage. His son, Joseph, the paternal great-grandfather of Frère André, married at Chambly in 1773 to Marie-Françoise Barrière. Of this marriage were born ten children, two of whom established themselves in the Seigneurie of Ramezay, today known as Mont-St-Grégoire. Joseph spent his peaceful life as a farmer in the area.

Among Joseph's children was his son Joseph, Frère André's grandfather, who married three times. He likewise was a farmer. On the 7th of October 1799 at St-Mathias, he married Marie-Josette Cyr, by whom he had one daughter. His first wife died shortly afterwards, as in 1803 he remarried Marie-Angélique George. At that time, there was great unrest in the Richelieu valley, and also it was during that era that St-Mathias began being developed. The church was built, as well as five schools. Of Joseph's second marriage were born nine children: eight sons and a daughter, the second oldest of whom was Isaac Bessette, Brother André's father. Joseph Bessette, upon the death of his second spouse remarried the 28th of September 1846 at Marieville to Marguerite Fréchette.

Of all these children, three sons, Isaac, Basile and Clovis continued to work on their farms. Abraham, Bélonie, and François-Xavier went on to become teachers in the school system. Edouard in 1847 became the town syndic at St-Mathias. Eusèbe, the oldest, chose to be a blacksmith and established himself at Mont-St-Grégoire. Isaac later went on to become a woodworker.

On the 27th of September 1831, at the age of 24 years old, Isaac married at St-Mathias to Clothilde Foisy. At the suggestion of his brother, Eusèbe, he built their new home facing his brother's blacksmith shop at Mont-St-Grégoire.

Of Isaac's marriage to Clothilde Foisy were born the following dozen children:²

1. Clothilde, born 14/7/1833-Mont-St-Grégoire; died 3/1/1836-Mont-St-Grégoire.
2. Léocadie, born 12/5/1835-Mont-St-Grégoire;

Léocadie married 19/4/1864-Farnham, PQ to Joseph LEFEBVRE. (This couple moved to West Warwick, RI, where she died in 1913).

3. Isaie, born 20/3/1837-Mont-St-Grégoire; mg. 8/8/1864-N.D.-Stanbridge, PQ to Salomé CADORETTE. (The removed to Richford, VT.)
4. Léon, born 24/1/1839-Mont-St-Grégoire; mg at Moosup, CT. to Zoé ____ (?). (Léon and his family remained in Moosup, CT.)
5. Joseph, born 20/1/1840-Mont-St-Grégoire; married in the United States and died in 1903 in Minnesota.
6. Claude, born 11/10/1841-Mont-St-Grégoire; mg. 23/9/1862-N.D.-Stanbridge, PQ to Rosalie LEFEBVRE. (This couple removed to Moosup, CT.)
7. Rosalie, 5/10/1843-Mont-St-Grégoire.
8. Alfred, born 9/8/1845-Mont-St-Grégoire; professed as Brother André, CSC; died 6/1/1937-Montréal.
9. Alphonsine, born 12/6/1847-Mont-St-Grégoire; mg. 8/2/1869-Sutton, PQ to Nérée BOULAIS.
10. Joséphine, born 2/5/1849-Mont-St-Grégoire.
11. Virginie (Clothilde), born 3/3/1852-Farnham; died 25/10/1852-Farnham.
12. Eliza, born 30/1/1854-Farnham.

On the 20th of February 1855, Alfred's father, Isaac was accidentally killed. Alfred was then only nine years old and his mother was left with

ten children to raise all alone. Times were tough, and as the older children reached their twenties, they expatriated to the United States. Two years after his father's death, on the 20th of November 1857, his mother also died. Alfred then went to live with an aunt in Farnham, followed by living with an uncle, and finally, found a home at the rectory of St-Césaire. In the years that followed, he tried his hand at farming,³ as an apprentice-woodworker at Ste-Angèle, as an apprentice-blacksmith at Farnham, as a tinsmith and as a shoemaker.

In 1863, at the age of eighteen, he too decided to leave for New England. He lived for a while with his brothers, Claude and Léon, in Moosup, Connecticut, where he found employment in the local textile mills. From there, he sought other jobs in the mills which brought him to Putnam, Connecticut. He worked hard yet this did not satisfy him. God was calling him elsewhere.

Four years later, he returned to St-Césaire,⁴ where he once again encountered his former pastor, Père André Provençal. Père Provençal guided Alfred in his vocation, sending him to the superior of the Congregation of the Holy Cross with a letter which said: "I am sending you a saint". Having entered the Order in 1870, he took the name of Frère André, no doubt in honor of his spiritual mentor. He accepted menial tasks with humility, and upon completing his novitiate, was named porter and infirmary-aide at the Collège Notre-Dame, a commercial school for boys directed by the Order, at the foot of Mont-Royal. His duties included cutting the boys' hair, scrubbing floors and patching cloths. It was while attending the sick students that many cures were reported-instantaneous healings through his intercession to St. Joseph. In fact, André was nicknamed the "little dog" of St. Joseph by the brothers of his

congregation, so strong was his persuasion of others to devotion to Christ's foster father.

In 1904, he was given permission to erect near Mont-Royal a small chapel in honor of his beloved St. Joseph, which since then, was many times enlarged. Twenty years later, this chapel led to the eventual construction of the huge Oratory of St. Joseph at an estimated cost of eight million dollars. The basilica, a leading spiritual center and tourist attraction, whose dome stands 360 feet above the crypt church, only sixteen feet less than St. Peter's in Rome, is still one of the largest sanctuaries in the world, attracting many millions of people each year.

Brother André was a frequent visitor to New England, visiting relatives and friends in Moosup, Woonsocket, and West Warwick, where he is still remembered for the numerous healings which took place through his prayers. He died in Montréal on January 6, 1937 at the age of 91 years old.

From 1941 to 1951, a total of 49 witnesses gave testimony regarding the reported cures before tribunals in Rhode Island, St-Hyacinthe and Ottawa. A file containing 1,084 pages of testimony was forwarded to Rome in 1951 for painstakingly thorough investigation and study. The Church has always moved with great deliberation in weighing the cases of candidates for sainthood. Twenty-seven years later on the 12th of June 1978, Pope Paul VI proclaimed him "venerable". He was "beatified" last year by Pope John Paul II on the 23rd of May 1982. We, his Canadian cousins, his friends in New England, joyfully await the hopefully-soon proclamation of his undoubted "sainthood".

Al Berube

THE GENEALOGY OF FRÈRE ANDRÉ, C.S.C.

(né Alfred Bessette)

Note: The BESSET Family originated from Cahors in Quercy, Guyenne, France. Jean BESSET, the ancestor of this family was a member of the Carignan regiment.

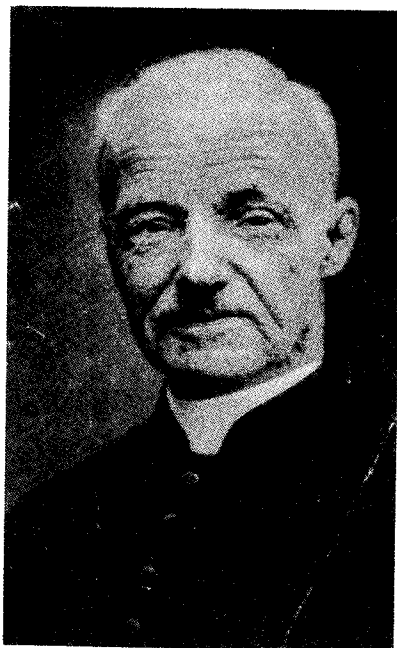
- 0 BESSET, Jean (
LE SEIGNEUR, Anne (
mg. 3/7/1668 - Contrat Adhémar at Chambly, PQ
- I BESSET, Jean (Jean & Anne LeSeigneur)
PLAMONDON, Madeleine (Philippe & Marguerite Clément)
mg. 8/9/1700 - N.D.-de-Laprairie, PQ
- II BESSETTE, François (Jean & Madeleine Plamondon)
GIRARD, Marie-Josephte (Etienne & Geneviève Brunel)
2mg. 4/4/1751 - Contrat Loiseau
- III BESSETTE, Joseph (François & M-Josephte Girard)
BARRIÈRE, M-Françoise (René & Agathe Laporte)
mg. 25/10/1773 - St-Joseph-Chambly, PQ
- IV. BESSETTE, Joseph (Joseph & M-Françoise Barrière)
GEORGE, M-Angélique (Pierre & Thérèse Demers)
2mg. 8/8/1803 - St-Mathias, PQ
- V. BESSETTE, Isaac (Joseph & M-Angélique George)
FOISY, Clothilde (Claude & Ursule Barsalou)
mg. 27/9/1831 - St-Mathias, PQ
- VI. BESSETTE, Alfred (Isaac & Clothilde Foisy)
(Frere Andre)

¹Trottier, Aimé, CSC. LE BIENHEUREUX ANDRÉ BESSETTE
(1845-1937) et sa famille. S.G.C.F. MEMOIRES.
, pp. 83-92.

²Research of Julien Bessette of Woonsocket, RI.

³Woonsocket Call, Saturday, Sept. 6, 1958.

⁴Ibid.



GEOGRAPHICAL DICTIONNARY
OF THE
PROVINCE OF QUEBEC

by Robert J. Quintin #4

The following is the first installment of a listing of all the parishes, missions and municipalities found in the Province of Quebec through the year 1924. It is mostly based upon the book entitled, Dictionnaire Historique et Geographique des Paroisses, Missions et Municipalites de la Province de Quebec, by Hormisdas Magnan, published in Arthabaska, PQ in 1925. It has been loosely translated into English for the benefit of all those who cannot read the French language.

The historical and genealogical value of such a work is indispensable when one deals with French-Canadian genealogy and history. There are so many Catholic parishes of the same name, as well as towns of the same name, that there is a certain amount of confusion when trying to pinpoint a town or parish like St. Charles (there are 23 listings for St. Charles in the book).

After the English Conquest in 1759, the non-conceded areas of Quebec were divided into Cantons which became the rough equivalent of American Townships. This was a purely a political and not ecclesiastical division. From these cantons were carved villages and municipalities. Hence, a parish was ecclesiastical and could overlap seigneuries, cantons, villages and municipalities. A parish could serve more than one canton or village until such time as it became necessary to found new parishes as has been the case in the late 19th and early 20th centuries. It is important to have some grasp of these historical facts before one can understand this work.

One last word, each town, village, municipality and parish has an official date of founding. Throughout this book, the dates are usually given with a reference to either an act of Queen Victoria or Kings Edward and George. Ecclesiastical organizations (dates of founding) are usually referred to in: Edits et Ordonnances.

LAND DIVISIONS : It is necessary to explain this topic because of its importance in understanding this translation.

When New France was first founded, the land was parceled out in very large tracts which were called seigneuries. Some were granted to Churchmen, soldiers and politicians. They were often sold for meritorious service or in return for a favor from the King. The seigneurie was semi-feudal in nature with a Lord (called a Seigneur in Canada) and tenants who paid yearly taxes although not to the same extent as those in Western Europe. It was most unlike the European system of feudalism -- land was plentiful, and, in the early 1600's, very rich. There were not enough adventuresome souls to populate this great land, hence, the political hold of the Seigneur was tenuous at best.

These great Seigneuries could be further divided into fiefs, and further still into rangs (which are ranks in English). These rangs were numbered to avoid confusion.

There were a great many areas of Quebec that were never part of any Seigneurie. They, for the most part became, missions or outposts with little or no formal organization. The Catholic Church served in that capacity.

ANGLIERS: Temiscamingue county. Diocese of Haileybury. Founded in 1924 on the Quinze River near a soon to be constructed dam. It is, at this time, the terminus of the Canadian Pacific Railroad which crosses the Temiscamingue region. It is comprised of the northern part of the Canton of Baby.

The name Angliers was given by the Honorable Sir Lomer Gouin, former Prime Minister of the Province, in honor of Angliers, Departement of La-Vienne, France, whose inhabitants emigrated to New France in the 1600 and 1700's.

ANSE-SAINT-ETIENNE: Chicoutimi county and diocese. Old village situated in the Canton of Dumas, on the Saguenay and St. Etienne Rivers. Founded in 1890, this village was destroyed in 1900. It has never been rebuilt. The farmers today, make up part of the parish of Saint Francois-d'Assise or Petit Saguenay.

BAIE-DE-BRADOR: Saguenay county. A mission served by Blanc Sablon. The Bay of Brador is 18 miles wide and situated in the Canton of Brest. A very important fishing post and

telegraph station is located here. All the land at Baie-de-Bradour has been sub-divided into lots. The Canton of Brest was erected 17 May 1907. Population 50.

BAIE-DES-CEDRES: Saguenay county. Mission served by Riviere Pentecote. This village, also known as Franquelin (the English, naturally, say " Franklin"), is situated at the mouth of Bec-Scie River which runs through the Canton of Franquelin and empties into the bay. There is a fishing post, chapel, sawmill and dock located there.

The Canton of Franquelin, erected 16 June 1911, is part of the Seven United Cantons, The name comes from Jean-Baptiste Franquelin, the king's cartographer who re-created a map of New France, entirely from the memory of Louis Joliet. Population 50.

BAIE-STE-CLAIRE: (Isle of Anticosti). Saguenay county. One of three outposts on Anticosti Island. They are served by the missionaries from Port Meunier, formerly Baie-Ellis. Baie-Ste-Claire was formerly " Baie-des-Anglais".

This name was changed to " Baie-Ste-Claire " in honor of the mother of Henri Meunier, the Seigneur of Anticosti Island. Population 25.

BELLES-AMOURS: Saguenay county. Fishing post situated on Baie-des-Belles-Amours just South east of the Canton of Phelypeaux opposite Blanc-Sablon. The origin of the name is unknown although we find it used on a 1744 Bellin map. The Canton of Phelypeaux was erected 17 May 1907 in memory of Louis Phelypeaux, French Minister of the Marine in 1699. Population 15.

BRUCY: Vaudreuil County, diocese of Valleyfield. Mission founded in 1922 and located within the limits of the parish of Ste-Jeanne-de-Chantal on Ile Perrot. The mission is located 5 miles from the parish church. It is a popular area for Sunday outings. The summer populations' spiritual needs are met by the pastor of Ile Perrot, who comes to say Sunday Mass during the summer. Population 325

CAP-ST-IGNACE. Montmagny county. Diocese of Quebec. Served by missionaries since 1679. The parish registers were opened in 1679. Canonical erection, 3 Oct 1700. The limits of the parish were fixed by the Ordonnance of 3 March 1722 (See " Edits et Ordonnances ", vol.1, page 449).

The municipality of Cap St. Ignace was erected by virtue of Act 8, Victoria, Chapter 40, 1 July 1845. The territory of this parish was originally composed of the Fiefs of Vincelotte, Gamache or Gagne, Sainte Claire, Fournier, and some Crown Lands. The Seigneurie of Vincelotte was conceded 3 Nov 1672 to Dame Genevieve de Chavigny, widow of Charles Amyot, Sieur de Vincelotte.

A cape, situated on the south shore of the St. Lawrence River, opposite Ile-aux-Grues, carries the name Cap St. Ignace, This cape has lent its name to the parish, perhaps because Sieur Vincelotte signed his name "Vincelotte St. Ignace". L'abbe Ivanhoe Caron, a noted historian, seems to feel that the name comes from St. Ignatius Loyola, who performed missionary work in this very area. Population 3,152.

CHALOUPE: Saguenay county. This mission is situated at the mouth of the Chaloupe River. The fishing village is served by the mission at La-Riviere-au-Tonnere. Riviere Chaloupe extends 30 miles inland.

According to L'abbe V.A. Huarrrd, the name comes from "chaloupe" (a small fishing vessel) many of which are often at anchor in its harbor. Population 30.

GETHSEMANI-d'OLUMEN: (Romaine). Saguenay county. This mission is situated east of Natashquan in the Canton of Lagorgendiere. There are about a dozen families, a telegraph station and a chapel which also serves as a school. It is served by Blanc-Sablon.

There is a fishing post at the mouth of Riviere Romaine. The river derives its name from the Indian word "Olomanoshibou" meaning river of paint: "Oualomen" paint and "Shiboo" river. The river carries an ochre-red sediment due to the iron deposits found there. The early inhabitants used this sediment to paint their homes after mixing this sediment by cod oil.

The Canton of Lagorgendiere was erected 23 Nov 1908. The Canton is named after Joseph Fleury de la Gorgendiere who inherited the Fief of Mingan in 1725.

The name Gerhsemani is, no doubt, an allusion to the difficult and trying ministry to be found in such a place. Population 50

HARRINGTON-HARBOUR: Saguenay county. This mission is situated in the southern part of the Canton of St. Vincent. The village is built upon Harrington Island, part of the Petit Mecantina Archipelago. Harrington Island, the largest of the group, has about 40 families, the majority, Protestant. A Protestant Hospital serves as a Catholic Chapel for the island's Catholics.

The mission is served from Blanc-Sablon. The inhabitants originated from Newfoundland for the most part. The harbour is spacious and capable of sheltering many ships. Population 200

HOTEL DIEU DU SACRE COEUR DE JESUS: Quebec county and diocese. Founded in 1873 it be-

came a parish on 28 Jan 1874. Population 500.

ILE-d'ENTREE: Iles-de-la-Madeleine county, diocese of Charlottetown, Prince Edward Island. The mission, situated on Ile d'Entree, is served by the cure of Havre-aux-Maisons.

KEGASKA: Saguenay county. Located 22 miles East of Natashquan in the Canton of Kegaska. A dozen or so fishing families originally from Newfoundland, have settled there. The post is served by Blanc-Sablon.

The village of Kegaska is near Ile de Duval, not far from the mouth of the Kegaska River. The land between Kegaska and Newfoundland is totally unpopulated.

The Canton of Kegaska was established 1 June 1869. The word Kegaska, Indian in origin, means " bay on each side of the point " . Population 50.

JUPITAGAN: Saguenay county. Situated 9 miles

from Rivier-au-Tonnierre. It is a fishing port at the mouth of the Juptagan River. The name Jupitagan is Indian in origin, meaning " sharp stones". Bellin's map, drawn in 1744, designated this river as the " Ouapitougan". Population 25.

L'ABORD-A-PLOUFFE: Laval county, diocese of Montreal. This mission falls under the religious jurisdiction of St. Martin, A chapel has already been constructed.

The village of Abord-a-Plouffe recalls the logging era on the Ottawa River. The loggers guided the logs across Lac-des-Deux-Montagnes and then down Riviere-des-Prairies to a staging area called Moulin-du-Crochet. They then would shoot the rapids which were nearby. This halt took place on the land owned by a person named Plouffe.

The Jesuites opened a retreat house here in 1913 on the Plouffe homestead. Population 1,083.

LA DECOLLATION DE ST. JEAN-BAPTISTE: (Chartierville). Compton county, diocese of Sherbrooke. The first settlers arrived in 1869.

The parish was served by the cure of La Patrie from 1876-1883, the date of the appointment of the first resident curate. The parish registers were opened in 1878.

The parish was established 10 Jan 1878. The town was established 18 Aug 1890. The parish is comprised of part of the Canton of Ditton and the entire Canton of Emberton. The municipality of Emberton was established 1 Jan 1879.

The parish is named in honor of L'abbe Jean-Baptiste Chartier, who, in 1875, headed the Colonization Society of St. Hacinthe and Bagot, which was responsible for the establishment of Emberton. It is said that the "Repatriation Law" (38 Victoria, chap 3, 1875) gave rise to the parish of Chartierville. This law encouraged Franco-Americans to repatriate themselves from the United States back to their homeland. Population 975.

LA NATIVITE DE LA SAINTE VIERGE: Montreal City. 305 rue Desery. The parish registers opened in 1867 when the first curate was appointed. The parish was formed from Notre Dame de Montreal on 10 Sept 1867. In 1874, Mgr. Bourget fixed the limits of the parish. Since that

time, 10 additional parished have been formed from La Nativite : St. Vincent de Paul, St. Eusebe, St. Anselme, L'Immaculee Conception, Ste. Philomene de Rosemont, Ste. Jeanne d'Arc, Tres Saint Redempteur, Tres Saint Nom de Jesus, St. Jean-Baptiste de la Salle and St. Clement.

Pere Armand, missionary, tells us that the Indian word " oshelaga " means ambush, an obvious reference to past and future events. L'Abbe Mainville believes that Hocelaga is a corruption of the word " Oserake " which means winter hunting, wintering place, and place where tomahawks are made. Population 13,400.

LA FERME: Abitibi county. Diocese of Haileybury. This mission, served by Villemontel, is situated one mile from the train station of Villemontel, just south of the Canton of Dalquier.

In 1914, the Federal Government established a detention camp for Austrian and German prisoners. In 1918, this camp was transformed into a model farm. The farm encompasses over 2,000 acres and is administered by the Federal Government. Population 75.

LA NATIVITE DE MAIRE DE LABELLE: Labelle county.
Diocese of Mount Laurier. Founded in 1848.
Established as a mission from 1878-1887, when
the first resident curate was appointed. The
parish registers were opened in 1880.

The territory of this parish comprises the
Canton of Joly and parts of the Cantons of
Marchand and La Minerve. The Canton of Joly
was established on 1 Jan 1883. The village of
Labelle, detached from the Canton of Joly, was
erected 28 May 1902. The Municipality of Lac
Tremblant-Nord, also detached from the Canton
of Joly, was established 5 March 1915.

The church is built of lot 26, rang H, of the
Canton of Joly, not far from Les Chutes aux
Iroquois on Riviere Rouge.

The county and parish name is in honor of Mgr.
Labelle, the former curate of St. Jerome who
encouraged the colonization of this area.

Lac Trambiant, which lends its name to the
community of the same name, is situated in
the Canton of Joly. It gets its name from the
cascading water from a nearby mountain whose
defening roar, according tto Indian belief,
seems to make the mountain tremble. Population
1,200.

(to be continued)

Librarian's Message

We have finally reached the point where most of the contemporary " repertoires " of births, marriages and burials have been purchased by the Society. We are actively seeking copies of those repertoires that have long been out of print.

It seem ironic that, in spite of the phenominal growth of Franco-American genealogical societies, very little in the way of American repertoires is being compiled. It is true that many repertoires have been published from New Hampshire and Maine but the other 4 states are have had a minimal coverage in their published repertoires. Bravo to those who have published a repertoire and all due encouragement to those who are contemplating it .

Donations to the Library

Leavitt, Robert E. History of a Lavoie/Leavitt Family. 1982. Rochester, NY, gift of the author.
Dubois, Jeanne Ferland, Les Ferland d'Amerique donated by Alfred D. Gaboury #5

Library Additions

Repertoires Quebec Province

The following are all marriages unless otherwise noted.

Bellechasse County: St. Philippe de Neri 1870-1978

Bonaventure County: Bonaventure 1791-1900

Champlain County: Ste. Thecle 1870-1979 Burials
St. Maurice 1844-1973

Chateauguay County: Ste. Clothilde 1885-1974

Dorchester County: St. Anselme 1830-1976

Gatineau County: St. Pierre de Wakefield 1891-1900, B,M,S
Luskville 1884-1982, B,M,S

Joliette County: St. Charles Boromee 1843-1982

Kamouraska County: St. Onesime 1865-1965
St. Denis de la Bouteillerie
1841-1969
Ste. Helene 1893-1969
St. Alexandre 1850-1969

Levis County: St. Henri 1838-1957, S and marginal notes

Montmorency County: Ste. Anne de Beaupre 1670-1844 burials (2 vols)
Ste. Anne de Beaupre 1670-1980 baptisms (2 vols)
Cote de Beaupre 1657-1980

Montreal Area: St. Paul 1874-1979
Ste. Cunegonde 1874-1978
Immaculee Coeur de Marie 1946
La Presentation- Dorval 1895-1975
†St. Charles 1883-1910
~St. Joseph 1873-1900
Immaculee Conception 1888-1910
~St. Louis de France 1888-1925
Riviere du Loup County: St Patrice 1813-1966
St. Maurice County: St. Barnabe 1832-1980
St. Etienne des Gres 1857-978
St. Severe 1856-1978
Trois Rivieres et Veilles
Forges 1634-1971
Vaudreuil County: Ste. Justine de Newton 1865-981
Maine: Saints Peter & Paul, Lewiston 1869-1979
New Hampshire: Ville de Concord 1855-1981

Robert J. Quentin
#4



139. Wish to correspond with any member of the COURTEAU family and/or anyone with a COURTEAU line among his or her ancestors, or a link by marriage to any member of this family. Will pay postage. (E.J. Courteau, 201 Liberty Place, St.Paul, MN. 55075 #0215)
140. Searching for names of the children, their places and dates of birth, of Prosper DACIER and Marie BÉRARD dit LÉPINE who married 6/11/1838 at Ile Dupas. (Dorothy Ciriello, #0599, 767 Cedar St., Walpole, MA. 02081)
141. Seeking place and date of marriage for Charles LIARD to Marguerite GUILBAULT, c1780's. Their son Charles-Pierre LIARD married 27/6/1803-St-Paul, Joliette to Louise LAVOIE. (Rev. Dennis Boudreau, #0056 c/o this magazine).
142. Searching for a Charles-Louis MORISETTE, born 10/3/1829-Prov. of Québec, 1st mg. 3/5/1857-Winneshiek Co., IA. to Mary BELECANK, who died in 1860. He remarried 5/10/1863 to Frinda-Philomène BONNEAU, d/o Benjamin & M-Louise Cartier) Bonneau, born 15/3/1836-New York. Need names of Charles-Louis' parents, brothers and sisters, and the where-abouts of his daughters, Julia (1859) and M-Amanda (1860) born of his first marriage. Any help appreciated. (Trudy Belcher, 915 N.W. Joy, #6, Portland, OR. 97229)
143. Seeking marriage and parents of Augustin BESSETTE and Marie POTVIN, Boucherville or

From the Membership Director

As this is being written, our membership stands at over 470 active members. At our present rate of growth, that number will surpass 500 by the time you receive this issue of JE ME SOUVIENS. All of our recruiting efforts have been successful. Enrolling new members means nothing if we can't keep them. We were successful in this area, too, with a retention rate of over 87 percent.

More than half of our members live outside of a 40 mile radius from Pawtucket. Therefore we have an obligation to provide more services to our distant members than most other genealogical societies. Our Research Committee fulfills a great part of that obligation by providing a means for these members to complete their research at a low cost. The resources of the Research Committee are being expanded as rapidly as our finances permit. Other services for distant members are in various stages of planning, and will be announced as they are implemented. Of course, our local members will also benefit from these services.

Our experiment with a computerized mailing list has proved to be very successful. Our error rate, once a serious problem, has been nearly eliminated. We have recently contracted to purchase computer time in the local area with an eye towards total computerization of all our membership records. The computer will be programmed and operated by a member of this Society, so our computer files will be totally under our control. The new system should be operational by late summer.

We continue to have problems when members

fail to notify us of changes of address. Each JE ME SOUVIENS which is returned to us and must be remailed costs the Society \$1.93 in postage alone. This is an unnecessary expense which could be eliminated if our members would notify us promptly of any changes. Also, please include your membership number on all correspondence to the Society.

Renewal time is coming up once again. The renewal notices will be mailed in August. Please help us out by sending your dues promptly. The Society saves a great deal of postage by mailing the membership cards at bulk rate. Late renewals mean a greater expense for the Society and less money to be spent on services for you.

I would like to remind you again that Life Memberships are still available on the installment plan.

New Members

- 0747 George Quintal Jr., RFD #2, Jewett Rd.,
Box 267AF, Pittston, ME 04345
- 0748 D.E. Darrow, 706 Crestwood, Cromwell, CT
06416
- 0750 Charles F. Richelieu, Birch Point Rd.,
Star Rt. 4, Box 170, West Bath, ME 04530
- 0751F William L. Drapeau, 17 Case St., E. Providence,
RI 02916
- 0752 Janan O'Keefe Swanson, 1778 N. Marion Ave.
Thousand Oaks, CA 91360
- 0753 Marie St. Louis, 4422 N. Oakland Ave., #8,
Shorewood, WI 53211
- 0754 Genevieve McDaniel, Rt. 2, Box 22, 2345
Cherry St., Hurricane, WV 25526

0755 Joseph H. Gallant, 7030 Dickerson Dr.,
 Anchorage, AK 99504
 0756 George A. Crepeau, P.O. Box 615, Slaters-
 ville, RI 02876
 0757 Diane Ditson-Lemoine, 38 Rustic Dr.,
 Woonsocket, RI 02895
 0758F Maurice E. Desrosiers, 170 Mt. St. Charles
 Ave., Woonsocket, RI 02895
 0759F Leo Belanger, 169D Rock Ridge Dr., Woon-
 socket, RI 02895
 0760 Lawrence P. Mongeau, 40 Central Ave.,
 Attleboro, MA 02703
 0761 Sylvester L. McKeon, 7 Queen St., No.,
 Box 932, Tilbury, Ont. NOP 2L0
 0762 Fayne Seney, 58 Hall St., Williamstown, MA
 01267
 0763 Pauline Spanos, Indian Head Resort, RFD 1,
 Box 99, Rt. 3, Lincoln, NH 03251
 0764 Charles A. Fauteux, 502 SE Chace Lane,
 Palm Beach, FL 32905
 0765 Gertrude Macksoud, 58 Booth Ave.,
 Pawtucket, RI 02861
 0766 Sally E. Gullickson, 8118 Oaklake Ct.,
 Alexandria, VA 22309
 0767 Audrey Nieman, 1537 Fenton Hills Rd.,
 Fenton, MO 63026
 0768 Charles E. Dennis Jr., 634 Hawick Dr.,
 Severna Park, MD 21146
 0769 David J. Forget, 96 Jones St., Lincoln,
 RI 02865
 0770 Dixie M. Normandy, 2504 W. Cornwallis Dr.,
 Greensboro, NC 27408
 0771 Thomas A. Peters, 59 Tracy Ave., Totowa,
 NJ 07512
 0772 Henry E. Laliberte, 42 Chambers St.,
 Providence, RI 02907
 0773 Joseph A.R. Laliberte, 66 Van Buren St.,
 Warwick, RI 02888

0774F Therese Leblanc, RR2, Box 655, Danielson,
 CT 06239
 0775 Pauline C. Cabana, 102 Martin St., Paw-
 tucket, RI 02861
 0776 Robert D. Moody, 23314 Saticoy St.,
 Canoga Park, CA 91304
 0777 Marion Kortsch, 5240 N. 62d St., Milwaukee,
 WI 53218
 0778 Mrs. Francis LaVigne, 516 Sanborn, Portage,
 WI 53901
 0779 Chester L. Tesson, 3300 Douglas Rd.,
 Florissant, MO 63034
 0780 Anna H. Hollister, 59 High St., South
 Glastonbury, CT 06073
 0781 William R. Ames, P.O. Box 149, Berlin, MA
 01503
 0782 Bro. Jean L'Heureux, A.A., 364 Buckmin-
 ster Rd., Brookline, MA 02146
 0783 Joseph E. Doucette, 4525 E. Chicago Ave.,
 Las Vegas, NV 89104
 0784 Betty Lou Thistlehwaite, 1522 N. Greenwood
 Ct., Eagan, MN 55121
 0785 Leo J. Desrochers, 6 Autumn St., St. Johns-
 bury, VT 05819
 0786F Todd & Ken Garrepy, Pole 186, Douglas Pike
 RFD #1, Nasonville, RI 02895
 0787 Lawrence Depetrillo, 51 Ellison St.,
 Cranston, RI 02920
 0788 Sharon Belongeay, 250 W. 85th St., New
 York, NY 10024
 0789 Gene S. Arave, 5413 S. 5900 W., Box 90,
 Hooper, VT 84315
 0790 Judy Kears, 14540 Baldwin Ave., Baldwin
 Park, CA 91706
 0791 J.T. Platt, 1400 8th St., Lake Charles, LA
 70601
 0792 Rosalyn G. Jacobik, RFD #3, Sibitchy Rd.,
 Norwitch, CT 06360

0793 Al A. Yerbury, 1012 E. 44th St., Tacoma,
WA 98404
0794 Arthur A. Larges, 1990 Block Rd., Reese,
MI 48757
0795 Charmaine B. Hunter, 2415 Marion, Des
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0796 Joseph Faucher, 45 Maple Hill, Pleasant-
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0797 Nadine Guilbault, 2110 Strongs Ave.,
Stevens Point, WI 54481
0798 Joseph A. D'Ambroise, 1461B Pawtucket Blvd
Apt. 9, Lowell, MA 01854
0799 Barbara Marie Hebert, 1337 Worcester St.,
Indian Orchard, MA 01151
0800 Elmer Courteau, 201 Liberty Pl., South
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0802 Jeannette M. Caisse, 258 Providence St.,
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0803 George D. Monty Jr., 2925 N. Lincoln,
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0804 Spaeth C. Edmond, P.O. Box 157, Glenham,
NY 12527
0805 Therese Ashay, Henry Rd., RFD 2, South
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0806 Jean Stuepfl, 800 W. Abbott Ave.,
Milwaukee, WI 53221
0807 Jan Bourdeau, RR 2258, Great Falls, MT
59401
0808 Ruth Turnbow, Box 39-A, Jonesboro, IL
62952
0809F Thomas Amidon, P.O. Box 5265, Lancaster,
PA 17601
0810 Thelma W. Warnken, Rt.1, Box 3033,
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0813 Lorraine Brenton, 131 Thurston St.,
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Attleboro, MA 02670

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Sacramento, CA 95821

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Albany, IN 47150

0817 Edith Fagley, Rt. 44, 16 Grove Ave.,
Pittsfield, MA 01201

0818 Janet Mandziara, 12002 S. 224th Ave.,
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0819 Ruth White, 2214 5th St, #3, Tilamook, OR
97141

0820 Anna L. Bovia, P.O. Box 317, LaCarne, OH
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0821 Bernice M. Bordeau, RR 1, Box 384A,
Wallace, MI 49893

0822F Philius Valois, 63 Lowland St., Bellingham,
MA 02019

0823 Trudy Belcher, 915 NW Joy, #6, Portland,
OR 97229

0824 Normand Hebert, 29 Madison St., Pawtucket,
RI 02861

0825F Roger J. Duplessie, 27 Woodward Rd.,
Lincoln, RI 02865

0826 Gerald F. Cournoyer, 59 Mendon Rd., North
Smithfield, RI 02895

0827 Cecilia M. Johnson, 144 W. Redwing St.,
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0828 Sr. Bertha Pelletier, S.R.C., 1030 Dexter
St., Central Falls, RI 02863

0829 Sr. Rita Turcotte, S.R.C., 1030 Dexter St.
Central Falls, RI 02863

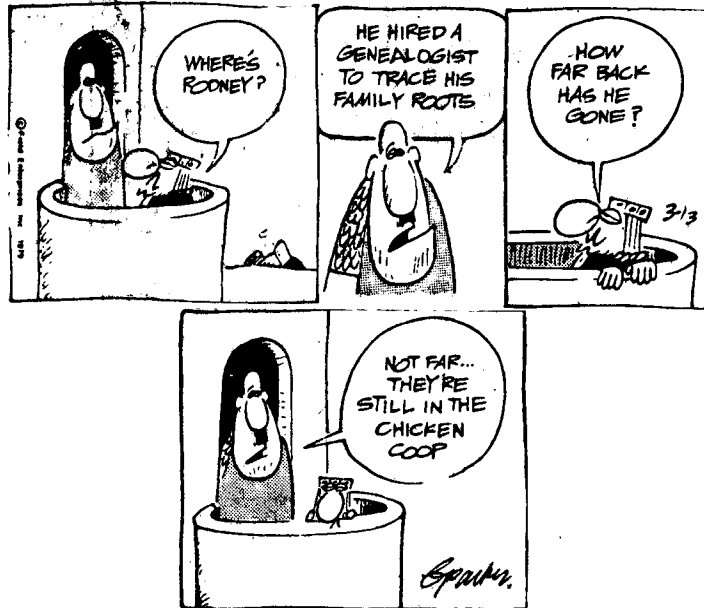
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Rt. 15, Lake Tansi, Crossville, TN 38555

- 0831 Barbara E. Champagne, 19 Oak Ridge Ave.,
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- 0832F Therese Billington, 207 Illinois Ave.,
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- 0833 Rose Marie Harshman, 2818 NE Littler Way,
Vancouver, WA 98662
- 0834 Roland R. Blais, 7 Meadow Brook Rd.,
Lincoln, RI 02865
- 0835 Rod Cardinal, Box 614, Tolono, IL 61880
- 0836 Mrs. Roger Clark, 10 Moss Ledge Rd.,
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- 0837 Peggy McNatt, 117 Laura St., Martin, TN
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- 0838 Lois Spiter, 1900 Horseshoe Dr., Highland,
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Apt. 607, Vanderbilt Towers #2, Naples, FL
33940
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- 0842 Douglas J. Miller, 27909 Youngberry Dr.,
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MA 01529
- 0844 Armand J. Lussier, 11 Adams Ct., Seekonk,
MA 02771
- 0845F Pauline Landry/Claudette St. Sauveur, 192
Elm St., Blackstone, MA 01504

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THE WIZARD OF ID



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La Cuisine de ma Grandmere

CREPES BRETONNE

1 cup cold water
1 cup cold milk
4 medium eggs or 3 large eggs
 $\frac{1}{2}$ teaspoon salt
2 cups sifted all purpose flour
4 tablespoons melted butter

Put the liquids, eggs, and salt into the blender jar. Add the flour then the butter. Cover and blend at top speed for 1 minute. If bits of flour adhere to sides of jar, dislodge with a rubber spatula and blend for 2 to 3 seconds more. Cover and refrigerate for at least 2 hours.

To cook: Brush small griddle lightly with oil. Set over moderately high heat until the pan is just beginning to smoke. Remove from heat and holding handle with right hand pour $\frac{1}{4}$ cup of liquid in pan. Swirl around and pour remaining batter back. (Good crepes are thin). Return pan to heat and cook for 60 to 80 seconds. Flip and cook other side for a few seconds. Crepes have a right side and a wrong side. Serve with maple syrup or stuff with your favorite meat or fish recipe that includes a gravy. For a scrumptious dessert, stuff with a scoop of ice cream and cover with crushed fresh strawberries and wait for the raves.

Lucille Fournier Rock

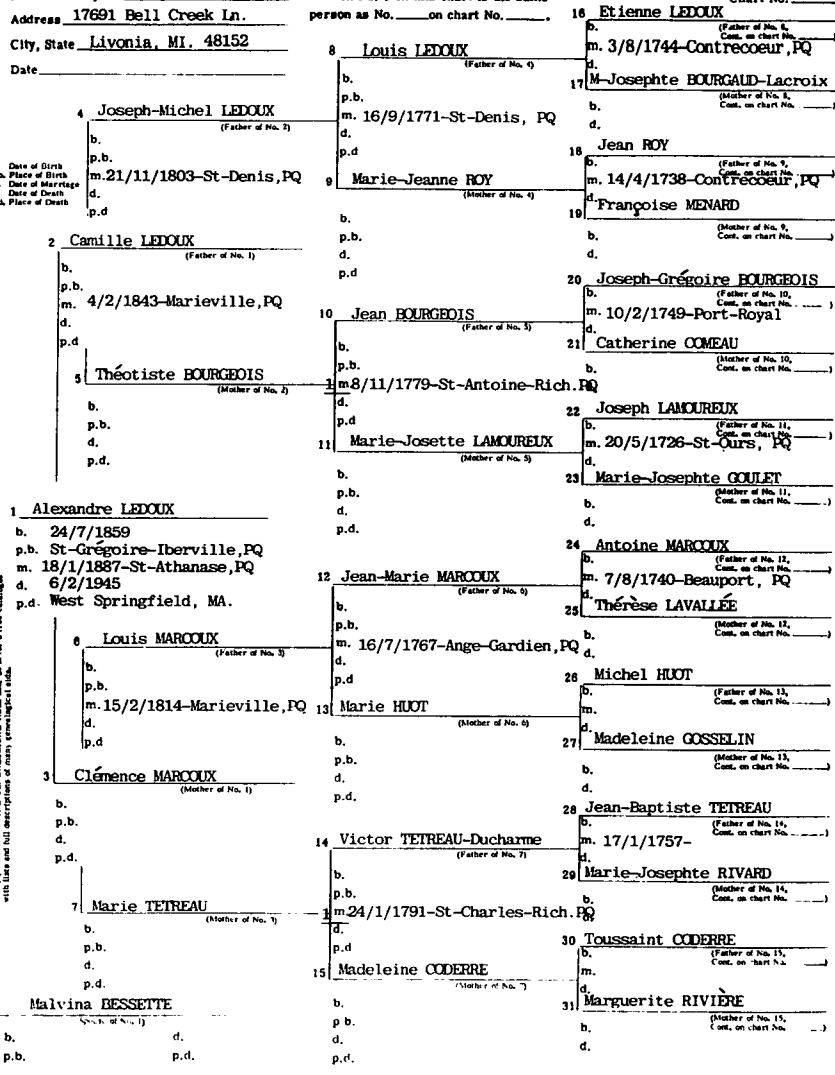
Ancestor Charts

Name of Compiler Leonore Patten
 Address 17691 Bell Creek Ln.
 City, State Livonia, MI. 48152
 Date _____

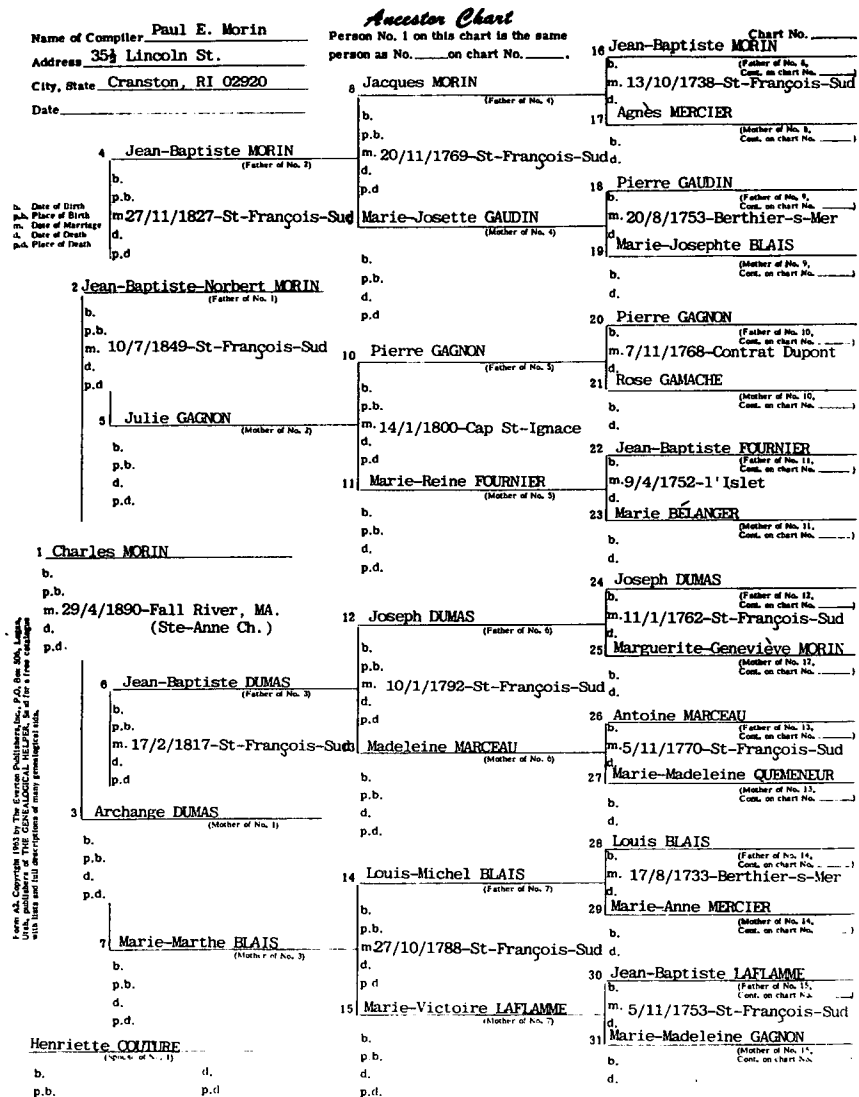
Person No. 1 on this chart is the same person as No. _____ on chart No. _____

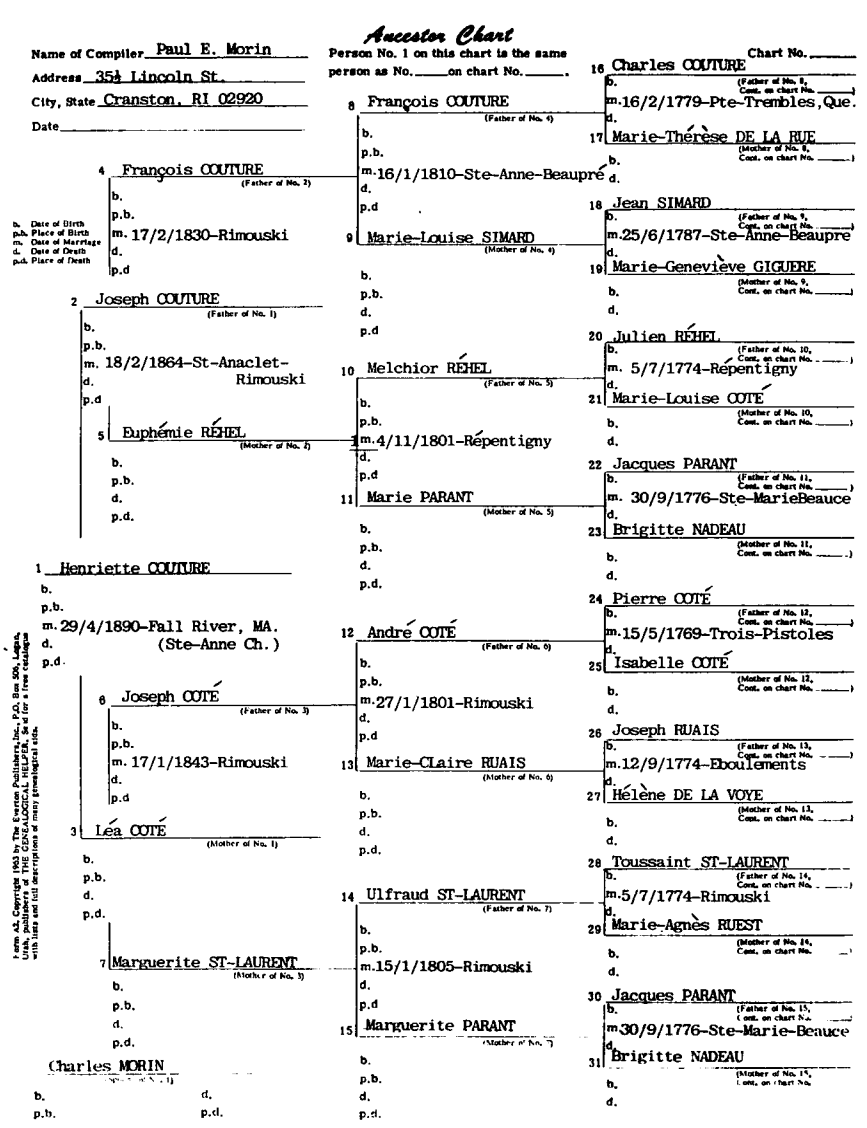
Chart No. _____

b. Date of Birth
 p.b. Place of Birth
 m. Date of Marriage
 d. Date of Death
 p.d. Place of Death



I wish to emphasize that the names, birth dates, etc. in this chart are taken from the original records of the churches, and are not to be taken as a guarantee of accuracy. I have not had full descriptions of many genealogical aids.





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