

GODIN (Gaudin) Family

The Seventh Generation Born in Canada

By Paul Godin (prgodin@gmail.com)

April, 2021

(Joseph-) Achille Godin

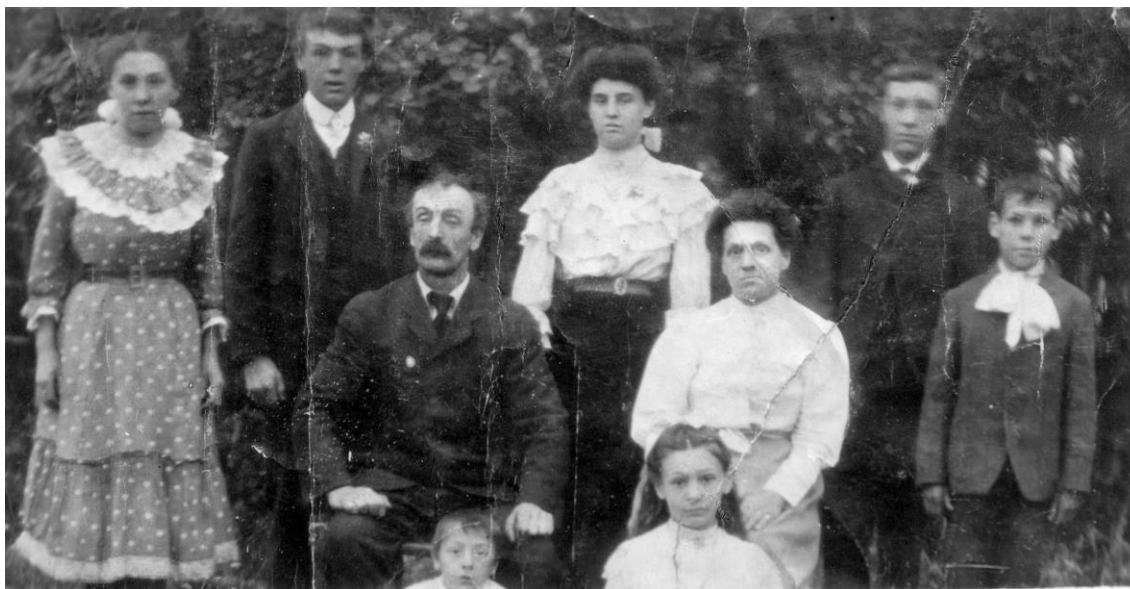
- Born 6 Jul 1867 in Sainte-Anne-de-la-Pérade, QC
 - Parents Nérée Godin & Marguerite Perreault
- Married on 23 Jan 1888 in Saint-Prosper QC to **(Marie-) Emilie Cossette**
 - Daughter of **Georges Cossette** and **Marceline Lisey**
 - Born 15 Sept 1860 Saint-Prosper, QC
 - Died 25 Feb, 1945
- Died 28 Apr, 1959 in Domrémy, SK

Children:

1. Bruno: b 30 Dec 1888 Saint-Prosper ,QC
2. Justine: b 25 Dec 1889 Saint-Prosper, QC
3. Charles: b 9 Aug 1892 Saint-Prosper, QC
4. Alexandrine: b 29 Aug 1893 Duck Lake, Sk
5. Hermas: b 30 May 1895 Duck Lake, Sk
6. Blanche: b 3 Dec 1897 Duck Lake, Sk
7. Telesphore: b 26 June 1900 Duck Lake, Sk

Notes:

There is an odd mystery. A young boy by the name of Jean appears in the family census record in 1906 at the age of 4 but is absent in the 1916 record when he would have been 14 years old (the 1911 records for the Godin family are missing entirely). Any further information on this person cannot be found. Interviews with family cannot recollect hearing about him and he does not appear in any photographs either. Perhaps the family was caring for him and he was from another family, or the census taker made a mistake. Jean is an enigma and we will perhaps never know why this young boy briefly appears in the record with the family.



Achille Godin Family (1906)

From left to right: Justine, Bruno, Achille, Telesphore, Alexandrine, Blanche, Emilie, Charles, Hermas



Achille and Charles (1913)



Hermas Godin in uniform (WW1, 1918)

Children of Achille and Emilie

Bruno

Joseph Bruno Gustave was the eldest of the children, baptized on 30 December, 1888, at Saint-Prosper, Quebec. He established and settled on a homestead in Domrémy, Saskatchewan. A separate document will address him and his family. The baptismal record is available.

Justine

Marie Justine Emilienne Godin was baptized on Dec 25, 1889 at Saint-Prosper, Quebec. Her godparents were Nérée Godin, carpenter, of Sainte-Anne-de-la-Pérade (her paternal grandfather) & Marceline Lisée (her maternal grandmother), widow of Georges Cossette. The baptismal record is available.

Justine ("Laura") Godin married Alfred Waldegrave (Walter) Brewster on November 25, 1914. They had 9 boys: Bernard Alfred (1915-1979), Philip Oliver (1916-1993), Gordon Herman (1918-1995), Cyril Vincent (1920-1957), Stanley Urban (1922-1975), Telesphore Melvin (1923-2004), Justin Waldegreave (1925-2011), Ivan Nunn (1927-2008), and Lyman McLean (1930-2012). She died on 24 June 1970 and is buried in the Prince Albert Memorial Gardens Cemetery. Walter (born April 1, 1882) died July 25th, 1967 and is buried in a family plot at Saint Mary's Cemetery in Prince Albert.

ST. LOUIS, Sask.
Le 25 novembre M. Walter
Bruster, de St.Louis, conduisait à
l'autel Mlle Justine Godin, de
Domrémy. La bénédiction nuptia-
le fut donnée à la cathédrale de
Prince Albert, Les jeunes époux
firent un voyage de nocces à Sas-
toon et autres villes et revinrent
à St.Louis où réside M. Bruster.



*Brewster Wedding announcement on Dec 17,
1914 in the newspaper "Le Patriote de
l'Ouest", and wedding photo*



The Brewster Family, 1928



Brewster Family (year unknown)

Charles

Charles was the last child to be born in Quebec and was baptized on August 9th, 1892. His home was 3 miles north of Domrémy. He helped neighbours with farming and hired farm workers to help with his own farming operations. He remained single all his life. He was a friendly person who liked to run his whiskey still in the woods, something that was common at the time. In the latter part of his life he invited a married couple and their two children to move in with him. He is reported to have died quietly on Oct 3, 1952 in Prince Albert while sitting on a park bench. Everyone that knew him spoke very well of him. He is buried in the Domrémy cemetery.



Charles Godin (1911)

Hermas

Hermas was baptized on May 30, 1895 at Duck Lake, Saskatchewan.

On May 23, 1918 Hermas was drafted, passed his medical exam and became part of the CEF (Canadian Expeditionary Force) in WW1. His regimental number was 268970 (M.D.12). There were numerous errors in the original record:

- His name listed as "Herman"
- Date of Birth was listed as May 13, 1896
- Father listed as "Ochille" Godin

By 1917 it became more difficult to raise whole infantry battalions from volunteers so depot battalions were formed as reserves to fill any gaps in existing battalions in Europe. Conscription for ages 20 to 45 became law in August 1917 and the M.D. 12 in Regina was authorized to take conscripted persons in April 1918. It eventually consisted of 2059 personnel, including 52 officers. This training depot battalion supplied the 15th Reserve Battalion in England. The 15th R.B. in turn provided reinforcements for the 5th, 28th and 46th Battalions, and the 1st Canadian Mounted Rifles (CMR).

Hermas was inducted into the 1st Depot Battalion of the Saskatchewan Regiment (M.D. 12) on May 1918 and arrived in Liverpool on August 15, 1918. His recruitment, pay, medical, dental and other records are publically available. He was hospitalized 3 times in Britain (twice for the flu, and once for a problem with his feet). He was discharged at the end of the war and returned home on July 16, 1919. He was living at home with his parents at the age of 24 according to the 1921 census. He married Amanda (nee Gobeil) and they had 7 children (Therese, Armand, Albert, Jeanne, Margaret, Lorraine and Alice). He was buried at the South Hill Cemetery in Prince Albert in 1962.

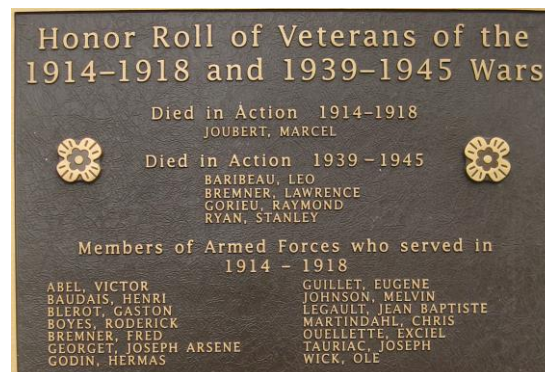
12 M. D. 1st Depot Battalion Sask. Regiment
Regd. No. 268970
Coy. 5.

PARTICULARS OF RECRUIT
DRAFTED UNDER MILITARY SERVICE ACT, 1917
(Class One)

1. Surname: Godin
2. Christian name: Herman
3. Present address: Heey, Sask.
4. Military Service Act letter and number: 988243 LG.
5. Date of birth: May 13, 1896.
6. Place of birth: Domrémy, Sask.
7. Married, widower or single: Single
8. Religion: Catholic
9. Trade or calling: Farmer
10. Name of next-of-kin: Ochille Godin
11. Relationship of next-of-kin: Father
12. Address of next-of-kin: Heey, P.O., Sask.
13. Whether at present a member of the Active Militia: No
14. Particulars of previous military or naval service, if any: None
15. Medical Examination under Military Service Act:—
(a) Place: Regina, Sask. (b) Date: May 23, 1918. (c) Category: A-2

DECLARATION OF RECRUIT
I, Herman Godin, do solemnly declare that the above particulars refer to me, and are true.
Hermas Godin (Signature of Recruit)

DESCRIPTION ON CALLING UP
Apparent age: 22 yrs mths.
Height: 5 ft. 6 1/2 in.
Chest measurement: fully expanded: 34 1/2 in.
range of expansion: 3 1/2 in.
Complexion: Brown
Eyes: Hazel
Hair: D. Brown
Distinctive marks, and marks indicating congenital peculiarities or previous disease:
J. St. Armand
O.C. 1st Depot Bn. Sask. CEF. Regt.
Place: Regina, Sask. Date: May 23, 1918.



Plaque in front of the Domrémy church

Alexandrine

Alexandrine Godin was baptized on 29 August, 1893 at Duck Lake, Saskatchewan. She married Medore Lavigne and settled down in the hamlet of Fenton located a few miles S.E. of Prince Albert. They ran a store called "Lavigne's". They had 4 children: Rosaire, Blanche, Eva and Robert (Joseph).

Robert married Anna Diesling and stayed in Fenton all his life where they ran the store and the R.J. Lavigne construction company. Their construction company built many houses and businesses in the area including the Birch Hills Credit Union.

Blanche married Jenneth Myers, and Rosaire married Ella. Both families appear to have remained in Fenton.

Unfortunately Eva died at the age of 17 years in 1940 or 1941 from an accidental gunshot while she was with her cousin Cyril Brewster.

No further information can be found at this time on this family.



Alexandrine (1925)

Telesphore

Telesphore Ernest Godin was baptized on 26 June, 1900, at Duck Lake, Saskatchewan. He married Bibianne Trottier (born on December 1, 1902 in St Benedict, Sk). They were very friendly people that helped family and friends in the community. They lived in Achille's house near the highway. He died in October 1977 and she died on November 5, 1978. They are both buried in Prince Albert. They did not have any children.



Telesphore, Bibianne and young Paul Godin (1965)

Blanche

Blanche Godin died of an illness in 1911 at the young age of 13 years. She is buried in the Domrémy cemetery.



Blanche Godin (1910)



Justine and Alexandrine, approx. 1915



From left to right: Charlie, Hermas, Justine, Achille, Bruno and Alexandrine (1952)



Mr. D Lavigne and the 4 children

Medore Lavigne and children (approx 1927)

The Cossette Family

Pierre and his son Jean-Baptiste Cossette were among the first to receive land concessions in St-Prosper, Quebec in the mid-1700s. Jean-Baptiste broke the land and seeded two “measures” of wheat and much to his surprise he harvested 20 bushels from the fertile land. Jean-Baptiste married Josephthe Papilleau in 1780 and together they had 8 children. Jean-Baptiste eventually retired in Sainte-Anne-de-la-Pérade, Quebec, and died in 1843.

Georges Cossette, the grandson of Jean-Baptiste, was born in Saint-Prosper on April 30, 1820. The Cossette family decedents are still in the area today. According to the records in Saint-Prosper, Georges Cossette submitted his dîme (payment to the church) at Saint-Prosper in 1850. Parishes in the area included Saint-Augustin, Sainte-Elisabeth, Saint-Edouard, and Rivière-à-Veillet. The dîme consisted of oats and wheat. Georges also voted to increase the contribution as a supplement. This included wood, hay and money.

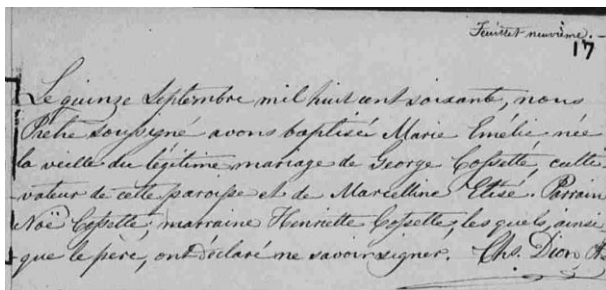
Georges Cossette married Marguerite Lisé on October 10th, 1848 in St-Francois-Xavier church in Batiscan, Quebec. Emily was born in 1860 and was baptized on September 15th of that year in Saint-Prosper, Quebec. She was the youngest of 7 children (Telesphore, Marie, Exilda, Philomen, Georges, and Josephine). Georges died on August 9, 1883.

Emilie and her family appear in the 1861 and future census in the Saint-Prosper region of Quebec.

Emilie's family name is indicated in the baptism record as Etisé from Sainte-Geneviève-de-Batiscan, a nearby town to the southwest of Saint-Prosper. The name is currently spelled as Lisey and alternately spelled Lisé, Lisée or Lizé. This family name has been in Canada since 1733 when Jacques Lizé, a French soldier from the Anjou region, married in Montreal to Marie-Madeleine André. They eventually settled in Batiscan, an area supposedly named by Champlain from the nickname of a local Algonquin Chief (Batiscan is loosely translated as “wet foot”, as the Chief had once slipped from a canoe).

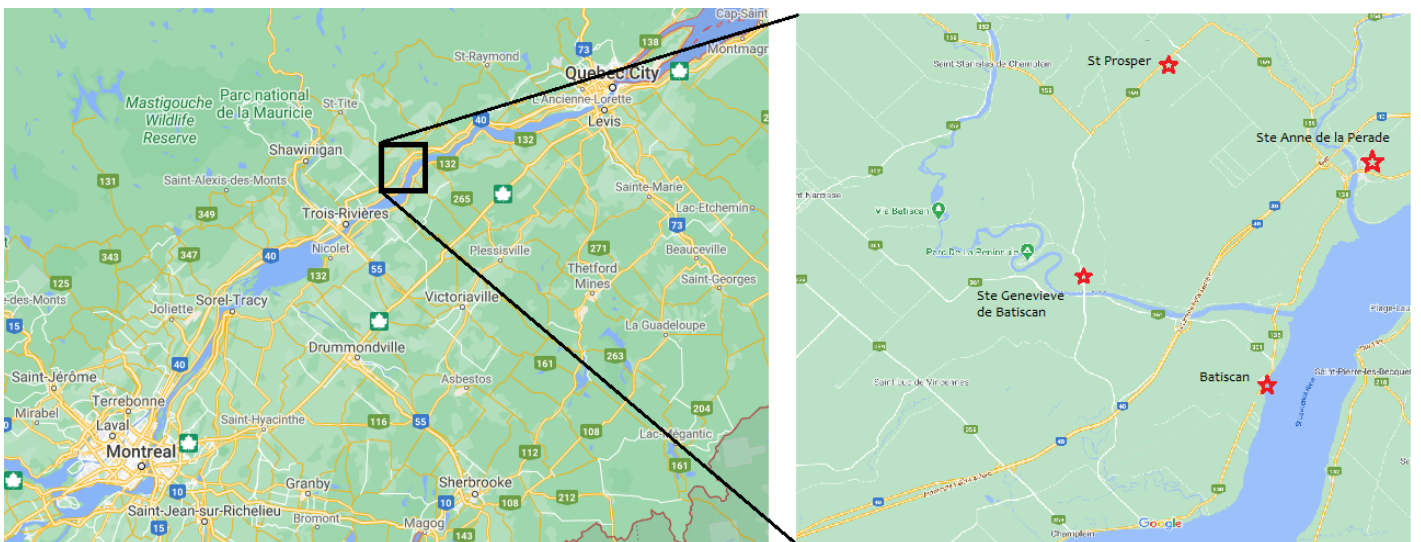


Cossette family, taken about 1878. Emilie is standing on the right side.



Baptism of Emilie Cossette, Sept 15 1860

Emilie's grave marker indicates the year of birth as 1861 but she was actually baptized on September 15, 1860 and the original baptismal certificate has been found. It is often stated erroneously that she was born in 1861. For instance, according to the 1881 census, she was born in 1861 in Saint-Prosper and lived there in 1881 with her father (District 82, Sub-district E, Family 116, page 28). She proclaimed the correct baptism date of Sept 15th, 1860 at the census of 1901.

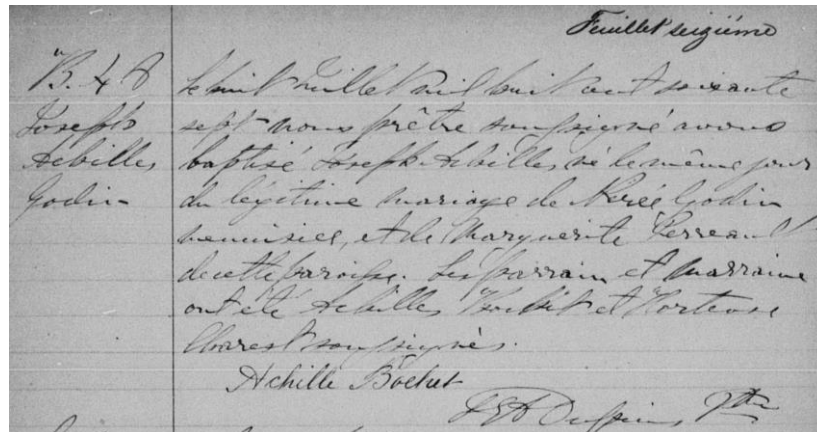


Areas of interest in Quebec:

- *Sainte-Anne-de-la-Pérade is where Achilles was born and raised.*
- *Batiscan where Emilie was born and raised.*
- *Saint-Prospère is where Achilles was married and lived with Emilie, and where his first 3 children were born.*
- *Sainte-Geneviève-de-Batiscan is where Bruno's wife Bertha was born and raised.*
- *The 4 towns approximately form a square with sides about 9km long and each town has a church.*

Achille Godin

Joseph Achille Godin was baptised in Sainte-Anne-de-la-Pérade on July 6, 1867, five days after the creation of the Dominion of Canada. His parents were Nérée Godin and Marguerite Perreault. Achille was the 7th of 9 children (Antoine, Victor, Fabiana, Bruno, Angelina, Delina, Virgina, Laura). Antoine, Angelina and Virgina died in infancy. Achille remained in Sainte-Anne-de-la-Pérade throughout his youth, living with his parents and siblings and going to school.

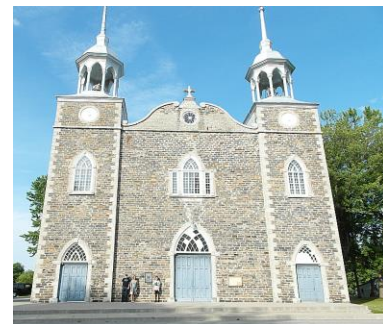


Achille Baptism Record

As an interesting note, May 12 is the Catholic feast day of the names Nérée and Achille. Their Latin names were Nereus and Achilleus. They were soldiers that were ordered to persecute the Christians in the first century but both converted to Catholicism and escaped camp before becoming martyrs. They are patron saints for soldiers. The name Achille was common among Catholics in Italy in the 1800s and to a lesser degree in France. It was uncommon in Quebec.

In 1881 when Achille was 13 he was a student living in Sainte-Anne-de-la-Pérade. Living with him were his parents Nérée and Marguerite, his siblings Victor, Bruno, Mary and Laura, and his 2 grandmothers, both 78 years old at the time (Marie Anne Godin and Esther Perrault). Victor was listed as a carpenter at the age of 20. Bruno (18), and Mary (15) were listed as “students” which, at their ages, is very unusual for the time. Achille (13) and Laura (9) were in school. Notable were their near neighbours: 3 separate Laflèche households (Hector, Joseph and Louis). They were relatives of Bishop Louis-François Richer-Laflèche, a very important and influential person in the history of the French in the Canadian west. More on him later in this document.

Achille and Emilie were married on January 23, 1888, in Saint-Prosper. By 1891 they had temporarily settled in Saint-Prosper in a 1 story, 5 room house and had started a family (Bruno was 2 years old and Justine was 1). Also living with them was Philemon Cossette (36), Emilie’s brother. At the age of 22 Achille was listed as a “menuisier” (carpenter) and Philemon was a cultivator. All 3 adults indicated they could read and write. Their neighbours were St-Arnaud and Massicotte. Bruno would later marry a St-Arnaud from Sainte-Geneviève-de-Batiscan, the town closest to Saint-Prosper.



Church of Saint Prosper

Marriage record of Achille and Emilie in Saint Prosper on January 23, 1888:

N^o 1
Achille Godin
et
Marie Emilie
Copette.

Le vingt trois Janvier mil huit
cent quatre vingt huit, après la
publication d'un ban de mariage, fai
ti au prône de notre messe paroissiale
sans opposition, semblable publica
tion ayant été faite à St Anne de la
Pérade, sans opposition. Comme il
en appert par le certificat du curé
du lieu, le dimanche précédent, entre
Achille Godin, Domicilié en la
paroisse de St Anne de la Pérade,
fils majeur de N^{re} Godin menuisier
et de Marguerite Pichault, de St Anne
de la Pérade, d'une part, et Marie Emilie
Copette, fille majeure de feu Georges
Copette cultivateur et de Marceline
Lise de cette paroisse d'autre part,
les parties ayant obtenu de Monseigneur
l'Evêque des Trois-Rivières dispense
des deux autres bans, nous prêtre curé sous
signé, avons reçu leur mutuel consente
ment de mariage, et leur avons donné
la bénédiction nuptiale, en présence
de N^{re} Godin, père du marié, de Phi
lippe Copette frère de la mariée, de Marie
Godin de Sarah Copette qui tous ont
signé avec nous, ainsi que
les avertissements pour lecture faite.

Achille Godin
Emilie Copette
N^{re} Godin
Marie Godin
Sarah Copette

D. Fortin P^{re}

Times were difficult in Quebec in the middle to late 1800s. The Seigneurial system was abolished on December 18, 1854 but the Church remained very influential and most of French Canada had followed the Church's recommendation to retain the old ways of being self-sufficient and live simple lives off the land that they now owned. In this period the Quebec population was growing quickly and this meant that good affordable arable land was rapidly growing scarce and there were few jobs, little money and no industry, especially in the rural areas like Saint-Prosper.

Monseigneur Cloutier, the bishop of Trois-Rivières who grew up in Sainte-Geneviève-de-Batiscan, acknowledged that the Saint-Prosper area had good people and good land but it was very poor economically. The population of Saint-Prosper had grown from about 1000 inhabitants in 1860 to over 1800 inhabitants by 1892. Economically the area could not sustain this population growth. Young men in that area had an especially difficult time finding employment or a homestead. In an article published in the newspaper "Le Canadien" on August 31, 1892, between 1886 and 1892 there were at least 26 families and 25 independent men that emigrated specifically from Saint-Prosper with most going to the United States. It was desperate times for young adults in Quebec. Many were forced to make the difficult decision to leave their ancestral home. Almost 900,000 French emigrated from Quebec to the United States in the late 1800s. There were more and better paying jobs in the United States than in the economically underdeveloped province of Quebec. The destinations were based on affordability of a train ticket, the existing French Catholic population in those centers and on available factory jobs. Woonsocket (RI), Michigan and Wisconsin were the most common destinations.

Achille traveled to Michigan in 1889 with others from Saint-Prosper, likely to scope its potential for a fresh start to support his wife and growing family. The only person from this list that initially went to the Canadian west was Achille's friend Roland Baribeau. Roland indicated Prince Albert as a destination. Baribeau must have seen opportunities in the Canadian west and relayed that back to Quebec.

It was not overly difficult to get to the Canadian west as the trans-Canadian rail line had been completed just a few years earlier, with the portion through Saskatchewan having been completed in 1882. By 1890, Saskatoon, Duck Lake and Prince Albert were connected by rail. It took approximately 4 days to travel from Montreal to Regina, and another day or two from Regina to Duck Lake via the Prince Albert British Canadian Pacific Rail-line. A return trip in 1892 between Montreal and Prince Albert cost \$35. This was an expensive trip considering the average income at the time was about \$250 per year.

The area between Prince Albert and Wakaw along the South Saskatchewan River had been predominantly settled by French Catholic Métis. Over 4000 of them had left the Red River colony and followed the Carlton Trail, a route that originated from the Red River area (present-day Winnipeg) and led northwest to Fort Carlton. A branch of that trail led to Battleford, Edmonton and St Paul. The earliest villages on the trail at the South Saskatchewan included Saint-Louis, Saint Laurent, Batoche and Duck Lake.

PACIFIQUE CANADIEN
Excursions pour les Colons
AUX DIFFERENTS POINTS DU
NORD-OUEST CANADIEN

Des billets d'excursions aller et retour seront vendus à toutes les stations du Canada Atlantique du Grand Tronc et du Pacifique Canadien, depuis Mégantic à Onaping inclusivement, aussi à toutes les stations sur l'embranchement du Sault Ste Marie, dans Ontario et Quebec, comme ci-dessous :

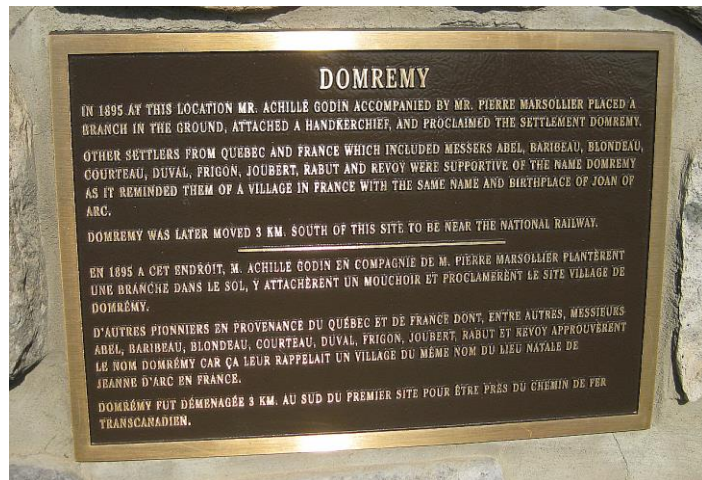
POUR	
Deloraine.....	\$28
Nesbitt.....	28
Oxbow.....	28
Wincearth.....	28
Moomin.....	28
Regina.....	30
Moose Jaw.....	\$30
Yorkton.....	30
Prince Albert.....	35
Calgary.....	35
Edmonton.....	40

DES BILLETS SERONT VENDUS
Le 23 août, bons pour revenir jusqu'au 27 oct 1892.
Le 6 Sept, bons pour revenir jusqu'au 5 Nov 1892.
Pour plus de détails adressez-vous aux agents des lignes de chemins de fer ci-dessus nommées.
BUREAU DES BILLETS, MONTREAL:
266 Rue St Jacques, coin de la rue McGill et aux gares

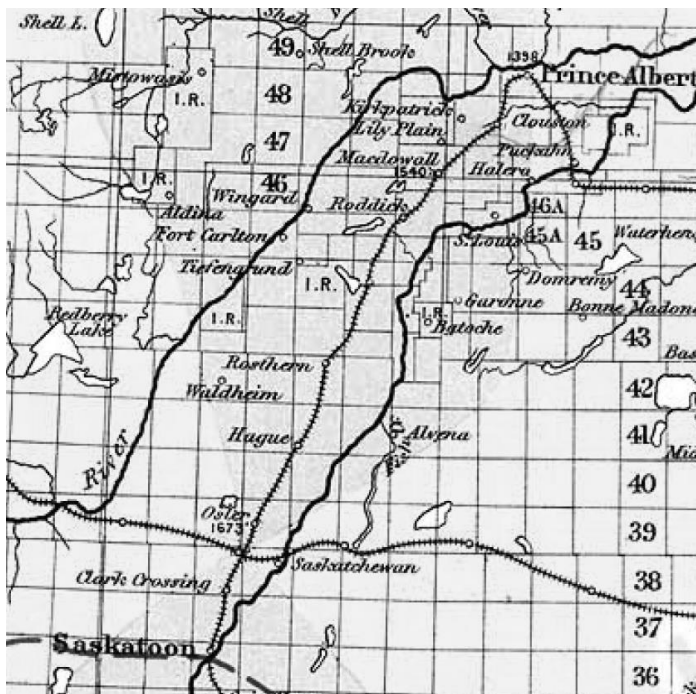
Le Canadien Newspaper, August 31, 1892

Achille first arrived in the District of Saskatchewan of the North-West Territories in April 1892 to take a homestead about 30 miles south of Prince Albert near present-day Domrémy (52°49'32.78"N 105°45'20.19"W). Friends from Quebec that joined him included Joseph Baribeau, Théodore Baribeau, and Borromée Duval from Sainte Geneviève de Batiscan, and Roland Frigon and Fridolin Abel from Saint-Prosper.

Achille reportedly tied his kerchief to a stick and stuck it in the ground founding the village of Domrémy in 1892. Jeanne d'Arc became its patron (she was very popular in French literature and would become a Catholic Saint years later, in 1920). The first Catholic missionary in the immediate area, Fr. Berthelot, had also arrived in 1892. He oversaw the construction of the first chapel in Domrémy, built by Achille and two others out of squared-off wood. The priest he left the territory soon afterward. He was replaced with Fr. Pierre Barbier who was based in Saint-Louis. A school was built near the new chapel and on December 31, 1903, 3 religious sisters, "Filles de Providence" from Prince Albert, arrived to teach. The sisters were provided a primitive cabin build of logs with a thatched roof measuring 18' x 20'.



Plaque at the old location of Domrémy. The date is incorrect (it should have read 1892). The settlement was being advertised in publications in 1894.



Map of the Rail Lines in central Saskatchewan in 1901. Duck Lake is located to the west and slightly north of Batoche on the rail line. Note Domrémy and Bonne Madone are indicated on this map.

Domrémy was originally located approximately 2 miles to the north of where it is currently. In 1915 the town center did not consist of much, just a church, cemetery and school buildings. According to historical accounts, the Grand Trunk Pacific rail company and the government under Senator T.O. Davis could not negotiate with the landowners around the village so they decided to change the rail route, and the village of Domrémy was forced to move south nearer the rail line and train station. Initially just the school was moved. The priest, L. Perronet, did not want to move the church but the townspeople were frustrated with the distance between the school and the church. In 1919 they decided to build a new church in Domrémy. Another newer church, the one still standing today, was built in 1964.

The school would make headlines when in 1922 the teachers were accused of teaching in French instead of English and fined. They won their appeal thanks to their lawyer John Diefenbaker from Wakaw. The sisters had stopped teaching in the school when it moved in 1915 but they would return to the new school in 1928. A new convent build for them in the center of town provided them with housing. The convent would close in 1979. Today the village is still largely bilingual.



NWMP Barracks in Prince Albert, 1900

In the fall of 1892 Emilie and their 3 children (Bruno, Justine and Charles) moved from Saint-Prosper, Quebec to join Achille in Domrémy. To earn extra income Achille worked for the Hudson's Bay Company from 1892 to 1894 as a freight hauler, riding steamboats in the summer to stops between Edmonton and Le Pas Manitoba on the Saskatchewan River. The steamboat service ended in 1896 so he was among the last to work with them. In 1895 he helped build the first Domrémy church to replace the chapel. He also did maintenance work to the NWMP barracks and helped build the Sacred Heart Cathedral in Prince Albert.

In 1896 Achille was involved in a legal issue with the MLA for Batoche, C.E. Boucher, and Joseph Baribeau. Achille accused Boucher of unlawfully paying Baribeau the sum of \$700 from the North West Territorial Government for a road construction project. The drama was recorded in several newspapers as it unfolded. According to an article in the Daily Nor-Wester from Winnipeg on Tuesday September 8, 1896, Baribeau had obtained the funds on a "False Certificate".

Baribeau had absconded to Sainte-Geneviève-de-Batiscan with the embezzled money and the NWMP were in pursuit. He was apprehended and escorted back to Prince Albert where he met with the judge and after a 3 day trial that started on October 30th, 1896 they were both acquitted of embezzlement (likely the funds were paid back prior to trial). One can only speculate why Achille would be involved and unfortunately those details are vague. He is the one that made the initial complaint. It is possible he was owed part of that money for work that he had done for the government, or perhaps he witnessed fraud and felt it was his duty to report it.

Daily Nor-Wester.

WINNIPEG, MANITOBA, TUESDAY, SEPTEMBER 8 1896

Joseph Baribeau, who had the contract for some public work under the Northwest Territory government last year, was arrested at the instance of the Dominion police at St. Genevieve, Champlain county, today, and is now on the way to Regina in charge of officers. It appears Baribeau obtained some \$700 from the Northwest government for performing the work, the payment having been made in November last on false certificates. After securing the money he cleared out

and since that time the Dominion police have been trying to run him down.

C. E. Boucher, M. L. A. for Batoche, has surrendered himself to the North West Mounted Police authorities on information laid by one of the members of his constituency, Achille Godin, charging Mr. Boucher with unlawfully procuring the delivery of a cheque for the sum of seven hundred dollars to Joseph Baribeau from the North West Government. Mr. Boucher appeared before Magistrate McNabb and was released on bail.

The Calgary Daily Herald, Nov 5, 1896

On the 21st March, a warrant for the arrest of one Joseph Baribeau, of the Domremy settlement, upon a charge of unlawfully obtaining the sum of \$700 from the North-west Government, was placed in my hands for execution. The man was reported to have left the country and no trace could be got of him at the time. He was supposed to have gone back to his home at Three Rivers. I communicated with Mr. A. P. Sherwood, the Commissioner of Dominion Police, Ottawa, who eventually arrested him down there. He was sent back here, arriving on the 12th September, and was committed for trial on the 18th.

On the 30th October, C. E. Boucher, of Batoche, for whose arrest a warrant had, on the day previous, been placed in my hands gave himself up here. He was supposed to have been implicated with Baribeau. He was released on bail the same day, but was ultimately committed for trial.

Boucher's trial came off on the 18th November, and after lasting three days resulted in an acquittal. The case of Joseph Baribeau then came on and he was also pronounced not guilty.

REPORT OF SUPERINTENDENT MOFFATT.

From the Report to the Commissioner of the North-West Mounted Police Force, 1896 (page 124)

In 1898 Achille and his family moved to the Duck Lake area to ensure his children had access to its school. Duck Lake was founded in 1879 by Metis fleeing Red River, Manitoba and was one of the largest French centers in the Saskatchewan Territory. The town became famous for one of the earliest battles of the North-West Rebellion in 1885. Achille's new homestead was reportedly located a few kilometers east of the town near the old Carlton Trail on some fairly scrubby land which would appear to be poor farmland. The center of the section is recorded as: Sec36, Tp43, R2, W3, or 52°47'37.24"N 106° 9'42.44"W (see map on page 20). He was a carpenter by trade. In 1901 he reported an income of \$300 and indicated he worked for 12 months of the year.

In 1906 Achille sold the homestead and moved to Bonne Madone, a small French and Métis settlement along the Carlton Trail about 15km east of present-day Wakaw. He would stay in the village for 2 years.

The Bonne Eau (Bonneau) Catholic mission, originally located a few miles east of Domrémy at present-day Crystal Springs, had moved to Bonne Madone in 1894. The former Bonneau mission, established in 1860, had never grown beyond 5 buildings and had no church or permanent residence for the missionaries. The earliest settlers in the region were French and Metis Catholics but by the late 1880s the area was rapidly being settled by people from Europe, mostly English, Scots, Scandinavians (especially Norwegians) and "Slavics" (mostly Ukrainians). Rather than being surrounded by non-French and non-Catholics the Bonneau mission moved south to Bonne Madone, an area settled by French from France, Metis from Manitoba and Hungarians.

The village of Bonne Madone established a store, Lepine's in 1905, an NWMP station, a post office and a convent (the Sisters of Providence operated it from 1905 to 1909). There is no record as to what Achille did in Bonne Madone nor precisely where he lived but as an experienced carpenter it is likely that he worked on construction projects, possibly including the school (#1343) which was completed in 1908. The Bonne Madone church was completed in 1910 but burned down in 1918. The present church, which has a very interesting interior design, was completed in 1919. Bonne Madone was an active community that served as a staging area for French priests but by the late 1930s the village's population dwindled as farms increased in size. Today Bonne Madone consists of just a church and small cemetery, and is a designated Canadian Heritage property (located 52°40'20.21"N, 105°31'22.66"W).

In 1908 Achille moved once again, this time to a homestead between Domrémy and Hoey (approximately 52°50'33"N, 105°45'57"W). At this time Achille and his children indicated they could speak both French and English except Emilie who could only speak French. In early April 1908 Achille was contracted to build the new school in Domrémy for a fee of \$180 (about \$5000 in 2021). He completed the school in less than 6 weeks on May 15th, 1908. It consisted of a single room with a stove.

Additional information on the school:

The school board hired a local man to paint white with green trim in 1914. The schoolboard contracted a company to add a stable in 1921 to keep the student's horses, and an entranceway and a storage area for coats was added in 1926. The original Ethier school #1834 that Achille built (NW10-44-27-W2) was rebuilt in 1935 at a new location ½ mile east. The school was used continuously until 1958. It was then moved to the neighbouring town of St-Isodore-de-Bellevue to become a supplemental classroom for several years, and then it was sold and converted to a home.

Achille opened the first post office for Hoey in January 1915 and remained the postmaster for 3 years, operating out of the homestead he established in 1908.

Hoey (15th January).....	Sec. 6, Tp. 45 A, R. 26, W. 2nd. M. ..	Prince Albert.....Sask.	Achille Godin.
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First post office for Hoey opened January 15, 1915 by Achille Godin, from Canada Post's Quarterly Supplement (1916)

Achille lived between Hoey and Domrémy at a time when both villages were growing rapidly. There were numerous construction projects for homes and businesses between the two villages that he may have worked on.

Achille was seen as a true pioneer and was well respected by all. Accounts state that he and his friends used to enjoy arguing and disagreeing with the settlers from France and Belgium. One story was that he and his fellow Quebec settlers were about to be outvoted on the location of the new school in Domrémy so he told the French and the Belgians that it was pointless for the Quebecers to vote because the French and Belgians would win. The French and Belgians did not all show up to vote, assuming an easy victory, but a few minutes before the closing time for the vote all the Quebecers entered the hall at the same time, voted at the last minute, and won.

Emilie passed away on February 25, 1945. Achille passed away on April 28, 1959 in Domrémy.

Emilie Obituary

The Newspaper La Liberte et le Patriote on March 9, 1945:

Mort de Mme A. Godin

Le dimanche 25 dernier s'éteignait dans le Seigneur, Mme Achille Godin, une autre vieille pionnière de Domrémy. Par cette mort, la paroisse perd une bonne paroissienne et une excellente chrétienne qui a su supporter avec courage et patience les épreuves d'une longue maladie qui la minait depuis huit ans. La visite du prêtre et la réception fréquente de la sainte communion lui étaient sa plus grande consolation. Mme Godin (née Emilie Cassette) naquit à St-Prospère, P.Q., le 14 décembre 1860, et la famille habitait la Saskatchewan depuis 1893, d'abord à Duck Lake, et ensuite à Domrémy. A part son époux, M. Achille Godin, elle laisse dans le deuil, quatre garçons: MM. Bruno, Charles, Hermas et Téséphore Godin; deux filles: Mme Brewster, de Prince-Albert, Mme Lavigne, de Fenton, Sask. Un beau-frère: M. Fridolin Abel, de Domrémy, aussi plusieurs petits-enfants.

Les funérailles eurent lieu le 28 février au milieu d'une nombreuse assistance de parents et d'amis des paroisses environnantes, surtout de Hoey.

M. Alphonse Vallée portait la croix de deuil.

Les porteurs étaient: MM. J.-A. Blondeau, Gédéon Rompré, Victor Abel, Evangéliste Abel, Wilfrid Pelletier et Ernest Abel.

La famille Godin remercie les paroissiens et tous ceux qui lui ont témoigné des sympathies à l'occasion de son deuil.

Death of Mrs A. Godin

Last Sunday the 25th died in the Lord Mrs. Achille Godin, another old pioneer from Domrémy. By this death the parish lost a good parishioner and an excellent Christian that endured with courage and patience the challenges of a lingering illness that plagued her for eight years. The visit of the priest and the receipt of the holy Eucharist was her greatest joy. Mrs. Godin (born Emilie Cossette) was born in St-Prospère, PQ, the 14 of December, 1860 and the family lived in Saskatchewan since 1893, first at Duck Lake, then in Domrémy. Other than her husband Mr. Achille Godin she leaves in mourning four boys, Bruno, Charles, Hermas and Telesphore; two girls Mrs Brewster of Prince Albert, Mrs. Lavigne of Fenton, Sask. A brother-in-law: Mr. Fridolin Abel, from Domrémy, also several grandchildren.

The funeral took place on 28th February with ample help of parents and friends of the nearby parishes, especially from Hoey.

Mr Alphonse Vallee carried the crucifix of mourning.

The pallbearers were: Mr J.-A. Blondeau, Gedeon, Rompre, Victor Abel, Evangeliste Abel, Wilfrid Pelletier and Ernest Abel.

The Godin family thanks the parishioners and all those that expressed their sympathies at her mourning.

Achille Obituary

The Newspaper La Liberte et le Patriote on May 15, 1959:

Domrémy
Décès
Le samedi 2 mai, la paroisse de Domrémy conduisait à son dernier repos son plus vieux pionnier en la personne de M. Achille Godin, décédé le 29 avril à l'âge de 91 ans.
M. l'abbé A. Houle, curé, faisait la levée du corps et officiait aux cérémonies. Les porteurs étaient six petits-fils du défunt, MM. Rosaire et Robert Lavigne, Raymond, Laurent et Albert Godin et Melvin Brewster.
Le défunt laisse dans le deuil trois fils, Bruno, de Domrémy, Hermas, de Prince-Albert, et Téléphore, de Hoey; deux filles, Justine (Mme Brewster), de Prince-Albert, et Alexandrine (Mme Lavigne), de Fenton; 25 petits-enfants; 42 arrière-petits-enfants et plusieurs neveux et nièces. L'ont précédé dans la tombe: son épouse (née Emilie Cosses) et ses enfants, Blanche et Charles.
Né à Ste-Anne-de-la-Pérade, P.Q., M. Godin, sa famille et deux de ses beaux-frères, MM. Jos. Baribeau et Frédolein Abel et leurs familles, ainsi que MM. B. Duval et R. Frigan, arrivèrent à Domrémy en avril 1892. Ils furent les premiers à s'y installer. Les débuts furent très difficiles. Menuisier de métier, M. Godin se rendit à Prince-Albert où durant quelques années il travailla à la cathédrale. Il connut intimement son premier évêque, Mgr Pascal, ainsi que l'hon. sénateur Davis et ses fils. Il fut ensuite employé au service d'un bateau qui faisait le trajet entre Edmonton et le lac Winnipeg. Il vint enfin demeurer à Duck Lake où il avait plusieurs amis. Il retourna plus tard sur sa terre de Domrémy où il mourut. Il avait aidé à construire la première église de Domrémy. Ainsi ouvrier de la "première heure", il eut une vie très active.
Remerciements
La famille Godin offre ses sincères remerciements à tous ceux qui lui ont témoigné de la sympathie, soit par offrandes de messes, prières, visites au salon mortuaire ou assistance aux funérailles.

Domrémy Death

Saturday May 2 the parish of Domrémy led to his final rest its oldest pioneer in the person of Mr. Achille Godin, who died April 29th at the age of 91 years.

The abbot A. Houle, priest, escorted the body and officiated the ceremonies. The pallbearers were six grandsons of the deceased, Mr. Rosaire and Robert Lavigne, Raymond, Laurent and Albert Godin, and Melvin Brewster.

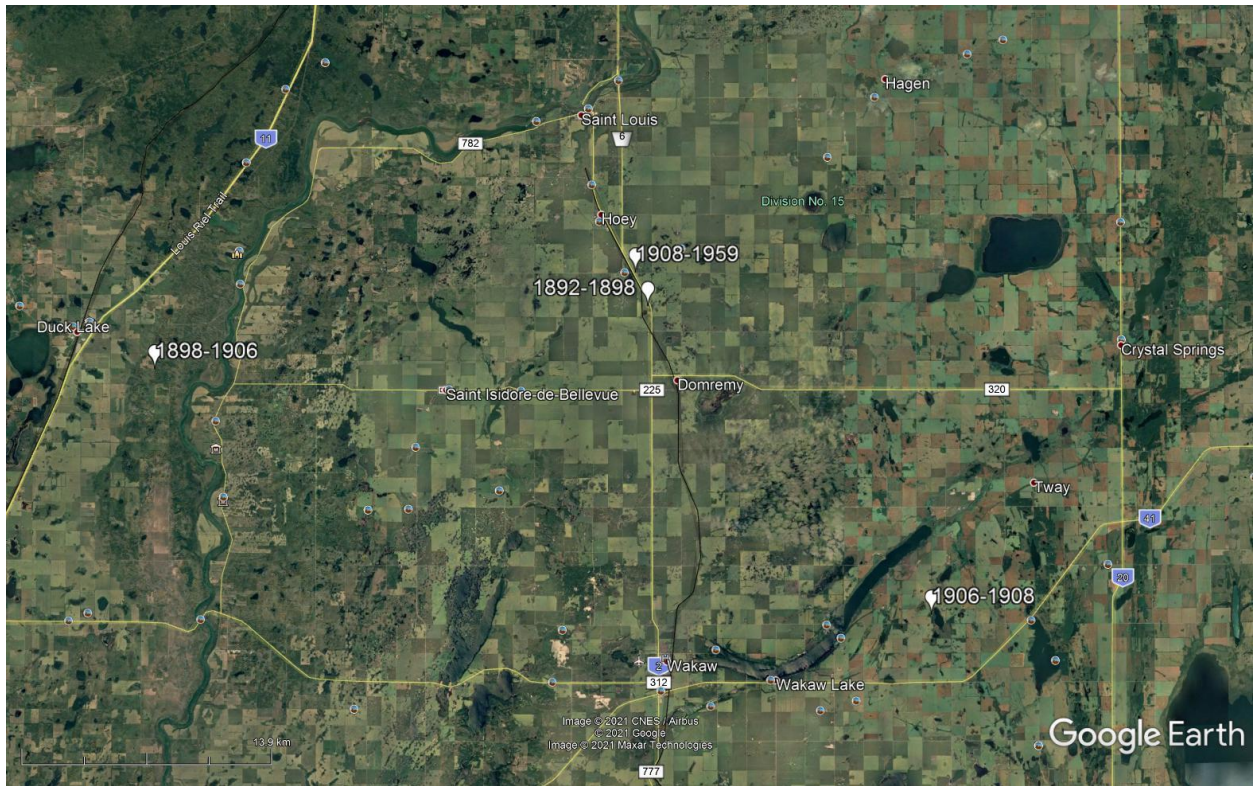
The deceased leaves in mourning three sons, Bruno, of Domrémy, Hermas, of Prince Albert, two daughters, Justine (Mrs. Brewster), of Prince Albert, and Alexandrine (Mrs. Lavigne), of Fenton; 25 grandchildren; 42 great grandchildren and several nephews and nieces. He was predeceased by his wife (born Emilie Cosses <Cossette>) and his children, Blanche and Charles.

*Born in Ste-Anne-de-la-Pérade, PQ, Mr. Godin, his family and two brothers-in-law, Mr. Joseph Baribeau and Fredolein Abel and their families, also Mr. B. Duval and R. Frigan, arrived in Domrémy in April 1892. They were the first to settle. The beginnings were very difficult. Carpenter by trade, Mr. Godin went to Prince Albert where for several years worked on the cathedral. He personally knew his first bishop, Monseigneur Pascal, also the honorable senator Davis and his sons. He was then employed in service of a boat that travelled between Edmonton and Lake Winnipeg. He returned to Duck Lake where he had several friends. He returned later to the soil of Domrémy where he died. He helped build the first church of Domrémy. Also worker of the "first hour", he led a very active life.**

Thanks

The Godin family offers its sincere thanks to all those that showed sympathy, either by offerings, prayers, visits to the funeral parlor or help with the funeral.

*The expression "ouvrier de la "premiere heure" " is not used today but appears to mean a worker that was there from the very beginning, the opposite of last-minute.



The approximate locations of Achille and Emilie's Saskatchewan homesteads with years indicated.

Census

Achille appeared in many Canadian census records, starting with the first one in 1871 when he was listed as 3 years old. Census data in Canada is publicly available after 90 years, up to 1926 at time of writing this document. What can be obtained from the census data includes names of the family members present in a household, their approximate ages, and other details such as employment, demographic information including languages spoken and occasionally other data. The households are listed in sequence and not by street address however one can see the immediate neighbours and their details. The census was typically done every 10 years however at times it was done after 5 years.

Caution needs to be used when looking at census data. There are frequent errors in the census records likely because the data was often collected by English canvassers with little familiarity of the French names or language. Ages are often wrong and sometimes the names were "anglicized" and not spelled correctly. For instance, Emilie was spelled "Amilia" in the census of 1906. In the 1901 census Hermas was listed as "Erma" and born in 1896 instead of 1895 and in the 1906 census he was listed as "Emma" and female in the original records.

To compound the problem the original records have been recently transcribed and indexed by volunteers that, in some cases, made significant errors. For instance, looking for Alexandrine Lavigne's records proved frustrating because her name, written clearly and correctly in the original record, was transcribed by a volunteer as "Aleseanetroue Lavegue". Errors like these do pose a challenge!

In some cases census records are not available. Most of the census records for Hoey/Domrémy and area in 1911 have presumably been lost. Another complication is the records for the Canadian west make use of a grid system as a location called the Dominion Land Survey. This system, still in some use today, makes sense due to the remoteness of the western Canadian region however it renders searching by location very difficult due to poor reference information. The reference grid maps are low resolution with few landmarks, and it is referenced differently from one census to another. In the case of Achille who was in the Hoey/Domrémy area in 1916 the sub-district is "Townships 45, 46 and 47, ranges 26, west of second meridian, including river lots." In 1926 that same location was "Township 45a in range 26, west of the second meridian, and townships 45 and 45a in range 27 south of the South Saskatchewan River, including river lots. Hoey, St. Louis."

Despite these challenges most of the records were found. Additionally, the scanned original documents are also posted and available on line on government of Canada web sites.

In the interest of keeping this document more legible copies of the scanned census data will be posted in another document in the future. Indicated below are the years that the data was found:

Census Year	Achille	Emilie	Notes
1861		Saint-Prosper	
1871	St Anne de la Pérade	Saint-Prosper	
1881	St Anne de la Pérade	Saint-Prosper	
1891	Saint-Prosper	Saint-Prosper	Married with 2 children
1901	Duck Lake	Duck Lake	
1906	Duck Lake	Duck Lake	36-43-2-3
1911	<no data>	<no data>	Bruno in Domrémy (alone)
1916	RM of St Louis	RM of St Louis	
1921	RM of St Louis	RM of St Louis	6-45-26-2
1926	RM of St Louis	RM of St Louis	SW1/4 6-45-26-w2

The following information briefly discusses some background history on Canada, Quebec and the North-West Territory to give context to the story of Achille Godin.

A Growing Nation

The Treaty of Paris of 1763 detailed the renouncement of any claims by France to New France and Acadia, allowing the English to claim North America. Within a few years the American Revolution would force English loyalists to flee north to present-day Quebec, New Brunswick, Nova Scotia and southern Ontario. The Treaty of Paris of 1783 ended the war between the Americans and the British, and established the border between eastern Canada and the United States.

The Constitutional Act of 1791 divided Canada into two regions roughly split along the lines of French and English settlers: Upper Canada (Ontario) and Lower Canada (Quebec). This government structure, largely consisting of appointed English Protestant officials, ensured English loyalists would retain control over the colony of Canada and form a moral barrier against the dangerous democratic ideas from the United States to the south that resulted with the American Revolution. Continued bitterness between the two sides would lead to the war of 1812.

This structure of the Canadian Assembly and Councils did not create a representative centralized government and it did not represent its people adequately. The attitude at the time was that the French would eventually abandon their culture and be assimilated into the greater British ranks. The Protestant English held most political offices and the Catholic French would not be represented fairly. The Crown's refusal to adopt any of the recommendations of the French Catholics, presented by Papineau, led to widespread protests and eventually an armed rebellion in Lower Canada. This greatly alarmed the British.

As a result of these protests Canada was restructured with the Act of Union in 1840. The two legislatures of Upper and Lower Canada were merged and administered as a province of Britain with equal representation of the French and the English in the one parliament. This quickly proved impractical. Votes deadlocked and the differences in culture and religion would cause friction. Additionally, the significantly larger and rapidly growing English population felt this arrangement was simply undemocratic and unjust. The Maritime Provinces wanted to join Canada but the Union could not fairly accommodate them. Talks began in 1864 to find a way to accommodate all regions of Canada. This led to the formation of the Dominion of Canada in 1867 with a central national government with provinces. The provinces retained jurisdiction for education, health, land management, marriage, trades and other areas. The provinces of Ontario, Quebec, New Brunswick and Nova Scotia formed the new government. Other provinces joined the Confederation, including Manitoba (1870), BC (1871) and PEI (1873). This structure has worked so well that little of it has changed to this day.

The Canadian North-Western Territory that included present-day Saskatchewan was held by the Hudson Bay Company, an organization which played an important part of Canadian history. Established in 1670 under royal authority to carry on any commerce it could between the British colonies in North America and England, the HBC was granted the Hudson's Bay river basin under the treaty of Utrecht in 1713. Called Rupert's Land, the territory extended from the Labrador, along northern Quebec and Ontario, and west of Lake Superior up to the Rocky Mountains. The company's primary trade was furs. To collect these furs and to maintain sovereignty over the territory the HBC established a series of trading posts and forts along the trade routes.

A group of Montreal-based traders established a rival company in 1779 called the North West Company. Famous company men included Alexander Mackenzie, Simon Fraser and David Thompson. They were granted control of the land from the first mountain range to the Pacific Ocean in what would become present-day British Columbia however they did not limit their activities to that territory. They frequently traded furs from and through the HBC territories, and

due to the vastness of the land it was difficult for the HBC to do anything about it. The rivalry between the NWC and HBC would become bitter.

The territories were off limits for settlement in accordance with a royal proclamation in 1763 until treaties with the natives could be negotiated. Contrary to their charter the Hudson's Bay Company did trade with the natives beyond the borders of Rupert's land and settlements formed in the Red River area of present-day Manitoba.

Starting in the mid-1700s, Metis, French, Aborigines and English had moved west and settled along the Red River to the south of Lake Winnipeg, organizing the land using the French system of long, narrow lots. They had found a life for themselves, had become farmers and traders, and were self-governed. They had maintained a good relationship and traded with both the HBC and the NWC, but it wasn't to last. In 1811, HBC sold 300,000 square kilometers of land to Lord Selkirk so he could settle Scottish Highlanders. This area included the lands occupied by the colonists. Selkirk and the HBC formally did not recognize the existing colony and asked surveyors to resurvey and redistribute the land regardless of the existing lots, and new Scottish settlers were invited to occupy land that had already been claimed by the Metis. The Metis protested and won some small victories, however the friction between the mostly French Metis and the Scots and English would grow.

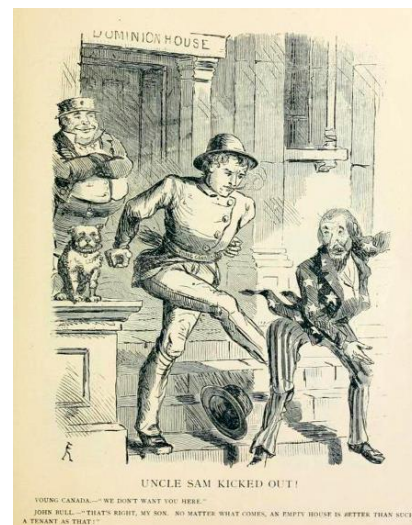
The NWC had built Fort Gibraltar on the Red River in 1810 in an area controlled by the HBC. This fort was a staging area for the trade route to Lake Superior and to eastern Canada. The HBC built Fort Douglas a few miles north to protect their trade route to the Hudson's Bay linking them to England. Between the two forts were Selkirk's Scottish settlers. Selkirk proved to be a poor planner as many of the new settlers were short of food in 1812 and 1813. As a result, the new governor passed regulations that severely restricted the outside trade of all food including pemmican which was a main trade item for the Metis and an essential item of the NWC traders. The regulations also restricted the hunting of bison. As expected, this upset the Metis, Ojibway, Cree, French, English and other colonists. It even upset the Scots. They had no intention of following the new regulations. The Metis defiantly sent prohibited provisions, including pemmican, to the NWC traders.

In 1816 the HBC seized and destroyed the NWC's Fort Gibraltar. Expecting this move, the HBC and a group of mercenaries tried to stop the passage of trade goods and were met with superior tactics and gunfire. The result of the historical Battle of the Seven Oaks was 22 dead of which 21 were from the HBC. The NWC and their Metis allies seized Fort Douglas from the HBC.

A ceasefire was negotiated and there was a reluctant peace between all parties but eventually the HBC and the NWC merged and the colony was administered by the HBC. The isolated colony slowly grew in the harsh environment but there was a period of general peace among the Metis, English, Scottish and French.

The Red River Colony and the Northwest Rebellion

In the 1850s, Canada and the United States looked to expand westward. Although the border between western Canada and the United States had been established in 1818, Canada had a real fear that the Americans and American settlers would claim the largely unprotected, unorganized territory for the United States. Between 1837 and 1870 the United States had added 12 states including Minnesota in 1858 that bordered with Canadian territorial claims in the west.



1869 cartoon depicting Canada's concerns over U.S. annexation of the west.

In 1869 Canada obtained Rupert's Land from the Hudson Bay Company and divided it into the North-West Territories. Under the Dominion Land Act they began to sub-divide the land into square townships (6 miles by 6 miles) following the American model. Townships were divided into 1 square mile sections of 640 acres each, and these sections were sub-divided into quarter-sections of 160 acres. This type of land structure was much easier to manage by the government but it caused friction with those that had already settled, claimed and developed land in the Red River area.

In that time the Red River Colony's influential balance shifted. Over the past 50 years the colony's Metis population grew at a much faster pace than the Scottish, numbering some 12,000 along a 60 mile stretch of the Red and Assiniboine rivers (most of the Scottish had assimilated into the Metis population). The Catholic French Metis, located in the center, numbered about the same as the Protestant English Metis. The Metis from both sides grew increasingly concerned they would be unable to preserve their land rights, culture, language and religion from the Canadian government. By 1870 the area consisted of 48% French Metis, 34% English Metis, 5% native and 13% whites. Roughly 44.6% were Catholic. The Catholics requested Catholic schooling and French language rights but this was rejected. Other issues regarding the rights to hunt and trade were also important but ignored by the McDonald government. Other requests, demands and protests to the Canadian government fell on deaf ears so, starting in 1869, the region formed the provisional government of the Red River Settlement. Louis Riel became a spokesman for the Metis. Under his leadership they turned away the land surveyors and seized Fort Garry to try to force the Canadian government to hear their concerns. The Riel government successfully negotiated for some of their rights and Canada accepted their petition for the formation of the Province of Manitoba. It joined the Canadian Confederation in 1870.



The Red River Colony in 1873

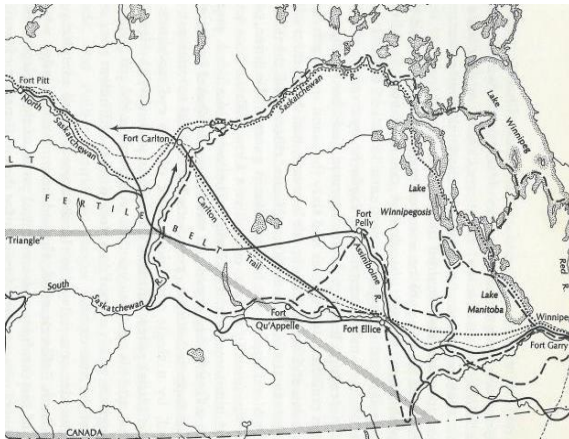


Unfortunately for Riel a British subject had been executed during the uprising so he left the colony before troops arrived because an arrest warrant had been issued for him. Riel, a very intelligent and religious man that became more emotionally unstable over time, continued to be voted in as an MP for Manitoba but McDonald, an outspoken hater of the French, Catholic and Metis was determined to have Riel arrested and executed for treason. During the almost 4 months it took for the soldiers to arrive Riel had fled to the United States.

Although the Canadian government had given the Metis some rights many felt unwelcomed in Manitoba and more than 4000 Metis left the Fort Garry area of Manitoba between 1870 and 1885 for the undeveloped North-West interior. Many followed the Carlton Trail, a cartway that had been used for many years by the Metis for trade and hunting. The trail led from Fort Garry (Winnipeg) to Fort Carlton and went through Wakaw, Batoche and Duck Lake. The trail continued to Edmonton. Many settled the lands along the route with the largest groups of French Metis settling along the North and South Saskatchewan rivers. They founded the villages of St Louis (1884), St Laurent (1873), Batoche (1872), Fish Creek (1882) and Duck Lake (1874). English Metis founded Prince Albert in 1866. Between Fish Creek and St Louis there were an estimated 1300 mostly French Metis that had settled the area by 1883. Sections of the Carlton

trail are still visible today in Batoche Park, a crossing point of the trail on the South Saskatchewan River. The trail was designated a "National Historic Event" in 1972.

Life for the Metis was not much better in the interior. The bison were close to extinction and resources became scarcer. Many Metis and aboriginals were forced to change their traditions and settle into farming. The Canadian government in 1872 enacted the Dominion Lands Act to encourage settlement, discourage American encroachment and help grow larger population centers. They advertised in Ontario and in Great Britain. The NWMP was formed in 1873 and they occupied the forts of the HBC.



The Carlton Trail

The newly resettled Red River people started petitioning the Canadian government as early as 1873 for land titles to the land they were now occupying in the North-West territories but the McDonald government continued to ignore them and continued to break treaties with the native tribes. The expansion of the railroads led to land speculation with lobbyists and people with connections being granted the already-occupied lands. Settlers began arriving from many countries making claims to lands already occupied or previously protected by a treaty. The events that were unfolding were following a similar pattern as what had happened in Manitoba. Tensions ran high. By 1884 the people decided to stand their ground. They needed an experienced leader and lobbyist to

negotiate with the government on their behalf. They asked the one man whom they trusted, Louis Riel, to lead them. Riel left Montana to lead the struggle.

Riel and local leaders of the Metis, French and First Nations created The Metis Bill of Rights requesting the Canadian government treat them fairly, respect existing land claims and grant provincial status with local government. Read today the document is fair but at the time the McDonald government did not respond. MacDonald was unconcerned with the "10,000 half-castes" as he referred to the Metis. The same situation that caused a clash at the Red River Colony was taking shape, but this time on a grander, more violent scale. In March 1885 Riel's government felt they had no choice but to declare a provisional government and rebel against Canadian encroachment on their lands.

To get the attention of the government the Metis took over several key centers, some by force, including Fort Carlton, Duck Lake and Batoche. Clashes with the NWMP left several people dead from both sides.

The Canadian Government was greatly alarmed. They immediately mobilized about 5000 troops. This time the railway was mostly in place and it only took the soldiers 7 days to arrive from the east. Battles broke out throughout Saskatchewan, predominantly along the Carlton Trail in Battleford, Duck Lake, Fish Creek, Cutknife and Batoche.

Although the Metis and Aboriginals fought well they could not overcome the better equipped and numerically superior soldiers under the direction of Middleton. Riel surrendered after having been promised a fair trial by the MacDonald government, but the hand-picked 6-men jury of



English-speaking Protestant whites quickly convicted him for treason and he was hanged. Other leaders of the rebellion were either hanged or received jail sentences.

Achille was born a few days before confederation and would move to the Canadian west before Saskatchewan and Alberta joined Canada as provinces in 1905. In 1892 Achille arrived at Duck Lake where the rebellion started only 7 years earlier. The population of the area was growing quickly.

Quebec Migration

Emigration of the French from Quebec started becoming a serious problem in 1840. Between 1840 and 1930, approximately 900,000 French Canadians left Quebec for the United States. This is a significant number. For instance, it is estimated that if these emigrants had been redirected to the Canadian West there would have been approximately 4 to 5 million more French in Canada today and Canada may have had a second fully bilingual province like New Brunswick.

The United States were going through a period of rapid economic growth and emerged as one of the most prosperous and industrialized nations in the world whereas Canada lagged behind, and Quebec lagged even further behind. In Quebec the most fertile land had become occupied by the early 1800s and those without money to purchase good land were in a very difficult situation. Lending agencies rarely lent money to poor landless French Canadians. There were few developed industries in Quebec. Although the French in Quebec were encouraged by the Church to live a simple life, one where the land and bartering with neighbours would be sufficient to lead a good Christian life that avoided money, the young adults were incapable of finding land or earning a living to support and feed their families.

The income generated by the average family farm in Quebec was about half that of a similar farm in Ontario due to the economic and temperate conditions at the time. The low level of education of a Quebecer meant he was relegated to a low paying and highly manual job far from his rural home. This left few options for the young adults in Quebec but to seek opportunities outside of Quebec. Many left for the United States to earn money to send home but often found themselves well settled in their new country and instead sent for their families.

To make matters worse, although the Church offered no solutions, they openly viewed those that emigrated as lazy, self-centered and disloyal to their families, communities and the Church. The Church and the politicians, disconnected with the reality facing young adults, associated the desire to earn an income as extravagance and that joining the industrialization movement would upset the social and spiritual balance of the people. Despite the ongoing problems neither the government nor the church initiated any programs to identify the serious issues that drove the French to abandon friends, family and culture, nor did they take any steps to assist their people to remain in Quebec. Ultimately, the largest French cities in the year 1900 in North America were, in order:

1. Montreal
2. Quebec City
3. Fall River (Massachusetts)
4. Lowell (Massachusetts)
5. Manchester (New Hampshire)
6. Woonsocket (Rhode Island)

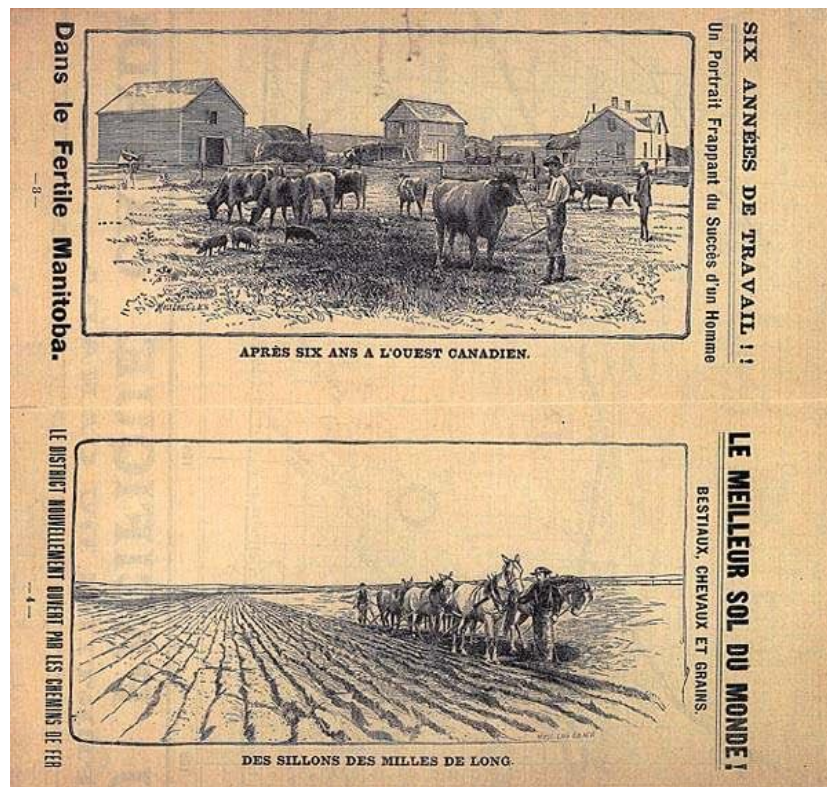
The majority of the French became factory workers in these American centers. They accepted low wages and poor working conditions in exchange for earning a living that was not available in Quebec. In 1881, the head of the Bureau of Statistics of Labour for Massachusetts stated that the French were "the Chinese of the eastern states" as they accepted poor working conditions, low pay and had no interest in assimilating with the rest of the American population. The French

tended to be at the lowest wage scale, earning an average of \$10 per week in 1908, a wage that was “lower than the Irish”. Few French owned any real estate and most lived in some of the highest density tenements in the cities. Times were difficult but the French were desperate.

The Canadian government promoted settling the North-West territories and advertised in Canada (mostly Ontario) and Europe, mostly in Britain who were experiencing their own problems with overpopulation and unavailable land. There were few advertisements in French Quebec partially due to the Catholic Church opposing it. By the late 1880s the west was connected to the national rail system and it was relatively easy to travel from the East. The Minister of the Interior, Clifford Sifton, sought to change the perceived image of the Canadian West, generally thought of a cold and desolate area of the world. He removed references to cold and snow from publications and banned the publication of the temperatures of Winnipeg.

Agents hired by the Canadian government to attract people to settle the North-West went to Britain and to poor rural agricultural areas of central and eastern Europe, their best hopes in convincing people to immigrate to the Dominion's West. According to Sifton, these were stout and rugged people with large families and they would be willing to endure the hardships of the cold and undeveloped west for a chance at being free and owning land. There were racist policies in place; those with darker skin or those of Asian descent were thought as being unable to cope with the harsh cold conditions of the west. Laws were created to make it difficult for Asians, Africans and East Indians to immigrate to the Dominion by requiring immigrants reach Canada directly by a single boat voyage, something that was virtually impossible from Africa or Asia at the time.

Quarter-sections in the west were given away to anyone that paid the \$10 registration fee. After 3 years if the settler built a house on the land and cultivated a part of it he would receive title (“patent”) to the land.



A fold-out pamphlet from 1892 entitled “Fermes Gratuites” (Free Farms) that was distributed to French in the United States and in France. It boasted “The Best Soil in the World.”

The Canadian government's extensive advertising in Eastern Europe attracted many Germans, Ukrainians, Poles and Scandinavians. They settled throughout Saskatchewan and Alberta. The area just east of Domrémy Saskatchewan originally named "Bonne Eau", known today as Crystal Springs, consisted mostly of Norwegians, as did nearby Birch Hills. To the west Rostern was a community mostly of German Mennonites. Between Rostern and Fish Creek were mostly Ukrainians. The Goldenrod school attended by Bruno Godin's children to the Northeast of Domrémy in the early to mid-1900s consisted of about half French and half Norwegian children.

The French Catholics were very concerned that the colonization of the land by Europeans and the English would render them a minority, which it did. To counter the Canadian government's efforts Catholic priests and brothers were asked to help promote the Dominion's land offer and recruit French Catholics from France, Belgium and Quebec. Some went to French centers in the United States to convince them to return to Canada and settle the North-West. Missionaries of the Oblate order (O.M.I.) were given the task of setting up French Catholic missions and centers throughout the west including such towns and villages as Grande Prairie, Gravelbourg, Duck Lake, St Laurent, Battleford and Batoche. There were some successes but not in the same numbers as other cultures.

The Question

A question that remains is why did Achille Godin, a person that had an above-average education, a person with carpentry skills whose wife and family were well connected in Sainte-Anne-de-la-Pérade, leave life in Saint-Prosper with his wife and choose to move to the unknowns of the Canadian North-West territories? Why did he not choose the United States? Many of the Quebec settlers that went to the west left at about the same time from the same areas along the Sainte Anne River including Sainte-Geneviève-de-Batiscan, Saint Prosper and Sainte-Anne-de-la-Pérade. This was worthy of some investigation. Who and what influenced them?

The Influencers

Louis-Francois Laflèche was born in Sainte-Anne-de-la-Pérade on Sept 4, 1818. The youngest of 7 children, his father, Louis-Modeste Richer-Laflèche, and his grandfather, Modeste Richer-Laflèche, were very well known in the region. Louis-Modeste farmed at Sainte-Anne-de-la-Pérade and managed several other properties in the region. His father in law was the seigneur Augustin Joubin-Boisvert and together they managed the fief of Sainte Marie and were involved in the North West Company (NWC), a sawmill, a loans company and trade.

Young Louis-Francois Laflèche completed his studies at the seminary in Nicolet and became a priest in 1844. He was well respected for his intelligence, eloquent manner of speaking and teaching skills. A few months later he was sent to the Metis colony at St. Boniface in the North-West Territory and stayed in various areas of the North-West until 1856. Working with Oblate Taché, Laflèche turned down the office of bishop in favour of Taché due to declining health. Like many of the religious leaders of the era, they encouraged the growth of the Catholic faith in the territories but were careful to distance themselves from the politics of Louis Riel.

Soon after his return he was named superior of the Nicolet seminary in 1859. He became vicar to the diocese of Trois-Rivières in 1861 and became bishop in 1867. In 1869 he blessed the church at Sainte-Anne-de-la-Pérade.

Laflèche always maintained communication with his friend Bishop Taché in Manitoba and was a strong supporter of growth of the Catholic and French communities in the west. He grew concerned that the French Catholics were becoming a minority in the west.

He was involved with significant internal political struggles within the church. He believed the church and the papal office should have legal authority over government policies. Interestingly, one of the strongest supporters of this policy was a politician born in Sainte-Anne-de-la-Pérade district named François-Xavier-Anselme Trudel. Another Trudel, Ferdinand, born in Sainte-Geneviève-the-Batiscan, would follow.

Trudel is a name that is consistently associated with the Godin family. The Trudel Family immigrated to New France and were neighbors with Charles Gaudin in L'Ange Gardien in the mid 1600's. The Trudel family often moved with our family; whether it is by chance or by family friendship is unknown. There is a monument erected in L'Ange Gardien on the historical Trudel property that contains the name of our ancestor Charles. Jean Trudel and Charles Gaudin together were the church wardens for several years (see the write-up of Charles (I)).

During the flooding of the Sainte Anne River and the destruction of homes and businesses in Sainte-Anne-de-la-Pérade in 1896, Nérée Godin, father of Achille, lost his large brick house. The 17 listed properties lost in the flood included 3 Laflèche families, a Bochet (the local priest's brother) and a Trudel. Nérée was a carpenter but he also listed journalist as one of his trades. It is very likely that the influential politicians and religious leaders in the area knew Nérée both as a neighbour and a journalist. In turn they would have known Achille.

Bishop Taché's plan was to construct a strong, dense French community within the Metis settlement in St Boniface in the heart of the Red River Colony. This settlement would serve as the nucleus and hub to expanding French communities throughout the North-West. The French from Quebec would find in St Boniface all of the institutions they were familiar with in Quebec. Priests and other religious servers would also be attracted to the St Boniface center and would disperse throughout the North-West. Taché was concerned over the immigration from Ontario and in 1871 expressed the hope that immigration from Quebec would act as a countering force to the Anglo-Protestants and to the diminishing influence of the Catholic French in Manitoba. He traveled to Quebec in 1871 to the Bishop's Conference to seek support.

The Canadian government promoted the settlement of the Canadian west by advertising and hiring agents in the United States and in Europe. The government did not encourage those in Québec to move to the west but they did attempt to redirect those moving to the United States. Taché was concerned that immigration from Québec was being ignored so in 1872 he appointed one of his clergy, J.-B. Proulx, to meet with the government and Quebec priests and bishops for support. He was met with indifference and little support on all fronts. His mission was regarded as a failure.



Advertisement in Norway, early 1900s

The newly appointed Archbishop Taschereau of Quebec felt that emigration from Ontario to the North-West would subside and that the fortunes of the French in Manitoba and of Quebec would improve. In fact the opposite happened. There were many more Protestant English and Scottish immigrants from Great Britain. In 1880 Taschereau condemned those Catholics that emigrated from Quebec to the United States, stating that they would "lose their faith" and would "find nothing but deception and misery". He was not a great supporter of emigration to the Canadian West either, preferring people remained in Quebec yet offering no solution to the young adults that struggled to feed their families.

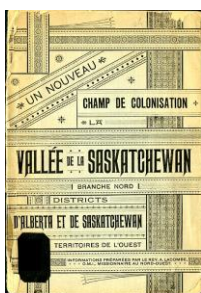
In 1883 Laflèche along with Francois-Xavier Cloutier, the future bishop of Trois-Rivieres who grew up in Sainte-Geneviève-de-Batiscan, both went to Rome to look for support for their views that the Catholic Church should have the right to govern and educate its people. Taché's vision was to create a French Catholic province in the west with close ties to Quebec. Taché's proposal of encouraging immigration to Manitoba from Quebec and the North-West territories was

accepted, with he and Laflèche selected to write the circular letter to be distributed to all religious people in the province.

The land in Manitoba had been surveyed in the familiar French style of long narrow strips of land. This structure was advantageous in the older era of French in Quebec but in the 1870's this style proved to be problematically small and uneconomical. French and Metis were leaving the St Boniface area to grab land that was divided into square quarter-sections, allowing the settler to harvest surpluses that they could sell. This created a serious problem for Taché's dream of a French center as those that left reduced the population of the settlement but also they sold their river lots to whoever was willing to buy it, and this was often to English immigrants. The English were moving into the areas envisioned to be French.

The predominant attitude of those in eastern Canada was that the west was hostile, cold and infertile. The reaction of the McDonald government over the Red River Rebellion of 1870 did not encourage French immigration. Taché had written a book called "Esquisse sur le Nord-Ouest" but it was regarded as exaggerating the agricultural and earning potential in the west, and pessimistic sentiment prevailed among the people and the clergy in Québec. In response, Taché sought support from Québec clergy and became involved in financial ventures, lending financial support to French settlers. He continued to urge Laflèche to support immigration and sent letters to the clergy in Québec to continue to encourage emigration to the west. Father Lacombe, an Oblate missionary under Taché, traveled from the west to Québec several times to recruit Québec immigrants and collect funds, with plans to eventually set up other French centers and schools. In 1874 Taché created the "Société de Colonisation de Manitoba" specifically to promote immigration from Quebec to Manitoba and he achieved partial success in his petition to the Canadian government to set aside townships for the French immigrants, similar to what the government was doing for immigrants from Europe.

A division among the bishops in Québec distracted the clergy from the vision that Taché had for the Canadian west. Laflèche and Taschereau were leaders of two opposing views on the involvement of the church in church hierarchy, government matters and education. Taché's outspoken complaints and concerns over the future of the French and Metis in Manitoba unfortunately left a negative image of the Canadian West. In addition there were some crop failures in Manitoba and Taché recommended any immigrants have a minimum of \$500 to set themselves up (about 2 year's wage for a Quebec farmer and impossible for a poor jobless young man). Two missionaries to the west had returned to Quebec and voiced their experiences in the harsh climate and isolated communities, and recommended against immigration. This served to further discourage immigration.



Taché enlisted the help of Father Albert Lacombe to help encourage the growth of the French Catholic communities in the Canadian North-West. Lacombe published a book in 1890 entitled "A New Field of Colonization: The Valley of the Saskatchewan" ("Un Nouveau Champ de Colonisation: la Vallée de la Saskatchewan"). In this book he stated that the fertile valley of the Saskatchewan was ideal for French Canadians looking for better conditions where they could be the masters of their own destinies. He also stated that with the railroad the English speakers from Ontario and Europe were quickly outnumbering the French, and those in Quebec looking for land and opportunity should not go to the United States but colonize the Canadian West. He also stated that the Canadian Government is advertising mostly in English so he hoped this "brochure" would help encourage French speakers to settle the west. He mentioned specifically Prince Albert, Duck Lake, Batoche, Fish Creek and St Louis as good locations for Catholic Quebec immigrants.

The clergy were requested to redirect the large outflow of Quebecers from the United States to the Canadian West. The wording of the letter included a statement that life in the Canadian west was undertaking the life of a pioneer but that an increased French population in Manitoba and the

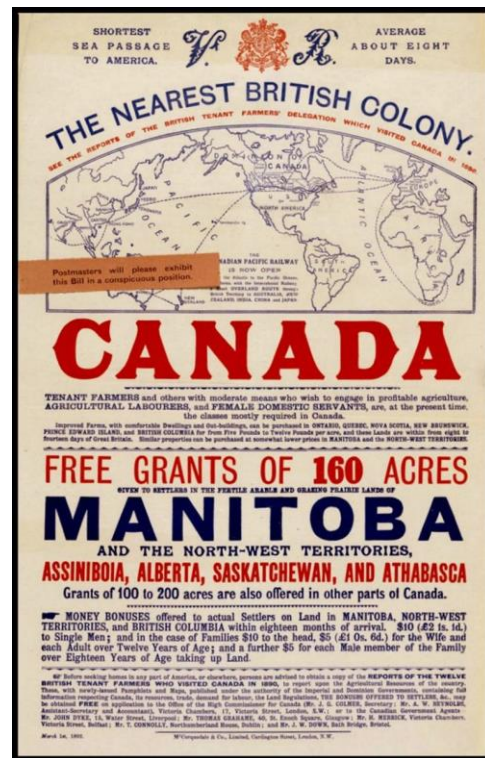
North-West would contribute toward preserving the French Catholic presence and increasing the influence of the French Catholics in creating a new French province in the Canadian West, a sister province to that of Quebec.

Generally speaking, the priests in Quebec understood of the need for growth of the Canadian West, and specifically of the need for Catholic immigrants but they were reluctant to encourage those that were happy in their current situation to leave their families behind for the hardships of the west. Some politicians outright opposed sending French Quebecers to the west and suggested the church should redirect its focus on those French that have already left the province for the United States.

In 1890 the official language for Manitoba would be English.

The Dominion government offered 160 acres of land (quarter section, ½ mile by ½ mile) for \$10 but there were conditions (1886):

- The settler must commence cultivation of his/her homestead within six months of date of entry or, if entry was obtained on or after the first day of September in any year, before the first day of June following.
- Within the first year after entry, the settler must break and prepare for crop no less than 5 acres.
- Within the second year, the settler must crop the initial 5 acres, and break and prepare for crop no less than 10 additional acres.
- The settler must build a habitable house before end of second year and at the beginning of the third year must commence residence on homestead.
- The settler must give six months notice in writing to the Commissioner of Dominion Lands of his/her intention to make application for patent.



Advertisement 1892

This was the situation in Canada, the North-West and Quebec in the 1890s. There were many influencers for Achille. This particular area of Quebec was led by priests, bishops and politicians that encouraged settlement to the Canadian North-West including the following:

- The Lafèche family were Achille's and Nérée's neighbours, related to the famous bishop
- The bishop of the region, Louis-Francois Lafèche, was highly regarded in Quebec, had lived in Manitoba and was a strong supporter of French Catholic growth in the North-West
- Bishop Francois-Xavier Cloutier had similar views. He was born in Sainte-Genève-de-Batiscan
- The politician Trudel was from Sainte-Anne-de-la-Pérade and a neighbour
- Trudel's successor (another Trudel) was from Sainte-Genève-de-Batiscan
- The influential books by Father Lacombe and Bishop Taché, men well-known by the bishop, were in circulation in the region
- Achille's father Nérée was likely well known in the town and they likely knew him

These factors may have combined to influence Achille and his friends to seek a new life in the Canadian West. Considering many of the most influential religious people promoting western immigration were from the same region as Achille and his friends, it is very likely they had some

direct influence on Achille's decision to seek a new life with his young family in the Canadian West.

Interviews

Achille was interviewed several times in his lifetime. I've located 2 articles and I suspect there are more. Note that there are some factual inaccuracies contained within them.

Prince Albert's Daily Herald, July 3, 1957 (page 16)

GE 16 THE DAILY HERALD, Wednesday, July 3, 1957

Domremy Old Timer Recalls Early Days In Saskatchewan

DOMREMY (Special) — Achille Godin, who has lived here in Domremy since 1908 and will celebrate his ninetieth birthday Saturday still of good health, still active and possessing a fine memory, after a varied career as a carpenter, farmer, homesteader and freight hauler in Northern Saskatchewan.

Mr. Godin first came to Saskatchewan in 1892 from his birthplace of Ste. Anne de la Parade, P.Q., and took out his first homestead in the district in that year.

Income from his homestead was not sufficient, however, to maintain his wife and family, and so, during the summers of 1892, 1893 and 1894, this pioneer worked as a freight hauler on the North Saskatchewan river.

He is one of the very few pioneers left who can revall the colorful years of the river trade, the lifeblood of the new west at the time. Mr. Godin helped freight goods for the Hudson Bay Company all along the river, from Edmon-

ton, through to The Pas, thence down to Lake Winnipeg.

RANCHING IN DISTRICT

In 1906, he sold his homestead and took up ranching at Bonne Madonne. He moved again in 1898 when he bought a farm at Duck Lake and moved his family. While farming, he carried on his trade as a carpenter.

In 1908, Mr. Godin returned to Domremy, bought land, and has lived here ever since.

Mr. Godin's connections with the early history of Domremy are strong. He built the first church in Domremy, in 1895, and was first postmaster in the village, a position which he held for three years.

Of a family of seven children five are still living: three sons - Bruno, Hermas, Telesphore; two daughters - Justine (Mrs. Brewster); Alexandrine (Mrs. Lavigne); 24 grandchildren, and 32 great-grandchildren. His wife died in 1945.

Un pionnier de Domremy célèbre son 90^e anniversaire

DOMREMY — M. Achille Godin est né à Ste-Anne-de-la-Pérade, P.Q., le 5 juillet 1867. Après avoir quitté l'école, il apprit le métier de charpentier. Le 23 janvier 1888, il épousa Mlle Emilie Cossette qui est morte en 1945.

En avril 1892, il est venu en Saskatchewan et prit un "homestead", situé 30 milles au sud de Prince-Albert, avec trois amis. Cette place fut nommée Domremy quelques années plus tard. A l'automne 1892, sa femme est venue le rejoindre. Pendant les années 1892 à 1894, M. Godin travaillait sur les bateaux qui voyageaient d'Edmonton au lac Winnipeg sur la rivière nord de la Saskatchewan, transportant du fret pour la Cie de la Baie d'Hudson. En 1896, il vendit son "homestead" et resta à Bonne-Madone durant deux ans.

Se voyant dans la nécessité d'envoyer ses enfants à l'école, il se rendit à Duck Lake avec sa famille, acheta une terre et travailla à son métier de charpentier. En 1908, il est revenu à Domremy et s'établit sur une ferme où il demeure maintenant.

Notons ici que M. Godin fut maître de poste durant 3 ans, lorsqu'il habitait son "homestead" en 1892 et il aida à bâtir la première église ici en 1895.

D'une famille de sept enfants, cinq sont vivants: Bruno, Hermas, Télesphore, Justine (Mme Brewster) et Alexandrine (Mme Lavigne), de Fenton. Il a aussi 24 petits-enfants et 32 arrière-petits-enfants.

M. Godin jouit d'une bonne santé, d'une bonne mémoire, d'une bonne vue et il est assez actif. Nous lui souhaitons encore bien des années de bonne santé.

A pioneer from Domremy celebrates his 90th birthday.

Domrémy: Mr. Achille Godin was born in Sainte-Anne-de-la-Pérade Quebec on July 5, 1867. After leaving school he learned to be a carpenter. On January 23, 1888 he married Emilie Cossette who died in 1945.

On April 1892 he came to Saskatchewan and took a homestead located 30 miles south of Prince Albert, with 3 friends. This place was named Domrémy a few years later. The fall of 1892 his wife joined him. During the years 1892 to 1894 Mr. Godin worked on the boats that travelled from Edmonton to Lake Winnipeg on the North Saskatchewan River, transporting freight for the Hudson Bay Company. In 1896 he sold his homestead and stayed in Bonne Madone for two years.

Seeing the need to send his children to school he went to Duck Lake with his family, buying land and working his trade of carpentry. In 1908 he returned to Domrémy and established a farm where he currently lives.

Notably Mr. Godin was the postmaster for 3 years while he lived at his homestead in 1892 and he helped build the first church here in 1895.

From a family of seven children, five still live. Bruno, Hermas, Télesphore, Justine (Mrs Brewster) and Alexandrine (Mrs Lavigne) from Fenton. He also has 24 grandchildren and 32 great grandchildren.

Mr. Godin enjoys good health, a good memory, good vision and he is active enough. We wish him more years of good health.

La Liberte Patriote July 19, 1957

Other found references:

Emilie's brother Georges Cossette from Saint Prosper had a funeral announcement on March 12, 1929 in the newspaper "Le Bien Public". Emilie was listed as Mrs Achille Godin from Hoey.

On Jan 28, 1926 in the newspaper "Le Bien Public" a journalist from the region of Trois-Rivières traveled to Hoey and wrote about his experiences meeting people there including Achille Godin. He wrote about how the two of them discussed Achille's old parish in Quebec.

On August 31, 1892 the newspaper "Le Canadien" indicated that Achille left Saint-Prosper in 1889 for Michigan.

On November 3, 1896 the newspaper "Le Courrier de St-Hyacinthe" carried an article about Achille's complaint against Baribeau absconding with \$700.

SENSATION AU NORD-OUEST

M. C. E. Boucher, député de Batoche à la Législature du Nord-Ouest, s'est livré à la police montée des Territoires. Il est accusé par M. Achille Godin, d'avoir illégalement fait délivrer un chèque de \$700 à M. Joseph Baribeau, au préjudice du gouvernement du Nord-Ouest.

M. Baribeau a comparu devant le magistrat McNabb et a été remis en liberté sous caution.

Domrémy was mentioned in the Canadian Department of the Interior French publication in 1894 although they did get the history wrong. It was not founded by the French in 1894. It was founded by Achille 2 years before the French had arrived in the region.

BATOCHÉ.

A 6 milles à l'Est de la station de Duck Lake, sur la rive est de la Saskatchewan du Sud. Jolie paroisse française avec des terres très fertiles. Il y a à Batoche des écoles, une église, un bureau de poste et de télégraphe, plusieurs magasins, un hôtel, etc. Tout autour il y a de nombreux lots gratuits, en se dirigeant vers l'Est de la colonie principalement.

SAINT-LAURENT

Le bureau de poste de Saint-Laurent s'appelle Grandin.
Dans certaines parties de cette colonie, les terres gratuites sont plus ou moins légères et sablonneuses, quoique pouvant donner d'assez bonnes récoltes de grain ou de foin; dans d'autres, les lots gratuits ont une terre plus forte et plus fertile, le pays est généralement plat avec de légères ondulations, couvert de prairies et de bois pour tous les besoins. La Rivière Saskatchewan traverse la colonie. Il y a à Saint-Laurent une église, plusieurs écoles et magasins, etc.

DOMREMY

Colonie lorraine et alsacienne en formation près de Saint-Louis de Langevin, a été ainsi nommée par des Français en souvenir du village du même nom en Lorraine. Les lots gratuits y sont très bons.

In 1896:

THE DAILY NOR-WESTER, WINNIPEG, MONDAY, SEPTEMBER 14.

Joseph Baribeau passed through the city yesterday en route to Regina. He is charged with defrauding the Dominion government while engaged in a North-west contract.

The Daily Nor-Wester.

WINNIPEG, MANITOBA, THURSDAY, SEPTEMBER 10, 1896

Constable Chamberlain, of the Dominion police, left for Prince Albert in charge of Joseph Baribeau, who was arrested here for embezzling monies in connection with a road contract.



Resting place for our dear ancestors Achille and Emilie in the Domrémy cemetery. Note both Emilie's and Achille's birth years are inaccurate (should read 1867 and 1860).

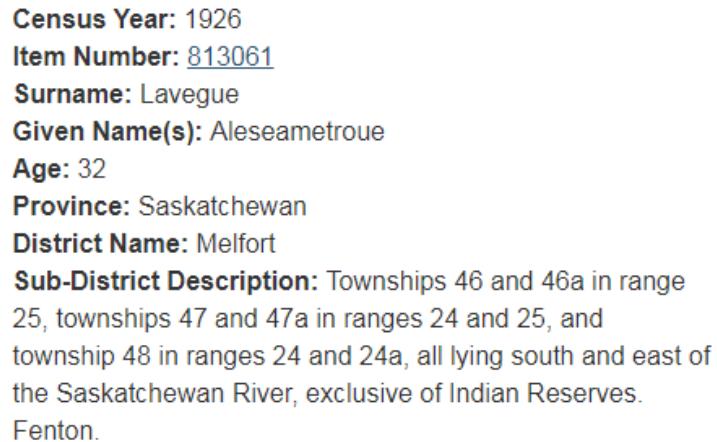
Blanche Godin

Blanche Godin died of an illness (flu, pneumonia and cholera outbreaks were common). She was buried in the old cemetery in Domrémy but she was moved to the new location. Her headstone was misplaced and later found by a nearby farmer and returned to the farm.



Blanche Godin's Headstone

Below is a screen shot of the record for **Alexandrine Lavigne** from the 1926 census. I had a difficult time finding it. Note the horrendous job the transcriptionist did on this record (look at the surname and given name). I knew there was a possibility the name was recorded or transcribed incorrectly but this is ridiculous. The original record looked pretty clear to me. Also note how difficult it is to search by location.



[JPG \(Image No.: e011239999\)](#)
[PDF \(Image No.: e011239999\)](#)

38	38	Lavigne c ^d dore	46	24	7	Bunch Holy Head Ch	46	30
"	"	Alexandrine	"	"	"	Wife	46	32
"	"	Prossare	"	"	"	Son	46	35
"	"	Joseph	"	"	"	Son	46	310
"	"	Blanche	"	"	"	daughter	46	34
or or	"	Eva	"	"	"	daughter	46	33

Found Census Record (Emilie):

Page 76	Province de Québec	District No. 132, Champlain, Sud	Sous-District H. M. Pasper	Page 56
Recensement de 1871		Tableau No. 1.—Dénombrement des Vivants.	par Affiliotti, énumérateur	Recensement de 1871.

37

Locations

Below are references to available homestead records from ISC. Dates in the reference list are not indicated, and this list is incomplete.

File #	Name	Part	Section	Township	Range	Meridian
455756	Godin, Achille	NE	30	44	26	W2
2027719	Godin, Bruno	NE	31	43	26	W2
067252A	Godin, Bruno	SE	4	44	26	W2
1664032	Godin, Charles	NE	17	44	25	W2
2027719	Godin, Hermas	NE	31	43	26	W2

Achille is 52.825772,-105.755609 52°49'32.78"N 105°45'20.19"W
 Bruno (1) is 52.752812,-105.755253 52°45'10.12"N 105°45'18.91"W (South of Domrémy)
 Bruno (2) is 52.756645,-105.707209 52°45'23.92"N 105°42'25.95"W (South of Domrémy)
 Charles is 52.796617,-105.586500 52°47'47.82"N 105°35'11.40"W (East of Domrémy)
 Hermas is 52.752812,-105.755253 52°45'23.92"N 105°42'25.95"W (South of Domrémy, same as Bruno (1))

Free Lookup for DLS (with lots of thanks):

<https://locator.scadalink.com/dls2latlng/>

From Census records:

Achille in 1921 & 1926: SW6-45-26-w2 = 52.843214,-105.791114

Achille in 1906: 36-43-2-3 = 52.788325,-106.170795

Other Data

I encountered a record for Francois-Xavier Baribeau, a friend and relative of the Godin family. He has one of the most unusual records that I have seen:

Baribeau's daughter married Dufresne. Baribeau married Dufresne's sister.

This means that Baribeau's daughter is also his sister-in-law.

Baribeau's wife Lucile is mother and sister-in-law to his daughter.

Fiche Personne principale

Modifier

ID N°: 951547

Prénom: François-Xavier

Nom: Baribeau

Sexe: M

Occupation:

Naissance: 24 avril 1856

Paroisse/ville: Ste-Geneviève-de-Batiscan

Pays: Canada

Décès: 08 février 1950 - âge: 93

Paroisse/ville: Hoey, Saskatchewan

Pays: Canada

Information, autres enfants, notes, etc.

Biographie / Anecdotes

Les Baribeau à Hoey, Saskatchewan

A son deuxième mariage, François-Xavier Baribeau avait épousé Lucile Dufresne, sœur de Ludger Dufresne, gendre de ce même François-Xavier Baribeau.

Ludger Dufresne avait épousé Marie-Louise Baribeau, fille de ce même François-Xavier Baribeau.

Lucile Dufresne étant la sœur de Ludger Dufresne, devenait la belle-mère de Ludger Dufresne par alliance suite à son mariage avec François-Xavier Baribeau.

De plus, Lucile Dufresne, belle-sœur de Marie-Louise Baribeau devenait la belle-mère de Marie-Louise Baribeau, fille de François-Xavier Baribeau par ce second mariage.

C'est toute une histoire !

Final Research Notes and a Rant

I am impressed by the amount of information that I could find on-line. In fact there was so much that it took a lot of effort to sort through it all to find the data that I wanted. This included newspapers, books, web sites, lists, maps and many other sources of data.

I had a significant challenge finding certain information for a disappointing reason: the lack of available records from the Saskatchewan government. Unlike every other province Saskatchewan has not made their newspaper records available to the general public on line although they have been scanned, indexed and microfiched. Also, at time of writing, that government is involved in a project that's over a year overdue on an originally-planned 3 month project of physically moving their records with no expected, foreseeable completion date and their archivists are working remotely. Saskatchewan also charges a fee for information that is typically available online and free in every other province. The files have been scanned therefore should be made available. I was able to obtain a record (for a fee) but it took almost 2 months. To find this record I had to locate the only on-line reference available, an index found on a U of S document server and not from the Saskatchewan government, Saskatchewan library or ISC.

One option is to search for the records in person in Saskatchewan once the microfiche records are finally moved but not all records will be in the same location; some are in Prince Albert and some are in Regina according to their web site (4 hour drive apart). Also, since I am not a resident of Saskatchewan I am restricted from accessing reference material on-line and it appears I may also be restricted from searching for certain records in person. Not sure why they would restrict information like this but it seems it may be tied to collecting fees.

I wanted to obtain some land records from over a century ago but Saskatchewan has given all these historically important records to a corporation (ISC) and wants to charge \$17 for every request plus a fee per page. I also need to know the record numbers otherwise there is an additional fee. Just searching for information in their database requires registration. It could cost over \$100 per record. Again, these public historical records have been scanned and microfiched and should be available either for free or for a minimal processing fee instead of giving this historical data to a for-profit company as a business product they can sell. Seems wrong to create a profit model from historical data but that is what Saskatchewan did.

Fortunately much of the historical news from the Saskatchewan region can be found in Manitoba's or Alberta's online newspaper sites. Books, maps and images in the open domain can be found in Ontario, Alberta, Manitoba and Quebec library and university sites. These provinces understand the importance of open access to public historical records, unlike Saskatchewan.

There are good web sites and references in Saskatchewan. For instance, the Saskatchewan Francophone community maintains a nice web site with lots of local information. The university also has a very nice web site on the history of Saskatchewan.

That's my rant.

If I find more important historical records I will update this document.

prgodin@gmail.com

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