

# **Gaudet Family History**

## **1575-2021**

By E.J. Gaudet  
2021

## **Preface**

What follows is an exploration marrying the genealogy of the Gaudet family with the history and culture of the times explored. Genealogical studies of one's family deal with the where, when, and who. Who married whom and when? Where did they live? Who descended from whom and when? This document looks at the whys and hows. Why did families move from one place to another? How did families live and survive? The pathway followed in this narrative starts with Jehan (Jean) Godet, who was the founding father of the Gaudets in the New World and follows a direct lineage to Earl Joseph Gaudet sr. The names of male direct descendants and their spouses are boldfaced when first introduced in the text. While the stories of the ancestors not followed seem to be just as fascinating as those listed, the direct lineage route was followed in order to allow for a more simplified telling of the Gaudet story. The cultural and historical aspects stand out just as noticeably in this story as they would in any more expanded attempt.

This telling of the Gaudet story sometimes dips into a bit of historical fiction when describing specific actions that may have been undertaken by individuals and families. These "fictions" are based on the historical record of the kind of activities that Acadians may well have been engaged in at the times recorded. They are offered as a way to bring historical information to life and to help one understand and appreciate what life was like for the Gaudets throughout our history.

The spelling, Godet, appeared in early ancestral records and seemed to change to Gaudet sometime after Le Grand Derangement, the deportation of most of Nova Scotia's Acadian families in 1755. It is speculated that this change was brought about by census takers and bureaucrats who translated verbal reporting into the written word. (There are also recorded incidents of the spelling Godday.) This document will follow that precedent and the spelling will change from Godet to Gaudet in the section describing the deportation of the Acadians brought about by Le Grand Derangement. It is noteworthy that until the nineteenth century most Gaudets were illiterate and the spelling of names was by necessity left those bureaucrats and members of the clergy literate enough to create written records.

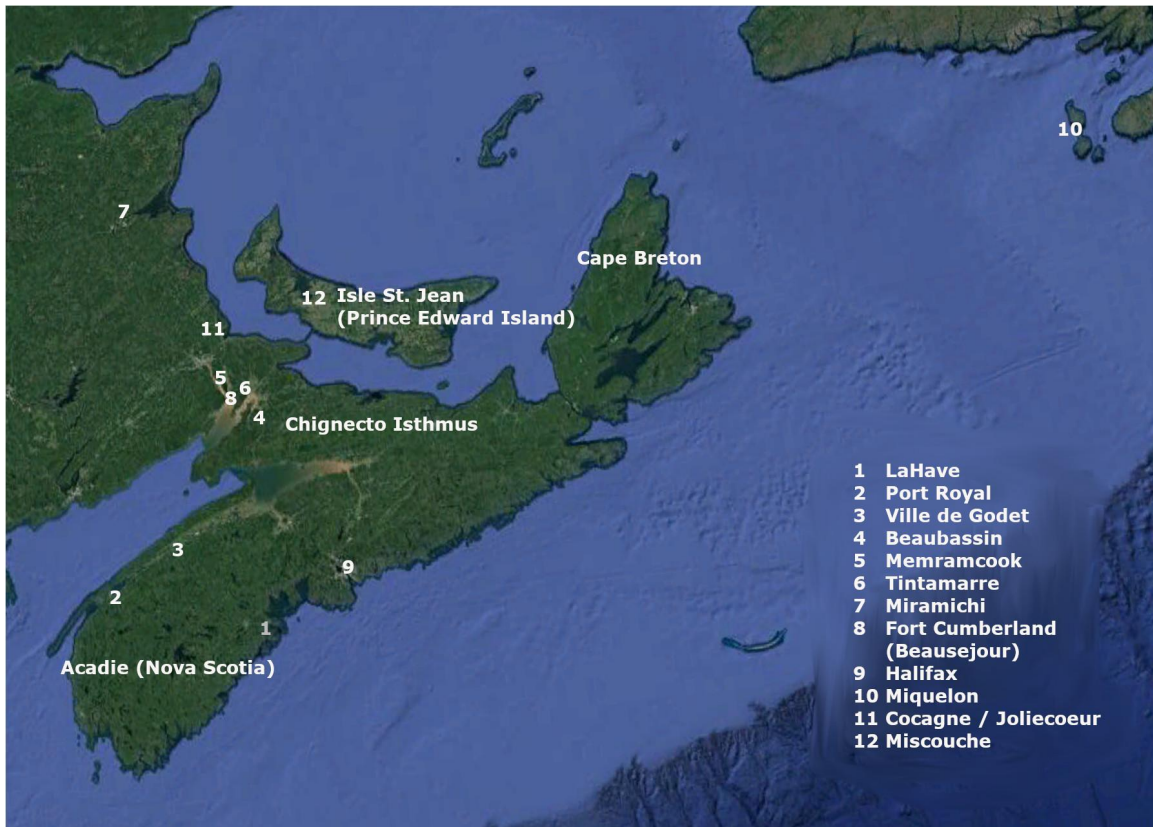
This document is offered not so much as a completely accurate rendering of historical fact but rather as a blend of known (or believed) facts, cultural descriptions, and the Earl Gaudet, sr. genealogic record. The Gaudet story is the successful but sometimes tragic story of immigration. The Gaudets were early immigrants into today's Nova Scotia, Prince Edward Island, and then into the melting pot of Hyde Park, Massachusetts. The Gaudet families living and growing today owe their existence to the ancestors who struggled and survived to create a living in the actual and political worlds in which they found themselves.

Earl Gaudet, jr.

**Maps of the Godets' (Gaudets') journeys from France to Isle St. Jean.**



**Fig. 1 - Birthplace of Jehan Godet**

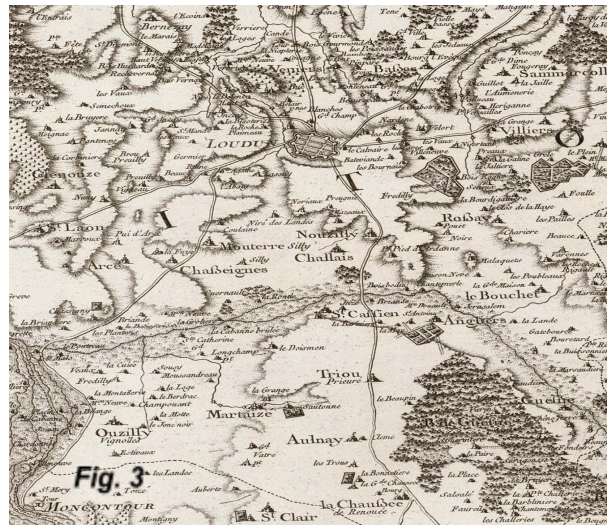


**Fig 2 - The Gaudets' journey through Acadie/Nova Scotia**

## France

Martaize, France in the 1500s was a land whose rich agricultural terroir encouraged growing lush crops of corn, wheat, and oats. Peasants were able to survive by working the lands (seigneuries) as tenant farmers for wealthy seigneurs (landowners). The cultural terroir, though, benefitted only the rich, land owning seigneurs. This cultural landscape was marked by the French Wars of Religion that flared from 1562 to 1598 between Catholics and Huguenots. These wars were power struggles for the throne of France between wealthy Catholic heirs to the throne and less wealthy Reformed Protestant/Calvinist (Huguenots). Violence, famine and plague were the crops that grew most readily from this terroir resulting in the deaths of three million people. Well connected seigneurs were best able to avoid the ravages of the times by living off of the earnings paid to them by their tenant farmers.

Jehan (Jean) Godet was born into this world in 1575 in Martaizé, France, a small village about 150 miles southwest of Paris. (See Fig. 1) His family lived as tenant farmers on a seigneurie owned by Madame de Jousserand, a well-to-do seigneur who had inherited her lands through the royal favor of *King Henry IV*.<sup>98</sup> As Jehan grew into adulthood he followed the only pathway open to him and became a tenant farmer on the farm where he had been born. Jehan's first wife with whom he had three children may have been Francoise Marie Daussey. They were able to raise a family of three children with the crops that he grew.



*Family of Jehan Godet and (perhaps) Francoise Marie Daussey:  
Marie 1623-1698; Denis 1625-1709; and Marie Anne 1633-1710.*

Throughout the Wars of Religion, England sided with the Protestants while France allied with the Catholics. After the Edict of Nantes (1598) which ended the wars and gave control to the Catholics, hostile relations continued but the venue for fighting changed to the colonies in the New World. The devastation brought on by the wars and a desire to compete with England for domination of North America created pressures for French colonization in the northeastern regions of the new continent. Cardinal Richelieu, King Louis XIII's chief minister, was tasked with creating colonies in what came to be called New France - (Nova Scotia, PEI, Quebec). He designated his cousin, Isaac de Razilly, a naval hero, as the Lieutenant Governor of all of New France. Razilly recruited farmers, artisans, and laborers from Madame de Jousserand's lands.

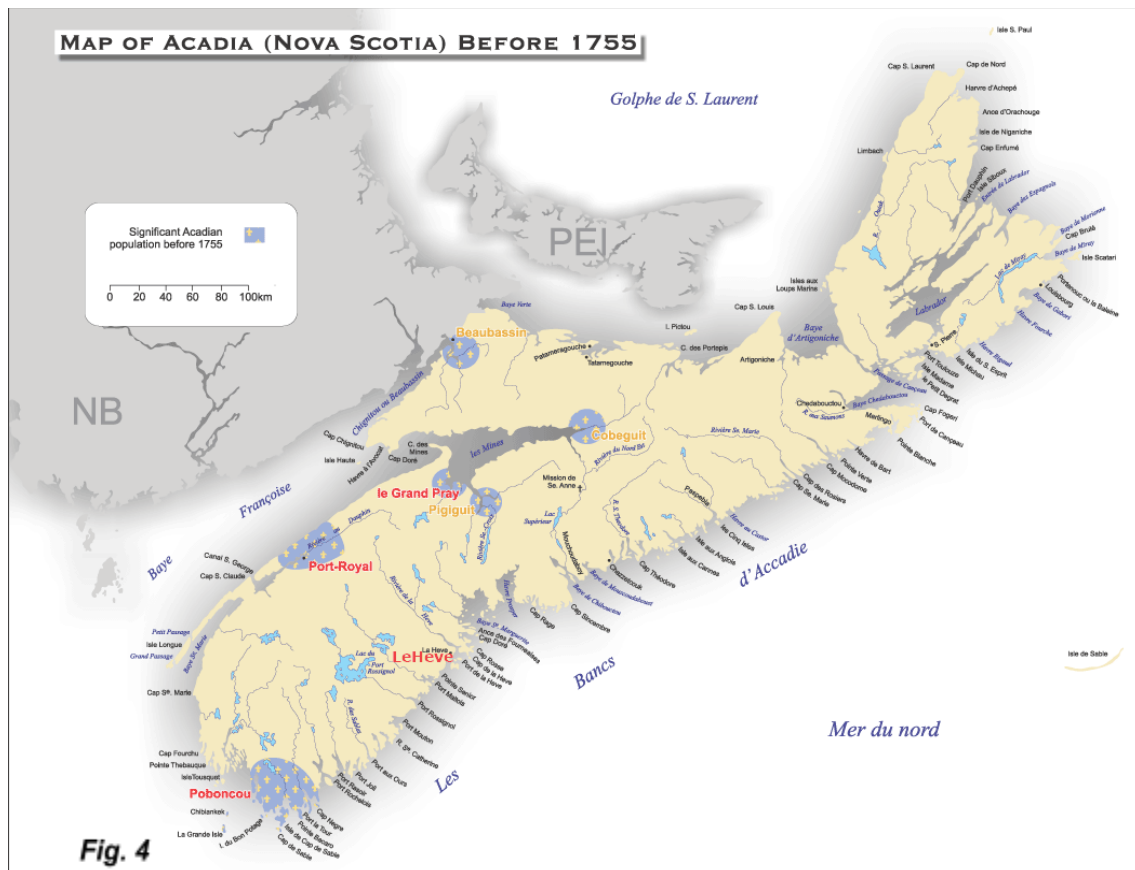
In July, 1632, Razilly sailed aboard the ship *l'Esperance de Dieu*, followed by two transport ships carrying 300 recruits along with supplies such as weapons, livestock, seeds, and tools. After having spent almost two months at sea, the fleet landed on the western shore of Nova Scotia in the town of LaHave intent on forming a permanent community on September 8, 1632. Several more fleets of ships carrying settlers followed through 1642. The settlement moved from LaHave to the protected harbor of Port Royal in the 1640's. Among these fleets of settlers was Jehan Godet and his family. There are varying accounts telling when Jehan arrived. Some have him traveling to New France in the first waves of workmen who cleared land and

established farmland. Others have him traveling to The New World with only Denis and waiting for his daughters to join traveling on the later ships. Yet other accounts have Jehan and his three children traveling together to New France. It is evident that by 1643 Jehan Godet and his three children were living on and working the land that came to be called Ville de Godet. Jehan's first wife had died before the family moved to Port Royal.<sup>1</sup>

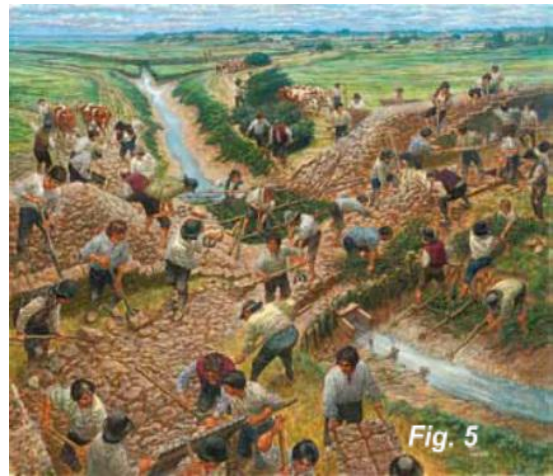
New France

Razilly was instrumental in establishing New France in the New World (Nova Scotia). He established farms, and opened trade in furs, fish, and lumber. He created a hamlet in LaHave and built buildings to house the 300 recruits who came with him. He died in 1636 and the governance of the colony was given over to his cousin, Charles de Menou d'Aulnay, who moved the village to Port Royal.(today Annapolis Royal) D'Aulnay granted the settlers whom he had recruited tracts of farmlands along the River du Dauphin. (Faragher, 44) Jehan and family benefitted from this grant and established the first Godet farm at the head of the river, about 25 miles from Port Royal.

The land of New France with its marshy soils, tidal inundations, open lands, rich soils, and abundant possibilities foretold a future that would not have been possible in the Martaize of old France. Jehan established a farm at the head of the Rivière du Dauphin (present Annapolis River) on the north side of the river several miles from the fort at Port Royal. This farm named Ville de Godet was the first home of the Godet family in the New World. Several generations of Godets were born here.

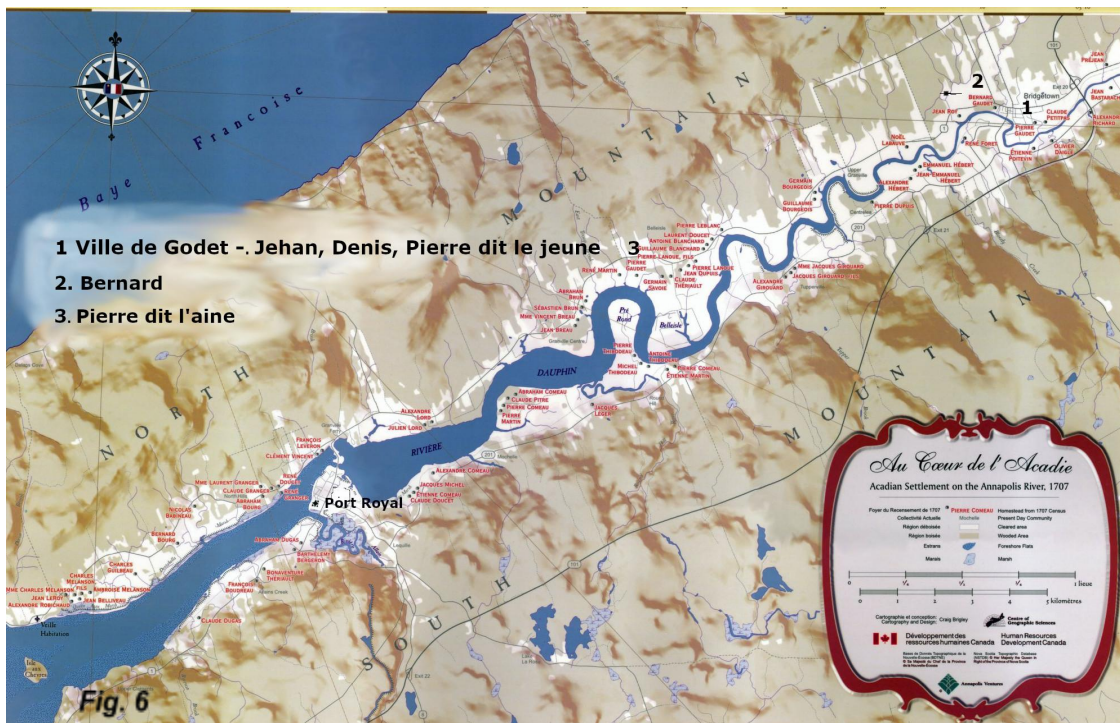


The Riviere du Dauphin is a tidal river flowing westward toward Port Royal and Ville de Godet is located in a marshy area along its north shore. The Acadians who settled along the river needed to develop a way to farm the lands inundated by daily tides. These Acadian farmers became experts at building dykes, and sluices called aboiteaux that kept the tides away from the land. The dykes prevented saltwater from entering the marshland while the sluices opened at low tide to allow freshwater to wash through the marsh and wash away the salts. Acadian farmers let these newly reclaimed lands dry for 2-3 years to allow the salts left by seawater to be leached out by the rains. Once the salts were gone, the land was available for crops.<sup>2</sup>



As these Frenchmen came ashore, the Mi'kmaq people who had lived on this land for the previous 13,000 years had no understanding of the concept of land ownership. They had lived in the natural world adapting their practices to best suit the conditions. They often lived along waterways in order to use their birch bark canoes for transportation, trade, and survival. Their philosophy told them to use resources sparingly and wisely and they passed this knowledge from generation to generation. When they encountered the new Europeans, they offered their knowledge and culture in order to help the new settlers adapt to their new surroundings.<sup>3</sup> The early Acadian colonists found ways to live cooperatively with the Mi'kmaq and forged a bond that lasted throughout the coming days of British rule.

When Jehan Godet first moved to the land that was to become Ville de Godet, he found an area with highland forests overlooking marshy lowland areas along the banks of the river. In order to live in harmony with the indigenous Mi'kmaq people Jehan, as well as the other River



Dauphine settlers, agreed to farm the *terres basses*, lowland areas, leaving the highlands available to the Mi'kmaq in order that they could continue to live by hunting and gathering throughout the forests. It is most likely that the Godets constructed dykes and aboiteaux along these lowlands and converted the saltmarshes into productive farmland.<sup>4</sup>

Jehan, Denis, Francoise Marie, and Marie Anne's arrival at the northeastern mouth of the River Dauphine, was greeted by a land full of potential but devoid of living arrangements. It was up to them to carve out of their lowland acreage a space where they could live and nurture the families that were to come. They took on the task of building a one room post and beam sturdy dwelling from local materials. They hand-hewed logs from the upland forests to erect mortised and tenoned floor sills and walls. The spaces between the posts were insulated with a mixture of clay, cow dung, and marsh hay. The exterior walls may have been sheathed in clapboards or layered in white clay. The inside walls were plastered with white clay in such a way as to make for a bright interior. A wood framed chimney and fireplace were lined with mud and placed along an exterior wall. The steep, snow shedding roof was thatched with marsh grass. The Godets were to become well known as experts in this type of house construction (called charpente construction and several of Jehan's grandchildren would be hired to build several such structures.<sup>5</sup> Furnishings were minimal with a few chairs, a table, and chests to hold clothing.<sup>6</sup>



By 1650 there were 50 families in what had come to be called Acadie. Jehan and his three children maintained the farm by clearing land, erecting buildings, planting crops, and raising cattle and sheep. In order to drain the marshlands, other Acadian families joined in the work of creating and maintaining the aboiteau. While the work was hard, food was rarely scarce. The soil was very fertile and produced adequate crops while wildlife abounded.<sup>7</sup>

*Nicolas Denis, one of Isaac de Razilly's lieutenants, described the abundant seafare. "[T]here are plenty of clams, whelks, mussels, and other mollusks and an abundance of lobsters ... some of which have a claw so large it will hold a pint of wine."*<sup>8</sup>

France itself abandoned the early French settlers, and the Acadian families in Port Royal created an independent culture that revolved around farming, family, and the Catholic Church.

*On Sunday, the AcadiAn farmers emerged from the folds of this charming valley, some in canoes, others on horseback, their wives and daughters riding behind, while long lines of Micmac, brightly painted and with colorful ornaments, mingled with them. Around the church grounds, d'Aulnay had developed extensive green areas, which were called les champs commune, where the arrivals tethered their mounts and left their belongings. After*

*the service, the colonists relaxed on the champs commune, discussing crops, hunting, progress of clearing the land, the work undertaken by the Seigneur, a thousand and one topics about their private lives and gossiping the way it is done in all French countries.*<sup>9</sup>

While the Acadians were building their family based communities, the political conflicts between Britain and France as well as political intrigue in France reached New France. Charles de Menou d'Aulnay, who governed the settlements around Port Royal from the time that the Godets had arrived, died in a canoeing accident as he was surveying the lands along the Riviere du Dauphin in the Spring of 1650. His death left a power vacuum that rekindled conflicts among those in France who wanted to control Port Royal and the British powers in New England who wanted to govern the area. Throughout the early 1650's French and New England interests vied for control of Port Royal. In 1654 British interests won influence over the area and the lands around Port Royal remained in nominal British control until 1670.<sup>10</sup> It was during these decades that Acadian neutrality strengthened. Owners of lands along the Riviere du Dauphine pledged that they would not bear arms against the English in return for freedom to live in their communities as they always had done.

Throughout these unsettled times the residents of Ville de Godet, Jehan's children, married and raised families of their own. Upon marriage the bride and groom often lived with one of their families until such time as materials could be gathered for neighbors to help with a house raising. It was most often the case that brides lived in the groom's household. Ville de Godet and an extended Acadian community grew along the banks of the River Dauphine through such communal home building.<sup>11</sup>

**Denis Godet** married **Martine Gauthier** in 1644 when he was 19 and she was 25. They were a farm family and raised a family of 5 children in the Ville de Godet. All family members were important contributors to running the farm.

*The family of Denis and Martine (Gauthier) Godet:*

*Marie Anne 1646-1678; Francoise Marie 1650-1734; **Pierre dit l'aîné (oldest)** 1651-1741, Pierre dit Le Jeune (youngest) 1654- and Marie 1657-???*

Denis' oldest sister, Marie Anne Godet, married Étienne Hebert around 1650 and had 10 children with him. According to some accounts Marie-Anne has been called the mother of early Acadians having been the founder of the Hebert family in the New World. When she married, it is very likely that Marie moved onto the Antoine Hebert farm about 8 km east of Ville de Godet, lived on 3 arpents (acres) of cultivated land, and had 4 cattle and 5 sheep.<sup>12</sup> Her children were: Marie born in 1651, Marguerite in 1652; Emmanuel in 1653, Etienne in 1654, Jean 1658, Francoise in 1661, Catherine in 1662, Martine in 1665, Michel in 1666, and Antoine in 1670. Etienne died in 1670.

Jehan's second daughter, Francoise Marie Godet, married Daniel LeBlanc around 1650. They more than likely moved to the Leblanc farm about 10 km from Ville de Godet. They lived on 10 arpents of land, owned 18 cattle, and 26 sheep and raised a family of seven children. Jacques was born in 1651, Francoise in 1653, Etienne in 1656, Rene in 1657, Andre in 1659, Antoine in 1662, and Pierre in 1664.

*Family of Jehan Godet and Nicole Colleson: Jean dit Le Jeune (1653-1694).*

As Jehan's daughters married and left home, Nicole Colleson arrived from Loudon, France in 1652.<sup>13</sup> She met and married Jehan that same year. When they married, Jehan was 77 years old and Nicole was 45. They had one child, Jean dit Le Jeune (called the youngest), who was born in 1653. Jehan remained a farmer and was described in the 1671 Acadian census as a 96 year old farmer living with Nicole and 18 year old Jean on 3 arpents of land at two locations with 6 cattle and 3 sheep. Jehan died shortly after that census was taken. Nicole lived in the Ville de Godet until 1690.

Life in Ville de Godet reflected Acadian culture throughout these times of British and French rule. Jehan, Denis, Pierre dit l'aîné, Pierre dit le Jeune, and Jean dit Le Jeune maintained the farms and performed the labor necessary for their agrarian lifestyle. From spring through harvest time they worked in the fields, cut wood that would be used for firewood throughout the winter, took care of the livestock, and maintained the dikes.

*The inhabitants sowed wheat, rye, peas, and flax on their marshland fields, grazed cattle and sheep in their meadows, and allowed hogs to forage in the forests beyond their dwellings. [They] lavished attention on their gardens, which one observer described as overflowing with "cabbage, beets, onions, carrots chives, shallots, turnips, parsnips, and all kinds of salad greens."<sup>14</sup>*



Fig. 8

Marie Anne, Marie Françoise, and Nicole tended to cooking and household chores and maintained the livestock. During harvest and planting times they joined the men in the fields. They were also tasked with tending vegetable gardens and maintaining the apple orchards. The fruits produced from these orchards were known throughout the area as being of superior quality. These orchards also served as a space where Acadians congregated for social occasions such as weddings, and devotional services. Young men and women often courted each other in these spaces.<sup>15</sup>

Acadian culture expected young men to find brides and to raise families that would contribute to the continuance of the community. Nineteen year old Pierre dit l'aîné took notice of Anne Blanchard who was several years older than him. While they could see each other at Sunday church services, they may have visited the Godet apple orchard and found the opportunity to spend time away from the critical eyes of the elders of the community. It is very likely that Pierre found the courage to propose marriage in the Godet orchard.

When the Godet women were not tending other chores, they were responsible for making the clothing worn by their families. They wove linen from flax and made wool from their sheep. Pierre dit'



Fig. 9

l'aîné found his loose fitting collarless shirt made for him by Marie Anne from home-spun linen provided the comfort he needed as he worked throughout his day. His wool pants kept him warm throughout the cold Acadian winters. Marie Anne, Marie Françoise, and Nicole found that wearing their homemade caps, scarves, linen chemises, woolen skirts, aprons, vests, and wooden shoes offered a level of practicality necessary to their busy lifestyle.<sup>16</sup>

The families of Jehan, Marie-Anne, Denis, and Marie-Françoise grew and expanded the land held by the Godets. Throughout Denis' life he and his two sons, Pierre dit l'aîné and Pierre dit le jeune, expanded the farm. By the time of the 1671 census they, along with 96 year old Jehan, owned 9 cattle, 13 sheep, 13 more lambs, and lived on 6 arpents of cultivated land. Pierre dit l'aîné grew the farm further to include 23 arpents of land, 20 cattle, 32 ewes and 15 hogs.

**Pierre dit l'aîné Godet** married **Anne Blanchard** in 1672. They found land on the northern shore of the Rivière Du Dauphine about six miles west of Ville de Godet and while working to create their own farm raised a family of nine children. All of the Acadian families farming along the river lived in relative abundance throughout the British time of rule throughout the 1650's - 1670's. Daily life revolved around the work necessary to reap such abundance. While the women were attending to the household and gardens, Acadian men rose early and worked at farm chores for several hours before returning to the house for a large breakfast prepared by their wives and daughters. The table was set with the largest meal of the day.

*It could include beans, boudin (blood pudding), head cheese, grillades (pork fat trimmings) and meat pie, as well as leftovers from the previous day's meals.<sup>17</sup>*

#### Beaubassin (1670's - 1750's)

In the 1670's France regained control of Acadie through a treaty with England. It was around that time that inhabitants of the Rivière Du Dauphine began to look elsewhere for lands. Trade with New England was common with the local farmers but with the return of French rule and its resistance to trade with England, that trade became problematic. Families looked to the isthmus of Chignecto as an area where they might be able to continue trading and farming. Travel to Chignecto required a 60 mile boat journey to the northeast through the Bay of Fundy. The region called Beaubassin (today's Amherst) on the Chignecto isthmus was particularly appropriate to the economic activity that the Acadians sought. The land was marshland that when drained through the building of aboiteaux, offered fertile soil for planting and grazing. Beaubassin, which began as a trading post and later became a village, was located at the head of Baie Française (Bay of Fundy) on the east and provided a portage to the Northumberland Strait on its western shore. Its location allowed for easy access by New England's ships and offered a land trade route for merchants looking to trade with the Acadians.

The Chignecto isthmus was an area where terroir once again determined culture. Its location was just far enough away from Port Royal, the political center of Nova Scotia, to ensure that its habitants were somewhat insulated from the French and British power conflicts of the early 18th century. It was seen as a frontier of the Acadian influence in the area. Its fertile soils allowed families to benefit from their toil with a comfortable living. Its value as a trading center for Acadian and New England merchants fostered a philosophy where interests that were vying in other localities found common ground in Chignecto. The Acadians who lived in Beaubassin developed a culture that was much influenced by the land. The inhabitants of the area were

self-sufficient, and independent of the political currents of the times. They developed a strong dedication to their families and each family member was important to survival. An interesting counterpoint to their independence, though, was the Acadians' acceptance of outsiders. They welcomed strangers with whatever hospitality they could manage. The Acadian response to the swings between British and French rule was one where neutrality seemed the best answer for survival. There were political tensions with New England traders, though, and Acadians often referred to those British merchants a *nos amis les ennemis* - our friends the enemy.<sup>18</sup>



Pierre and Anne Godet left the farmlands along the Riviere Du Dauphine and moved the family to the area around Beaubassin around 1692. They settled in Memramcook and established a small hamlet. They traveled with only some of their children and left behind 2 year old Jean and their eldest son Bernard. Before leaving, Pierre gave his farmlands to his son Bernard who continued to maintain them. At some point Bernard found land of his own a mile west of the original Goded farm. Bernard's farm would later become the town of Bridgeton, Nova Scotia and Bernard would be credited as its founder.

*Family of Pierre dit l'ainé and Anne (Blanchard) Godet:*

*Pierre 1675–1708, Claude 1677–????Abraham 1679–1728, Madeleine 1682–????, Marie 1682–????, Jeanne 1684–1732, and **Augustin** 1686–1760.*

Pierre and Anne's reasons for moving are not obvious. There was ample land available in the river valley if Pierre and Anne had wanted to expand their farm locally. It is likely they were attracted by the fertile soils and the opportunities for commercial gain that Beaubassin offered.

While commercial gain may well have influenced Pierre and Anne's decision to move to Beaubassin, local politics may also have had a bearing on his decisions. In May, 1690 New England sent ships into the harbor of Port Royal with the intention of conquest. The fort at Port

Royal was poorly manned and the New England ships had little trouble taking over the fort. After the victory, the New Englanders slaughtered livestock, looted homes, and destroyed the gardens of the local Acadians. The New England victors demanded that the local Acadians sign a pledge of allegiance to the English crown. Jehan Godet's extended family sought to find ways to live through these turbulent times. Pierre dit l'ainé may well have sought his solution in escaping with his family to Beaubassin.

In 1696, shortly after the Godet's arrival in the Beaubassin area, military forces from New England invaded the area, burned the church, killed livestock, and pillaged goods from the settlers.<sup>19</sup> This attack was Massachusetts' response to suspected attacks by Canadian settlers and native Mi'kmaq against New England's interests. The Acadians' alliance to the Mi'kmaq made them suspect as to having colluded with these attacks. The attack on Beaubassin was meant as a warning that Acadians would suffer even more retribution if attacks on New England's interests continued. After New England's attack on Beaubassin, though, trade with New England merchants continued. Acadians did not know if New England ships entering their harbor were merchants looking for trade or soldiers looking to invade.

*The Acadians were a people of the borderlands, at the crossroads of native, French, and English cultures, with complicated loyalties and interests.*<sup>20</sup>

It was not long after the British 1696 attack that Pierre Godet moved about 15 miles to the southeast along Great Brook and established a more permanent family settlement at Haute Tintamarre. (See Fig. 8) Little is known of Pierre dit l'aîné and Anne Godet's daily life in Tintamarre. It is most likely that the family continued the Acadian tradition of farming and found their survival as farmers. The Godets along with the other inhabitants of Beaubassin tended their gardens and fields and raised livestock. Each family dedicated time to such collective work as maintaining the dikes that drained communal marshland, building common barns, and building chapels. The community was as important to Acadians as was the family.<sup>21</sup>

**Augustin** was the youngest Godet child to make the journey from Village des Godet to the Beaubassin area. When Pierre and Anne arrived in Memramcook, Augustin was a young teenager. Whether in Memramcook or after the move to Tintamarre, the family needed to build the complex of buildings that was typical to Acadian farms and Augustin would have been expected to do his fare share. A thatched roofed house served as the center of life on the farm. A barn and enclosure were needed to house the chickens, sheep, and pigs that were most likely raised for meat and wool. Fencing needed to be built around the root vegetable and legume garden. It is more than likely that Augustin was drafted to help dig pits for a vegetable storage cellar and for the outhouse.<sup>22</sup> His digging experience proved valuable when Augustin and several young Acadian men dug a canal connecting streams to the Tintamarre River in order to create easier transportation for the villagers in Tintamarre.<sup>23</sup>



Fig. 11

**Agnes Chaisson** was born in the Beaubassin region in 1698 to Marie Blou and Sebastien Chaisson. When Augustin met young teenage Agnes, she was living with an uncle after the death of her father. Augustin and Agnes' courtship led to marriage on February 22, 1713. Agnes was fifteen years old and Augustin was twenty seven. They moved onto the hamlet that Augustin had helped build and their first of twelve children, Marguerite, was born in 1722.

*Family of Augustin and Agnes (Chaisson) Godet:*

*Marguerite 1722-1792; Francoise; Jeanne 1746-1755; Agnes 1722-1722; Michel 1725-1789; Louis 1728-1801; Jean 1730-1822; Paul dit Paul Augustin 1733-1779; Anne dit Nanette 1736-1806; Rosalie 1742-1742; **Joseph dit Chaculot** 1740-1812*

### Entertainment

The Godet family as well as all of the other families in Tintamarre worked very hard each day. Acadians, though, found time to enjoy life. Entertainment in Acadian culture was founded in community gatherings. Saint's days and holidays offered excuses for such get-togethers. Storytelling was central to Acadian festivals. These stories often made fun of each other and of the Yankee merchants with whom they needed to trade. The end result of most stories was the opportunity to have a good laugh at someone else's expense. It is a short step from storytelling to singing and Acadians reveled in their music. Fiddle playing and dancing were often the highlight of gatherings.

*Theirs was a culture where everything was sung. They loved music, violin playing and dancing. The worst torture in the world, Acadians joked, was to tie up a man's feet while music was playing.*<sup>24</sup>

These gatherings were occasions for Acadians to don festive clothing. Pierre, Anne, and their children may have opened their clothing chests to find the colorful garb that was reserved for such parties. Pierre and his sons might have worn the imported calico jackets and shirts that would give them a celebratory feeling. Anne and her daughters may have found the red-striped skirts that they had woven after pulling the yarn from English woolen fabrics. The red yarns were offset by vegetable dyed black threads that produced the black and red clothing of which they were so fond. Skirts were adorned by striped leggings and beaded and ribboned moccasins.<sup>25</sup>

Each Acadian celebration dictated its own abundant food tradition. At Christmas children looked forward to receiving naulets - a cookie shaped to represent the baby Jesus. Savory fare



included poutine rapé (meat and grated potatoes), pâté à la rapture (pork fat and potatoes), and fricot au lièvre (hare stew). The culinary speciality on the Epiphany (January 6) was galette des rois (biscuit of kings). This white cake contained objects such as a pea, button, ring, penny, or rag which portended to tell the recipient's future in the year ahead. Easter celebration meals revolved around consuming eggs either alone or mixed with ham and salt pork. Weddings were whole village affairs with an emphasis on desserts. Up to twenty different cakes,

donuts, and biscuits were served. Rice and raisin pudding was always offered up to symbolize the beginning of a couple's life together.<sup>26</sup>

As dedicated as Acadians were to family and community, they also paid uncomfortable

homage to the Catholic Church. The Church was the cement that held communities together through Sunday Mass, weddings, baptisms, and burials. As much as Acadians honored their faith, the independent and fun loving culture of the Acadians at times conflicted with priests' view of Catholic propriety. Priests lamented that their flocks were just not very pious.

*One missionary reported that not only were men and women seen dancing after sunset but they could be heard singing chanson lascives - lascivious songs.<sup>27</sup>*

Most of the songs sung by Acadians during their community festivals, though, were erased from the historical record by the priests who wrote such history.

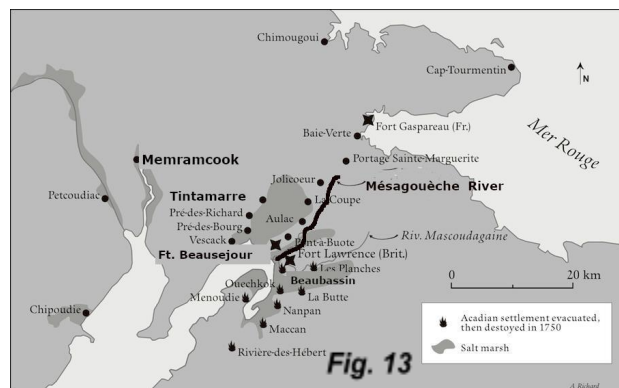
### Early Resistance to British Rule

Life in the Beaubassin region demanded a level of independence and self-sufficiency that did not leave much room for subjugation to a distant authority figure.<sup>28</sup> Pierre, Anne, and their children found that the demands of daily living were sufficient to fill their calendars. The sense of independence that marked the Beaubassin Acadians, though, did not preclude activism when the cause was felt as just.

As Pierre and Anne's son Abraham entered adulthood he felt an increasing desire to put an end to British influence of the Acadians. In 1711, when he was in his early thirties, he joined a band of armed Acadians on a mission to his childhood home along the upper Dauphin River to kidnap a British official who was demanding taxes from the Godets and their neighbors. The kidnapping was successful and touched off a time of uprising among the inhabitants of the area.<sup>29</sup> While Abraham was never jailed for his involvement, this incident and other acts of resistance fed into the beliefs of those British leaders who were looking for a method of removing the Acadians.

### Dark Clouds

Governance of the Acadian peninsula vacillated between France and Britain throughout the seventeenth and early eighteenth centuries. Each country ruled the area at least four times throughout that time. It was often the case that treaties signed after wars in Europe determined Acadia's ruling government. England gained final control in 1713 after the War of Spanish Succession through the signing of the Treaty of Utrecht. The treaty established that the area north of the Mésagouèche River in the Beaubassin area was to be held under French control and many Acadian families settled there. The settlements of Memramcook and Tintamarre, where Augustin's family lived, were located just north of the Mésagouèche River and rapidly grew after the treaty went into effect.



British antipathy toward the French residents of Acadia had waxed and waned through each change of government. After 1713, that antipathy became a grudging acceptance of the Acadian presence. While the Treaty of Utrecht allowed Acadians to emigrate to lands controlled by France, the British were reluctant to see them leave. The Acadians knew how to

farm their lands and added a solid contribution to the area's economy. The British also harbored a fear that if the French were allowed to live together, they would mount a counter-attack against British interests. An uncomfortable tolerance, though, lasted throughout the first half of the eighteenth century and allowed Acadian culture to flourish in French controlled areas in what has been called the Golden Age of Acadia.<sup>30</sup>

**Joseph dit Chaculot** (the youngest) was the last surviving child born in 1740 to Augustin and Agnes in Tintamarre. His early childhood was marked by the relative peace and abundance resulting from the Acadian neutrality stance. Tintamarre was north of the Mésagouèche River, and was protected from British incursion by virtue of the treaty that had granted authority to French interests. Acadian farms were known for fertile soil and healthy livestock. Food was rarely scarce throughout Joseph's childhood. The first fifteen years of Joseph's life while defined by hard work were also very secure times.

Michel GODET, his wife, 2 boys  
 Germain GIROUARD, his wife, 1 girl  
 Pierre GODET, his wife, 2 boys, 2 girls  
 Ambroise POIRIER, his wife, 1 boy, 1 girl  
 Joseph GIROUARD, his wife, 1 boy, 1 girl  
 Joseph GODET, his wife, 1 boy, 1 girl  
 Jean Baptiste BERTRAN, his wife, 1 boy, 1 girl  
 Louis GODET, his wife, 1 girl  
 Pierre DEVAU, his wife, 1 boy  
 Michel NUIRAT, his wife, 2 boys, 1 girl  
 Rene POIRIER, his wife, 2 boys, 2 girls  
 Germain GIROUARD, his wife, 2 boys, 6 girls  
 Maire BOURG, widow, 2 boys  
 Joseph BELLIVAU, widower, 4 boys, 1 girl  
 Augustin GODET, widower, 1 boy, 1 girl  
 Pierre GIROUARD, his wife, 2 boys, 1 girl  
 Jean GODET, his wife, 4 boys, 3 girls  
 Francois ARSENAU, his wife, 2 boys, 3 girls  
 Francois POIRIER, his wife, 1 boy, 1 girl  
 Pierre BERNARD, his wife, 1 boy, 3 girls  
 Pierre GODET, his wife, 2 boys, 1 girl  
 Charles DOUCET, his wife, 1 boy, 1 girl  
 Joseph GODET, his wife, 1 boy  
 Charles DEVAU, 2 boys, 1 girl  
 Charles GAUDET, widower, 1 boy, 3 girls  
 Jean GAUDET, his wife, 1 boy, 1 girl  
 Paul BERNARD, his wife, 2 boys  
 Claude ARSENAU, his wife, 2 boys, 2 girls  
 Joseph BERNARD, his wife, 4 boys, 2 girls

**Fig. 14**

The Tintamarre Census of 1752 lists as residents several children and grandchildren of Pierre dit l'aîné and Anne. Among the remaining Godet residents was Augustin who was listed as a 66 year old recent widower living with one boy and one girl. Agnes had died earlier in 1752. It is most likely that the boy was 12 year old Joseph dit Chaculat. The girl may have been Anne Dite Nanette who would have been 16 years old. Several of Augustin's and Agnes' children also lived as adult land owners in Tintamarre.

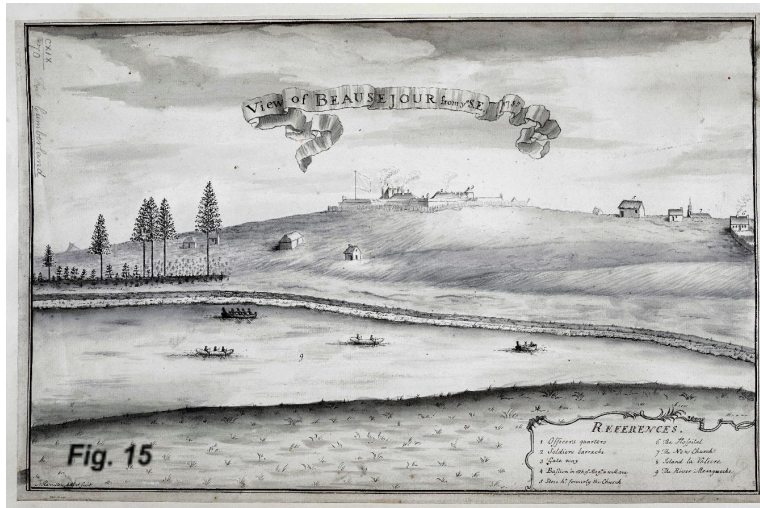
While their lives in Tintamarre had been marked with abundant food and adequate shelter, it would have been impossible for the Godet family to know the difficulties that lay ahead.

Le Grande Dérangement (The Great Disturbance)(1755-1763)

The everchanging list of British governors who came to rule Acadia through this period had varying methods of dealing with the Acadian problem. Some rulers looked to foster friendly relations with the Acadians while others looked for methods to expel the French. The vehicle through which such expulsion would occur was the demand that all Acadians sign a pledge of allegiance to the British Crown. Acadians found themselves conflicted by their desire to maintain loyalty to the government in France (even though that government had all but abandoned the Acadians), retain friendship with the Mi'kmaq who opposed British rule, and appease British Authority. Acadian neutrality was the philosophy that allowed Acadians to maintain their relationships with both the French government and the Mi'kmaq while not threatening their British rulers. Acadian neutrality became a cultural trait that pervaded the lives of the French inhabitants of these British ruled lands. Acadians agreed to honor their rulers by never taking up arms against the British but most refused to sign an allegiance to the King of England.

In addition to the British desire to force the pledge onto Acadian citizens, there was also a movement to replace Catholic Acadian land owners with Protestant settlers who would be more amenable to British culture and rule. In 1749 foreign Protestants were enticed to move to

Nova Scotia with a promise of free land and financial support for one year.<sup>31</sup> Resistance from Acadians and the Mi'kmaq forced these immigrants to seek refuge in the city of Halifax.<sup>32</sup>



French authorities looked to counter British influence by establishing independent communities where Acadians could move and live lives free from the dictates of British rule. Their tactics were often at odds with Acadian desires, though. In 1750 Mi'kmaq natives under the command of French Catholic priest and agitator Abbot Jean-Louis Le Loutre burned all Acadian homes and the church that resided on the British side of the Mésagouèche River in the Babassin area in an attempt to force the Acadian residents to move to French controlled territories. At the same time the French military built Fort Beausejour in the French section of Beaubassin in order to ensure Acadian loyalty to France and to hold off any British invasion.<sup>33</sup>

British Lieutenant-Governor Charles Lawrence took the building of Fort Beausejour as a vindication of his belief that the Acadians felt hostile intent toward the British. In early 1755 he confiscated all Acadian rifles and canoes and attacked and captured the fort which was renamed Fort Cumberland. Some Acadians broke their stance of neutrality and defended the fort. Lawrence felt that this Acadian resistance gave him just cause to end the Acadian problem once and for all. He ordered the deportation of Acadians from all lands of the former L'Acadie. British troops scattered throughout L'Acadie with orders to find all Acadians. Within eight years approximately 10,000 men, women, and children were forcibly placed aboard ships and deported to the American colonies, France, or the Caribbean. At least 5000 Acadians died from starvation, disease, drowning, or being killed by the British soldiers. Lands and livestock were confiscated, and all buildings were burned. British authorities realized the strength Acadians gained from their deep belief in the value of community and made sure to disperse the deportees across a broad swath of the globe.<sup>34</sup>



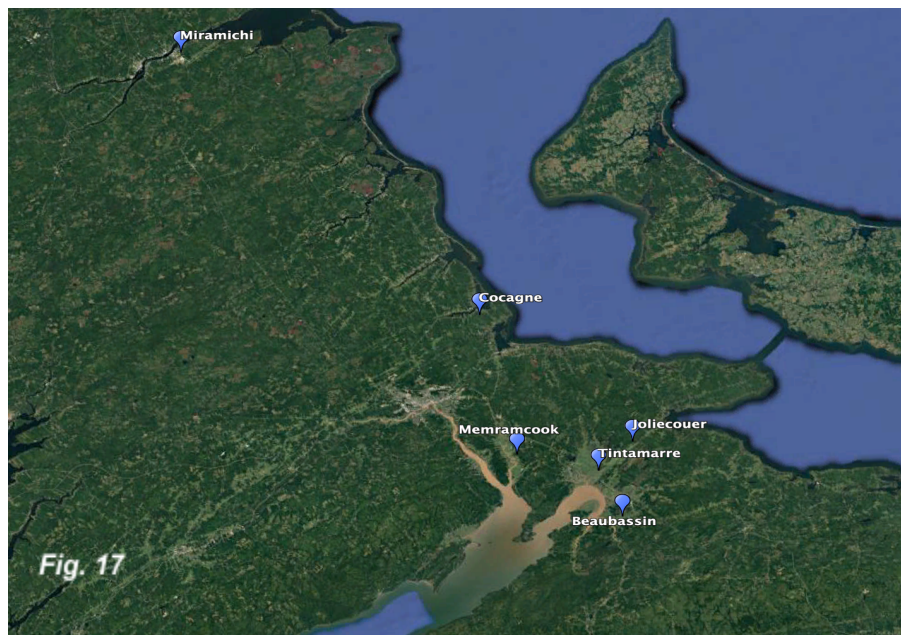
The Journey (change name spelling from Godet to Gaudet)

French government representatives in Acadia tried to convince Acadian refugees to move to Quebec where they would be safe from British pursuit. Acadian reluctance to leave their

country thwarted those ideas.

*Acadian people, in general, are quite surprisingly irresolute. They do not want, for all the world, to be taken captive [by the British].... On the other hand, going to Québec means committing to an even greater sacrifice. It means saying farewell to their country, their settlement, their houses, abandoning their animals and so many other things to which they are deeply attached.*<sup>35</sup>

Camp L'Esperance was built in Miramichi in 1756 by French interests who sought to assuage Acadian fears and to offer a place of refuge. (See Fig. 2) Refugees who moved into the camp were expected to help construct buildings that included barracks, a forge, the priest's house, a warehouse, a hospital, a commander's house, as well as up to 200 individual houses for the refugees.<sup>36</sup>



British forces moved throughout the Beaubassin area for several years after the 1755 deportation announcement. Their mission was to destroy Acadian dwellings and to arrest any Acadians that they found. Augustin and his family were among about 2000 scattered Acadians who escaped capture and deportation by hiding in the forests and making their way out of British controlled areas. Sixty eight year old Augustin, Joseph, then a teenager, and several of his brothers and sisters evaded deportation by walking 50 miles north through the forests to Miramichi where they found shelter at Camp L'Esperance. Approximately twenty Gaudets were listed as residents at Camp

Beaubassin area for several years after the 1755



L'Esperance between the years 1755-1761. All were descendants of Jehan Godet. Many traveled from the Beaubassin area, others came from the original homestead areas around Port Royal.<sup>37</sup>

Shortly after their arrival, and brought on by a failed harvest and British blockades against French supply ships, the Gaudets and the other residents experienced a great scarcity of food in the camp. 1756-1757 was a year marked by famine. The little food that was available was rationed throughout the fall but by winter supplies had run out and families were left to eat hides left over from livestock slaughtered the year before. Just a few years earlier, Joseph had lived comfortably on his family farm among an abundance of food. The winter that he turned 16 was one where starvation defined his life. There were no celebrations offering traditional dishes. Of the 1400 people living at Camp L'Esperance, Joseph saw 400 die that year. Among those who died was most likely his father, Augustin.



By the spring of 1757 French supply ships made their way to the refugee camps with food provisions. While life did not return to pre-deportation conditions, the threat of starvation was eased for a time. In 1759 the residents of Camp L'Esperance were pressured to move to another refugee camp, Petite-Rochelle, which was across the Restigouche River from Miramichi. The food situation worsened over the next several years and it has been reported that refugees living at Petite-Rochelle were forced to eat their

moccasins to survive. Some Acadians stayed at the location of the former Camp L'Esperance. This author does not know whether Joseph and his family moved to the new site.

The British pursuit of Acadians continued well into the 1760's. In 1758 Cape Breton's Fort Louisbourg, the last remaining French fort in Acadia, fell to the British. This defeat signaled the end of French influence in Acadia and complete control of the area fell to the British. Acadie became Nova Scotia. Following the fall of the fort, British forces were dispatched to areas around Miramichi and Petite-Rochelle to burn remaining Acadian buildings and to imprison Acadian refugees. In 1761 Joseph and several of his brothers and uncles were arrested and sent to the prison at Fort Cumberland, formally Fort Beausejour.<sup>38</sup>

Among the Acadians seized from the refugee camps was the Bourg (Bourque) family. Michel Bourg and his wife Marguerite (Bourgeois) and their 6 children were arrested and imprisoned in Fort Cumberland. Their daughter **Marie-Blanche Bourg** was just 15 years old when she entered the prison. Whether they met in the refugee camps or while imprisoned, Joseph dit Chaculot Gaudet and Marie-Blanche Bourg courted and married while being held prisoner in Fort Cumberland on August 12, 1763. The official performing the ceremony was Joseph Gueguen who served as a liaison between the Acadians and the British. Gueguen had been trained in a Jesuit secondary school and was literate in both French and English. His role in the prison became one where he held much power over the everyday affairs of the Acadians. Among his duties was that he performed marriages. Gueguen was to become an important part of the eventual resettlement of Acadians in Nova Scotia.<sup>39</sup>

Shortly after the birth in July, 1766 of their first child Marie, Joseph, Marie-Blanche, infant Marie and Marie-Blanche's family (The Bourgs) were moved from Fort Cumberland to Halifax in preparation for their departure to St. Pierre and Miquelon Island, a French territory. (See Fig. 2) It was about this time that British authorities stopped deporting Acadians and allowed them to choose their destinations. Miquelon was the French territory closest to Nova Scotia and some Acadian refugees chose to migrate there. While some Acadians chose to move to French territories, some refugees returned to their former homes as workers for the new British sponsored land owners as those owners had little knowledge of how to properly farm their newly acquired farms.<sup>40</sup>

Joseph dit Chaculot, Marie-Blanche, and 3 year old Marie most likely found themselves aboard a ship sailing to Miquelon in 1766 and were listed as residents on St. Pierre & Miquelon Islands in the 1767 Census . That census also includes several of Joseph's brothers and sisters as well as the Bourg family. The Acadians' desire to live in close family communities seemed to define their living arrangements as well as their emigration preferences. Joseph and Marie-Blanche traveled and lived with the Bourgs throughout the early days of their journeys. Since Joseph and Marie-Blanche's marriage had not been performed by a priest, their marriage was redone by a Catholic priest on Miquelon on June 7, 1766. Their second child, Etienne, was born on Miquelon on May 25, 1767. <sup>41</sup>



Acadian life on the islands proved to be very difficult. The soil did not lend itself to effective farming and the immigrants looked to fishing as their main source of food. Living conditions for Acadian deportees in Nova Scotia, New England, and PEI encouraged many other Acadians to seek refuge on the islands as well. Hundreds of settlers landed on the shores in the early 1760's. Resources on the islands were insufficient to accommodate the influx. Homes built from mud, hay and sod proved to be inadequate for comfortable living.<sup>42</sup> French authorities on St. Pierre and Miquelon decided in 1767 that the islands were too small to allow so many refugees to remain and worked to convince the Acadians to leave. From October to December 1767, 763 Acadians left the islands. Among them were the Bourg's and Joseph and Marie-Blanch's young family.<sup>42</sup>

Cocagne, a town in northeastern New Brunswick fronts on The Cocagne River in Cocagne Bay on the Northumberland Strait. The town was founded by refugee Acadians in 1768 in an attempt to find unclaimed lands where they could rebuild lives after having had their homes and livelihoods destroyed by the British in Le Grand Derangement. Cocagne was named after a mythical paradise in French literature. Among the founders was Joseph Guéguen (who had married Joseph and Marie-Blanche in Fort Cumberland), Michel Bourg and his brother Jean. Joseph Gaudet and his growing family had traveled from Miquelon to Cocagne with the family of Michel Bourg and settled there in late 1767.<sup>43</sup>

The Gaudets and Bourgs traveled 30 miles from Cocagne to find work and housing at the Invermary Farm in Jolicoeur In 1770 . (See Fig. 2) The Invermary Farm was owned by John

Allan who was very much involved with the anti-British revolutionary fever that was sweeping the American Colonies. (Memoir of Col John Allan.<sup>44</sup> The Gaudets and Bourgs were most likely living as tenant farmers at Invermary Farm. **Francois Gaudet** was born there in 1776.

The international events of 1776 and The American Revolution proved to be significant to the lives of the Joseph dit Chacolut Gaudet family. John Allan and other revolutionary sympathizers (John Eddy, and Isaiah Boudreau) met with Geroge Washington and hatched a plan to try to bring Nova Scotia into the American colonies. Much of the population of Nova Scotia at the time were settlers from New England who took over Acadian lands after Le Grand Derangement. There was much sympathy for the cause of the American revolution among these settlers. Allan and his party felt that if Fort Cumberland could be captured, popular support for the American Revolution would grow and Nova Scotia could be brought into the revolution on the side of the colonies. While Washington supported the plan, he could offer no military or financial support. Allan abandoned his ideas and



worked to convince Eddy and Boudreau that any attack on Fort Cumberland would be disastrous. Eddy and Boudreau would not be convinced and laid siege to the fort in November, 1776. Boudreau added to Eddy's meager force and recruited inhabitants of Invermary Farm to join the Continental Army and to attack Fort Cumberland. Among those recruits was Michel Bourg, the son of Michel Bourg, and a nephew of Joseph dit Chacolut, Joseph Gaudet. (Some reports say that Joseph dit Chacolut also participated in the attack. This author has found no corroboration of that claim.)

After the unsuccessful attack and siege, the British looked to exact revenge on their assailants. Since John Allan had been labeled as an American sympathizer and several of his tenant farmers participated in the attack, his farm and all of its resident buildings were burned. Joseph dit Chacolut, Marie-Blanche, 10 year old Marie, 9 year old Etienne, and the infant Francois once again found themselves homeless and looking for a place to establish a stable and secure life.<sup>45</sup>

*Family of Joseph dit Chacolut and Marie-Blanche (Bourg):*

*Marie 1764-1856; Etienne 1767-???; Joseph 1792-???; Raphael 1795-???; **Francois** 1776-1845*

#### Isle Saint-Jean (Prince Edward Island)

Joseph and his family left the burned out shell of their former home at Invermary Farm and moved back to the Cocagne area. It has been reported that they lived at Camp Belair one mile west of Cocagne on the north side of the Cocagne River. In 1783-1785 British loyalists fleeing the aftermath of the American Revolution settled in the areas around Cocagne and were

granted plots of land.<sup>46</sup> It is more than likely that Joseph and Marie-Blanche were once again forced to leave their home. In 1784, they sailed across the Cumberland Strait to Isle Saint-Jean and settled in the town of Malpeque.<sup>47</sup>

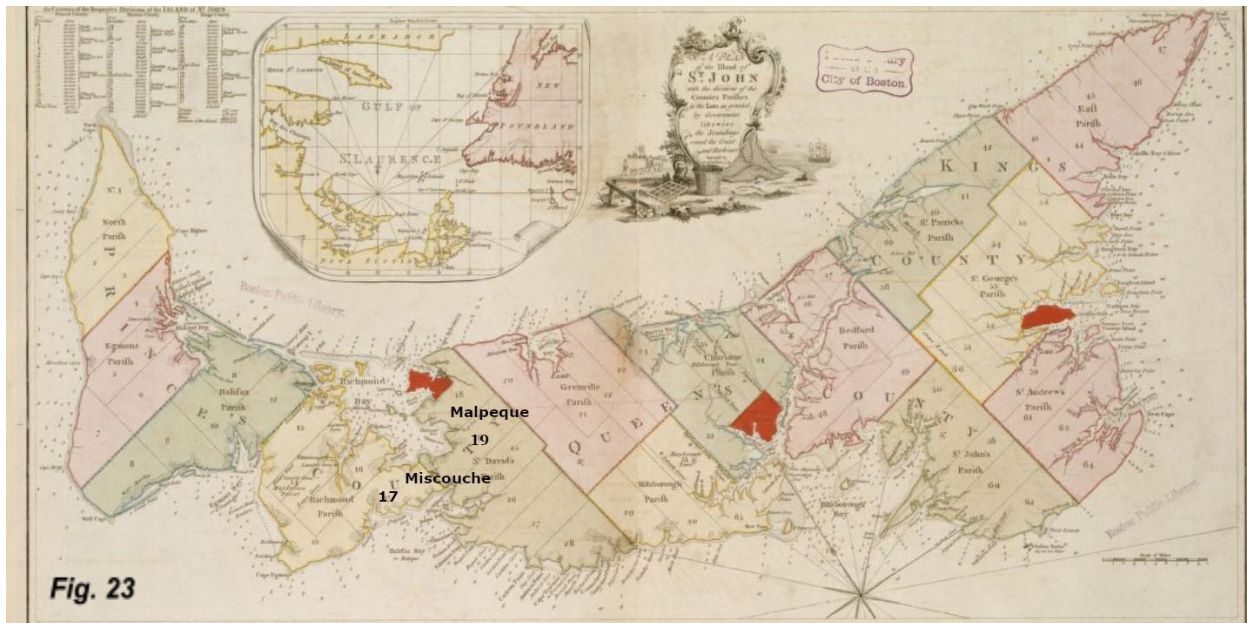


Isle Saint-Jean was not immune from the deportation attempts of the British. As tensions grew prior to the 1755 deportation campaign, many Acadians fled to the island in hopes of avoiding British forces. These refugees settled on lands all across the island. In 1758 a British military detachment was sent to Isle Saint-Jean to track down and deport all Acadian inhabitants. Most of the island's Acadians were forced aboard ships and deported. The inhabitants of Malpeque, however, were spared this fate. Upon hearing that British soldiers were marching across the island, the Malpeque Acadians fled into the woods. They needn't have done so as the British officer, Lord Rollo, in charge of the deportations, felt that Malpeque was too far away from his center of operations to offer practical transportation. He decided to ignore the residents of that northern settlement.<sup>48</sup>

The Malpeque Acadians created an Acadian cultural presence on the island. While these Acadians were able to stay on the island, they lived on lands rented from - or squatted on - lots deeded to British landlords. It was into this local Acadian culture that Joseph dit Chaculot and his family migrated in 1784. The family found a safe place to live just east of the Platte River on the south shore of Malpeque bay.<sup>49</sup> The children of Joseph and Marie-Blanche grew to adulthood, married, and started families in this area. Etienne married Madeleine Chaisson in 1790. Joseph married Madeleine's sister, Francoise in 1792. Marie married for the second time to Michel dit Michaud Doucet in 1796. (Marie had been previously married to Simon Gallant while living at Camp Belair in 1781.)<sup>50</sup>

In the 1770's a British surveyor, Samuel Holland, was given the task to survey Prince Edward Island, formerly Isle St. Jean. His assignment was to divide the island into counties, parishes, and lots of uniform size. He was to erase any French or indigenous names and replace them with names of British royal figures. The resulting survey map published in 1775 was used by British King George III to deed lands to his British supporters. Those landowners receiving

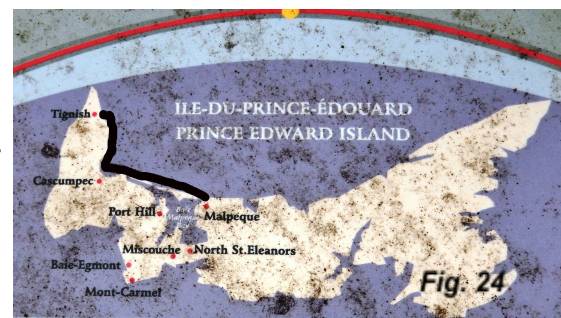
grants were expected to develop the land and to find settlers who would help raise revenues



that eventually would be paid as quitrents (rent) to the crown. It was the rare landlord who actually lived on their lands and few paid their share of the quitrents.<sup>51</sup> These were the absentee landlords on whose land the Acadians lived. Some residents paid rents while others simply squatted on the land. The Prince Edward Island census of 1798 lists Joe Gooday, Sr living on lot 19 (South of Richmond Bay) and Joe Gooday, and Stephen Gooday living on lot 17 (Present day Miscouche). It is assumed that Joe Gooday, Sr is Joseph dit Chaulot and that Joe and Stephen are his sons, Joseph and Etienne.<sup>52</sup>

The long lasting effect of Holland’s survey and King George III’s land grants to absentee landlords was one where land ownership became unclear. Tenants on these lands created farms, erected buildings, and lived for many years without being able to gain ownership. This problem came to be called the land question and was not solved until Prince Edward Island became part of Canada in 1873.

It was just such an absentee landlord that influenced another Gaudet uprooting. Joseph and Etienne had been lured with promises of low rents to move to lot 17 by its landowner, Colonel Harry Compton. It was shortly after their arrival that Colonel Compton increased the rent. Tenants were expected to pay an annual fee of 10 bushels of wheat, 1 sheep, or two days of free labor.<sup>53</sup> Joseph and Etienne refused to pay and followed eight other families and on a boat journey 60 miles along the north coast to settle in a new area that came to be called Tignish. Joseph and Etienne are among the founders of Tignish. One report has them living under their upturned boats in the area of Tignish currently called “The Green” until they could build more permanent shelters.<sup>54</sup>



Seventeen years after Joseph and Etienne moved to Tignish, Etienne returned to Lot 17 to

negotiate with Colonel Compton for the purchase of land. He and several other Acadian families paid 625 pounds to purchase a 6000 acre section that was greatly marshland. These Acadian landowners called their town Belle-Alliance. The older Mi'Kmaq name later became the preferred title and Miscouche was founded. (From the Mi'Kmaq, Munuscooch, meaning "little grassy island".)<sup>55</sup>

From their first landing on the shore of New France, Acadians valued family and community. Throughout the Acadian tenure in New France and Nova Scotia, family and community remained the foundation of the Acadian way of life. Even after Le Grand Derangement Acadians looked to reunite and to establish new French communities. The Acadian migration into PEI was no different. Immigrating Acadians sought out the established French communities of Malpeque, Rustico, and Fortune Bay. Ironically, though, just as 18th century British policies created a great Acadian diaspora in 1755, land ownership policies in PEI worked to push Acadians away from their communal rental properties and forced yet another break up of community. As Acadians relocated in search of better rents they often found themselves living in communities with Scottish, Irish, and British neighbors. While Acadians lost their physically close knit communities, they retained a strong sense of culture celebrated through holiday traditions and religion.<sup>56</sup>

**Francois Gaudet** was born to Joseph and Marie-Blanche in 1776 while they were still living at Invermary Farm shortly before their home was burned by British troops. His early childhood was spent at Camp Belair on the Cocagne River where Joseph and Marie-Blanche were refugees from British pursuit. As an 8 year old boy he found himself sailing with his family across the Cumberland Straight and settling on Malpeque Bay in Prince Edward Island. Francoise grew to adulthood in Malpeque Bay and earned his living as a farmer.

**Agnes Arsenault** was born in 1778 to her parents Joseph Arsenault and Marie Richard in Malpeque. When she was 22 years old she met and married Francois in 1800 and moved to Miscouche. Church records indicate that they lived in Miscouche until her death in 1818 after having seven children. Francois lived in Miscouche until his death in 1845. His death is recorded in the St. John the Baptist church in Miscouche.

Francois most likely grew up and raised his family in a house whose construction was dictated by the resources available on Prince Edward Island. While the early Godets used mud and straw to build walls, it is most likely that the house that Francois lived in was built from square hand hewn logs piled horizontally with dove tailed corners piled into exterior walls. The interior of the house was most likely built around a central fireplace and a steep stairway led to an upper level in the peaked roof.<sup>57</sup>



*Family of Francois and Agnes Gaudet:*

*Blanche; Etienne; Felix; Hippolite; Hubert; Fidele-Joseph 1818-???*; **Germain** 1809-1892

Among the seven children born to Francois and Agnes was **Germain Gaudet**. Germain was

born in Miscouche in 1809. He spent his life as a farmer there working his land along Great Western Road in Miscouche. Germain met and married his first wife **Marguerite Poirier** in Miscouche in 1833. Germain and Marguerite had four children before she died in 1844. In that same year Germain married Edesse Arsaneau. Germain had four children with Edesse. Edesse and Germain remained married until their deaths within two days of each other in 1892. Among the children born to Germain and Marguerite was their youngest son **Joachim Gaudet** who was born in Miscouche in 1838.

Joachim's childhood was spent living on the Gaudet farm with his father, Germain, and step mother, Edesse. As did other Acadian farmers in PEI in the early 1800's Joachim may well have helped his family grow and harvest wheat, peas, turnips, and cabbage. The British introduced potatoes to PEI at this time and many of the Acadian farmers adopted this crop as an easy and nutritious plant to grow. An Acadian cookbook with recipes from this time would contain a plethora of potato based recipes.<sup>58</sup> Livestock often consisted of cattle, pigs, chickens, and sheep. Farm animals were allowed free reign of the farm's surrounding forests and fields. Animals were not so much fenced into an enclosure as much as fenced out of crop growing areas. Livestock was fed marsh hay throughout the winter months.<sup>59</sup>

Throughout their history of migration to New France Acadians formed tight communities and maintained a distinct culture that offered some sense of belonging throughout all of their expulsions. A viewing of a map showing the surnames of neighbors around le Village des Godet where the Gaudets first settled reveals only French sounding surnames. The Acadian migration to PEI began to change the cultural purity of Acadian communities. A scan of a survey map of 19th century Miscouche shows Joachim growing up not only among other Acadian families but within a mix of British, Scottish, and Irish families. That same map also indicates that communities were separated by artificial boundaries into distinct nationally defined neighborhoods. The Acadian population of PEI numbered only 10% of the island's inhabitants but the population of Miscouche was greatly Acadian.<sup>60</sup>

While living amongst nationalistically diverse neighborhoods in Miscouche, the Gaudet family more than likely maintained its connection to Acadian culture through a deep connection to the Roman Catholic Church, St. Jean-Baptiste. The church was built in 1819 as the cultural focal point of Miscouche and offered the important rituals documenting births, baptisms, marriages, and deaths as well as the weekly meeting place for Sunday mass.<sup>61</sup> Acadian culture continued to flourish through traditional holiday celebrations as well. As a child Joachim may well have followed in his ancestors' footsteps delighting in such treats as naulets, and poutine rapè at Christmas.



*The family of Germain and Marguerite Gaudet:*

*Phillip 1833-???; Francois dit Frank 1836-???; **Joachim** 1838-; Marie 1840-???*

**Marie Rose Poirier** was the first child born to a merchant, Joseph B. Poirier, and his wife Barbe in 1840 in Miscouche. Marie and Joachim grew up living very close to each other. The



left shoe the same shape and left it up to the wearer to break them into a proper fit. These boots were expected to last for many years. As a result, people walked barefoot in good weather, saving the boots for times when conditions were less foot friendly. Children often owned boots that were much too large so as to be able to grow into them over the years.<sup>66</sup>

Joachim and Marie raised a family of five girls and four boys in Miscouche. Four of their offspring (2 girls, 2 boys) died as children. Two died in the same year. The cause of death in each case is unknown to this author. At the time, seven out of ten children died before reaching their adult years. It is known that health care in PEI in the second half of the nineteenth century was inadequate. There were no vaccinations to be had and the most feared diseases were diphtheria, Cholera, and smallpox. Diphtheria was especially feared as it was generally fatal when caught by children. Doctors were very hard to find and were out of the financial reach of many islanders. Physician prescribed treatments included bloodletting and the application of leeches to remove the bad blood that was suspected to cause illness. If drugs were called for, the most available were morphine and opium for the relief of pain. Quinine was known to kill bacteria and fungi and was used to treat most ailments. Knowledge of home remedies was passed through the generations and were the treatment of choice when a doctor could not be found. Such ingredients as dandelions, mercury, saltpeter, turpentine fumes, goose grease, and mustard plasters were put to use in hopes of curing many ailments. Personal hygiene was poor. Bathing was done only once or twice a year as it was felt that the body's natural oils warded off disease.<sup>67</sup>

*The family of Joachim and Marie Rose (Poirier) Gaudet:  
Damase 1861-1870; Marie Jacqueline dite Jaculine 1865-1954; Joseph 1868- ;  
**Joachim Damase** 1870-1926; Cezaine Josephine 1873- ; Joseph Beloni 1876-??? ;  
Joseph Emmanuel 1878-1890; Marie 1881-1890; Marie Celine dite Celine 1863-1899*

**Joachim Damase Gaudet** was born to Joachim and Marie Rose in 1870. His middle name was most likely given as a result of having lost a brother, Damase, that same year. Subsequent records show his first name as Damase. He grew up in Miscouche in the same house into which he was born. With nine children and two adults, the four room house must have felt very crowded. The 1890 PEI census lists him as a 20 year old who was living at home and working as a store clerk. He may well have worked in his father's shoe store.

The Prince Edward Island of the last half of the nineteenth century was becoming a vastly different place than the one that Damase's parents and grandparents experienced. Damase's father, Joachim, was among the first Gaudets to leave the farm and to earn a living buying and selling goods rather than living in a world where most of one's needs were grown or made on the family farm. At first such a move proved to be economically beneficial as many people were leaving the subsistence farming culture and looking to purchase goods instead. During the later decades of the nineteenth century, economic forces worked against a local PEI economy. The introduction of the railroad and confederation with Canada led to competition from

producers in western Canada. The end of the US civil war meant less demand for goods from PEI. Timber sales became less important as wooden ship building lost its footing on the international market. Industrialization in mainland Canada pulled money and resources away from the island. These forces led to economic troubles and a massive out migration of younger people from PEI. Almost one third of the local population of PEI migrated away during this time.

The last four decades of the nineteenth century were ones of rigorous transition from, as D. A. Muisse has termed it, the age of "wood, wind and sail" to one of "iron, coal and rail".<sup>68</sup>

Damase was more than likely caught up in this economic out migration. In 1893 he found passage to St. John's New Brunswick where he boarded a Canadian Pacific Railway train and migrated to the "Boston States" where he hoped to find work. He entered the United States through the train station in Vanceboro, Maine on May 3, 1893 and continued his travels until he reached Boston, MA.



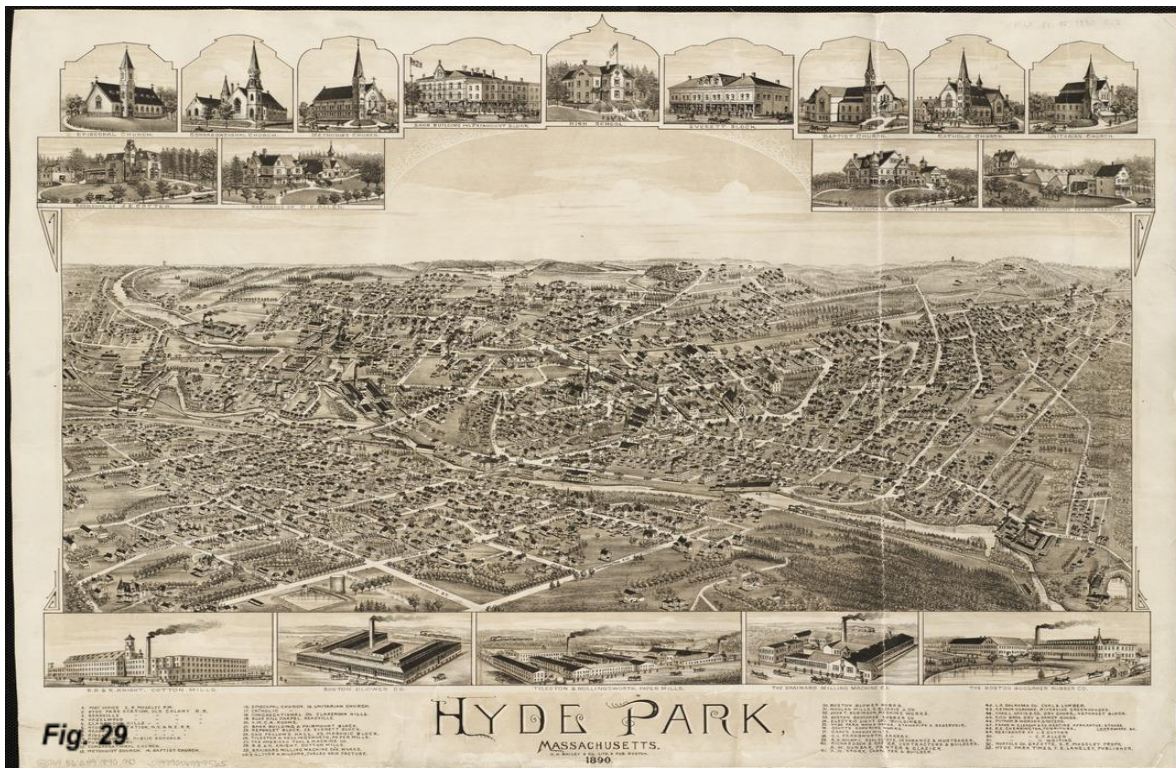
**Celia Martin** was born the third child of five to Thomas and Mary Bernard Martin on August 13, 1869 in Tignish, PEI. Celia was more than likely baptized in the newly constructed St Thomas & St. Jude Catholic Church.<sup>69</sup> The Martin farm was a coastal property just south of the Tignish River.<sup>70</sup> Thomas was a farmer and Celia more than likely grew up as all Acadian farmer's daughters had by helping with household and cooking chores. She learned to read and write as a child in Tignish perhaps by attending the convent school that had been established in an old church in 1868 and was run by the Sisters of the Congregation of Notre Dame. Other schools in Tignish at the time taught mostly boys. The convent school offered education to both boys and girls.<sup>71</sup> Between 1890 and 1892 Celia migrated to the Boston States following the same route used by Damase. (The discrepancy in emmigration dates comes from varying dates of entry found on Celia's subsequent application for US citizenship created in 1934 which shows an arrival date of 1890 and the 1910 US census which lists an arrival date of 1892.) Celia was more than likely accompanied by her sister Ursule on her migration journey. Subsequently two other of her siblings migrated to the US (Fedele 1895, Mary 1923). Chain migration was common occurrence in French Canadian migration to the states.<sup>72</sup>

### The Boston States

Prior to the mid nineteenth century, Boston had been a bustling port town comprising 1.5 square miles of peninsula that jugged into Boston Harbor. By the late nineteenth century Boston had grown to a city of more than 40 square miles by filling in coastal

lands along the original peninsula. Throughout the late nineteenth century the population grew by eight times. According to the 1880 census the population of Boston was close to 400,000 residents. Almost a third of the population was made up of immigrants. These immigrants came to what was called the Boston States in search of employment in Boston's burgeoning industrial and rail transportation sectors. In 1880 more than a third of all immigrants migrating into the US lived in Boston. By 1910 immigrants numbered nearly 40% of Boston's population. Most of these immigrants came from Ireland, Germany, Canada, England, and Scotland.<sup>73</sup>

Among this wave of immigrants were Damase Gaudet and Ceilia Martin. Damase and Ceilia may well have known each other in PEI as the Miscouche Gaudets had a strong connection to the Tignish Gaudets. Perhaps Damase and Ceilia crossed paths on a family visit before migrating to Boston. Whether they had met in PEI, Damase and Ceilia certainly found each other shortly after arriving in Boston. They married on October 12, 1897 in Hyde Park. According to the marriage record both lived in Hyde Park, MA at the time. They must have made a striking couple as 6' tall, black haired, hazel eyed Damase stood alongside 5'4" Ceilia. Damase's employment was listed as a teamster and Ceilia as a domestic worker.<sup>74</sup> As a teamster Damase drove horse drawn delivery wagons. A typical teamster at this time often worked 12 hour days seven days per week and earned \$2.00 per day.<sup>75</sup>



When Damase and Ceilia emigrated into Hyde Park, this town just southwest of Boston was only beginning to industrialize and to grow its public transportation system and

thus became a destination for many immigrants looking to find work in the many trades offered. There were at least ten factories making use of the water power provided by Hyde Park's Neponset River. In addition to the two railroad lines running through the town a subway line provided commuting opportunities into Boston.<sup>76</sup>

Throughout their life in Hyde Park Damase and Ceilia lived in several houses where they brought in boarders. Their life, in spite of the moves, was lived within just a few miles of their first house at 3 Central Ave. A list of residences gleaned from a combination of The Boston City Directory, Birth records, and census forms shows their Hyde Park addresses: 1901: 3 Central Ave; 1905-1910: 47 West River Street; 1912: 1233 River St.; 1913: 1225 River St.; 1914-1919: 11 Linwood St; 1920: 1319 River St. The 1920 census lists the last River St. residence as having been owned by Damase and Ceilia. (Family oral history also claims that Damase and Ceilia owned 11 Linwood as well.)

In 1899 Damase and Ceilia had their first child. **Earl Manuel Martin Gaudet** was born on June 21, 1899. (There is some confusion as to Earl's middle name. His birth record records his middle names as Maneul Martin. Other records, such as his military enrollment record list him as Earl Emmanuel.) Their second and last child, Walter Joseph, was born on June 11, 1906.

In the year that Earl was born, Damase was working as an expressman agent who was responsible for packaging and delivering cargo throughout Hyde Park. Damase worked in the express industry until 1906 when his occupation is listed in the Boston City Directory as a carpenter for the railroad. During the six years living at 11 Linwood St. his occupation is listed as a boarding house keeper. In 1920 and until his death in 1929, Damase returned to carpentry work on the railroad. Throughout all of this time Ceilia worked as a keeper for the Gaudet's boarding houses.<sup>77</sup>

*The Family of (Joachim) Damase and Celia (Martin) Gaudet:*

**Earl Manuel Martin (Earl Emmanuel): 1899-1949; Walter Joseph: 1906-**

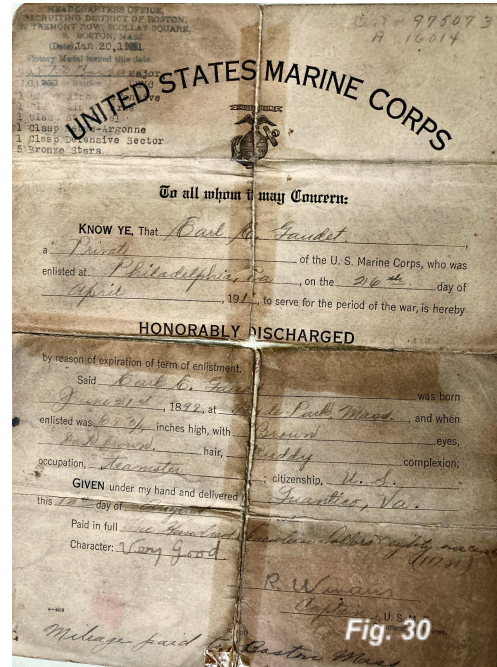
Earl Emmanuel Gaudet grew up into a world that saw the increased urbanization of the small city into which he was born. While his parents witnessed the advent of gas lighted streets, Earl grew up with streets that were lined with electric lights that glowed all night.<sup>78</sup> Earl was able to enjoy water provided by a city water system that sent water through iron pipes to the city's residents. At the end of the nineteenth century Hyde Park offered public education through Hyde Park High School as well as several elementary schools throughout the city. If Gaudet family culture is taken into account, it is possible that Earl may have attended the recently built St. Raphael Catholic Elementary School and later the Most Precious Blood Catholic High School. The Gaudet family most likely attended services at the Most Precious Blood Catholic Church which had been built in the decade before Earl's birth.

Hyde Park in the late nineteenth century was a city of immigrant workers. The

population consisted of Irish, English or Canadian immigrants who made their livings in one of the 28 factories or related trades that were found in the small city. There were 14 boarding houses in Hyde Park when Earl was born. His parents ran several of them throughout Earl's young life. Shortly after Earl's birth, automobile repair shops appeared in support of the newly invented automobiles that were appearing in the city.

As had been the case with his Acadian ancestors, international events impacted Earl's life. In 1917 at the age of 18 he joined the Marine Corps and served in World War I. He was assigned to the 5th Marine Regiment and saw action in France in the campaigns in the Verdun, Marbache, Aisne, St. Mihiel, Chateau Thierry, Meuse-Argonne, and on the march to the Rhine which established the allied occupation at the end of the war.<sup>79</sup> Earl returned to the states in August 1919 aboard the George Washington.<sup>80</sup>

As a returning veteran of World War I, Earl found little opportunity to benefit from having served. He came back to a world where veterans were very much ignored. Returning veterans flooded the labor market and jobs were hard to find. The Congress passed the Bonus Act in 1924 and promised to pay a bonus to any veteran who served. The payments were not made available until 1945. There was great resentment among returning veterans and beyond the Bonus Act there was very little done to alleviate their frustrations.<sup>81</sup>



**Clara Foster, the** daughter of French Canadian immigrants, was born on April 6, 1901, on 84 Tudor St., South Boston, Massachusetts. She was the last of eight children born to Daniel and Almetas(Boulduc) Foster. Daniel had immigrated to the US from Broughton, Quebec with his family prior to 1810 and settled in Laconia, NH where as a 14 year old he worked as a knitter in a hosiery mill.<sup>82</sup> He met and married Almetus Boulduc in Laconia on June 7, 1888. He and Almetus moved to Boston shortly after their wedding where Daniel found work as a machinist.<sup>83</sup> It was during the time that Daniel and Almetas saw the legalization of the right for women to vote. In 1920, Almetas, because of her age and naturalized citizenship was eligible to vote in the first election that allowed women voters.<sup>84</sup>

Clara's childhood was similar to Earl's in that she grew up in a world of French Canadian immigrant families whose fathers worked as laborers, and whose mothers ran the household and raised the children. They became naturalized citizens and lived in rental properties until they saved enough to purchase their own house. Clara lived in several rental houses throughout her childhood until somewhere between 1910 and

1920 when the family purchased the family house at 1176 Hyde Park Ave in Hyde Park. Clara also worked as a laborer, an electrical worker, when she was 19.

Shortly after Earl returned from his service in the war, he married Clara. They were married on February 1, 1920. Their first child, **Earl Damase (Joseph) Gaudet**, was born on August 24, 1920. Their second and last child, Mary Clara, was born on July 27, 1924.

*The Family of Earl E. and Clara Gaudet:*

**Earl Joseph:** 1920-1977; **Mary Clara:** 1924-2008.

Through the first two decades of Earl Damase (Joseph)'s life he found himself living in several rental properties in Hyde Park with his parents. When Earl was born, his parents most likely brought him home to one of his grandparents' houses. He moved to either Damase and Celia's at 1319 River St. or Daniel and Almetas Foster's at 1176 Hyde Park Ave. Shortly thereafter he lived at: 1091 Hyde Park Av, 1382 River St., 735 Parker (in Roxbury), 1 Pine Terrace, 5 McDonough ct. (in Readville), 5 Fairmount ct, and 1199 Hyde Park Ave. Throughout these years his father found work as an electrician, a chauffeur, a bottler, and a paper worker.

The Great Depression started in the United States on October 29, 1929 and lasted until 1939. Unemployment in Hyde Park reached 25% and jobs were hard to find. Many residents lived in poverty.<sup>85</sup> Earl Damase was nine years old at the beginning of the Great Depression and could not have had much understanding of the economic implications of the event. He may well have noticed that, as with his Acadian ancestors, he lived a life with little money and few resources. Family lore tells of Earl Damase's favorite depression inspired comfort meal of saltine crackers and milk. His father, Earl E., found work as a chauffeur throughout the decade of the thirties and brought some money into the household.<sup>86</sup> Family lore also reports that Earl Damase dropped out of high school to find work at the Tileston and Hollingsworth Paper Mills in order to help out at home.

[Earl Damase changed his middle name from Damase to Joseph after assuming his Catholic Church's confirmation name. This document will refer to him as Earl Joseph going forward.]

### European Immigration and Ellis Island

During the late nineteenth and early twentieth centuries, immigration in the United States was very much unrestricted. Approximately 15 million people came to the US looking to escape famine, crop failure, job shortages, and persecution. These immigrants saw the United States as the land where they could start new lives and find some level of security. Manufacturers at the time were looking for cheap immigrant labor to meet the demands of a growing industrial economy. The early waves of immigration came mostly from Germany, Ireland, and England. Later arrivals left their homes in eastern and southern Europe. Immigrants in this later wave were citizens of Italy, Poland, Hungary, Austria, and Greece. Until the 1890's Immigrants who crossed the Atlantic to reach the US were processed through individual states with most immigrants entering through the Castle Garden depot in New York City.

John McMurray (1851-) was among the immigrants who came to the US from Scotland in 1880. (His port of entry is undetermined.) He found work as a master railroad mechanic in Boston.

His wife, Janne (Kelly), and their first daughter (Margaret, 1880-) followed two years later. **Ruth McMurray** was born in Boston on October 23, 1892 to John and McMurray. Ruth was the sixth of seven children who filled the McMurray home at 98 Gladstone St. in Boston.

In the same year as Ruth's birth, 1892, the immigration center on Ellis Island was created. This Island was the depot in New York Harbor through which all Atlantic crossing immigrants would pass. Throughout Ellis Island's history more than 12 million immigrants were processed through its inspection halls. While the McMurrays did not pass through Ellis Island due to having arrived in the US in the 1880's, Ruth's future husband and his family were processed through Ellis Island.<sup>87</sup>



At about the same time that Damase and Celia were traveling by rail to the Boston States, 36 year old Konstant Brink was departing the SSHH Meier, the 420 foot steam ship on which he traveled from his home in Russia. Konstant most likely traveled as one of the 1000 third class passengers aboard who came ashore in the United States at Ellis Island on February 5, 1894. Once he cleared through customs, Konstant, who could not read or write, traveled to Boston where he found work as a baker and waited for his wife, Marianna, and their five children to arrive.<sup>88</sup>

After a 2 week Atlantic crossing where Marianna (Wasznarowitz) Brink and her children lived in the crowded, sea sick ridden third class steerage of the SS Maasdam, the Brink family arrived in New York harbor on October 9, 1897. Marianna departed the ship and ferried to Ellis Island with Mieceslaw (14), **Nobert** (11), Stefacha (8), Bronislawa (6), and Sophia (4). Once on shore,

NETHERLANDS-AMERICAN STEAM NAVIGATION COMPANY. List No. B

**LIST OR MANIFEST OF ALIEN IMMIGRANTS FOR THE COMMISSIONER OF IMMIGRATION.**  
 Required by the regulations of the Secretary of the United States, under Act of Congress approved March 3, 1883, to be delivered to the Commissioner of Immigration by the Commanding officer of any vessel having such passengers on board upon arrival at a port in the United States. 1895

S.S. *Maasdam* sailing from *Rotterdam* *Holland* *1897* Arriving at Port of *New York* *1897*

| 1           | 2                       | 3         | 4                 | 5                     | 6              | 7                   | 8           | 9                     | 10                                      | 11   | 12   | 13             | 14                        | 15  | 16  | 17                 | 18               | 19                | 20                | 21              |  |  |                                       |
|-------------|-------------------------|-----------|-------------------|-----------------------|----------------|---------------------|-------------|-----------------------|---|--|--|----------------|---------------------------|---|---|--------------------|------------------|-------------------|-------------------|-----------------|--|--|---------------------------------------|
| No. on List | NAME IN FULL            | Age, Sex  | Married or Single | Calling or Occupation | Place of Birth | Profession or Trade | Naturalized | Last Residence        | Reason for leaving in the United States | Place destination in the United States (State, City or Town) | Whether he is a member of the crew of the vessel | By whom sent   | Whether he is a passenger | Whether ever before in the United States, and if so, when and where | Whether going to join a relative, and if so, name and address | Special provisions | Whether a pauper | Whether a convict | Whether a lunatic | Whether a leper | Whether a person suffering from any contagious or infectious disease | Condition of Health, Mental and Physical | Entered or Origin of Native and Coast |
| 1           | <i>Abraham Brink</i>    | <i>36</i> | <i>M</i>          | <i>Married</i>        | <i>Russia</i>  | <i>Baker</i>        |             | <i>St. Petersburg</i> | <i>to join wife and children</i>        | <i>New York</i>  |  | <i>By ship</i> | <i>Passenger</i>          |   |   |                    |                  |                   |                   |                 | <i>Good</i>  | <i>Russia</i>                            |                                       |
| 2           | <i>Marianna Brink</i>   | <i>32</i> | <i>F</i>          | <i>Married</i>        | <i>Russia</i>  | <i>Housewife</i>    |             | <i>St. Petersburg</i> | <i>to join husband and children</i>     | <i>New York</i>  |  | <i>By ship</i> | <i>Passenger</i>          |   |   |                    |                  |                   |                   |                 | <i>Good</i>  | <i>Russia</i>                            |                                       |
| 3           | <i>Mieceslaw Brink</i>  | <i>14</i> | <i>M</i>          | <i>Single</i>         | <i>Russia</i>  | <i>Student</i>      |             | <i>St. Petersburg</i> | <i>to join family</i>                   | <i>New York</i>  |  | <i>By ship</i> | <i>Passenger</i>          |   |   |                    |                  |                   |                   |                 | <i>Good</i>  | <i>Russia</i>                            |                                       |
| 4           | <i>Nobert Brink</i>     | <i>11</i> | <i>M</i>          | <i>Single</i>         | <i>Russia</i>  | <i>Student</i>      |             | <i>St. Petersburg</i> | <i>to join family</i>                   | <i>New York</i>  |  | <i>By ship</i> | <i>Passenger</i>          |   |   |                    |                  |                   |                   |                 | <i>Good</i>  | <i>Russia</i>                            |                                       |
| 5           | <i>Stefacha Brink</i>   | <i>8</i>  | <i>F</i>          | <i>Single</i>         | <i>Russia</i>  | <i>Student</i>      |             | <i>St. Petersburg</i> | <i>to join family</i>                   | <i>New York</i>  |  | <i>By ship</i> | <i>Passenger</i>          |   |   |                    |                  |                   |                   |                 | <i>Good</i>  | <i>Russia</i>                            |                                       |
| 6           | <i>Bronislawa Brink</i> | <i>6</i>  | <i>F</i>          | <i>Single</i>         | <i>Russia</i>  | <i>Student</i>      |             | <i>St. Petersburg</i> | <i>to join family</i>                   | <i>New York</i>  |  | <i>By ship</i> | <i>Passenger</i>          |   |   |                    |                  |                   |                   |                 | <i>Good</i>  | <i>Russia</i>                            |                                       |
| 7           | <i>Sophia Brink</i>     | <i>4</i>  | <i>F</i>          | <i>Single</i>         | <i>Russia</i>  | <i>Student</i>      |             | <i>St. Petersburg</i> | <i>to join family</i>                   | <i>New York</i>  |  | <i>By ship</i> | <i>Passenger</i>          |   |   |                    |                  |                   |                   |                 | <i>Good</i>  | <i>Russia</i>                            |                                       |

Fig. 32

she and the children were interrogated and given a health check. The entire process lasted several hours before Marianna and family were able to set foot in the US. Marianna, who was not able to read or write, began her life in the United States with \$4.00 in her pocket, four young children in hand, and a several hundred mile rail journey to Boston where she would be reunited with Konstant. The Brink family made their home at 7 Parker St. Mattapan, MA. Konstant Brink used his earnings as a baker to become a property owner. By 1912 he owned six lots in Hyde Park, MA. These were lots 3,4,5,&6 on Parker Street and a portion of lot 1 on Wood Ave.<sup>89</sup>

[According to the Maasdam ship manifest, Marianna's home was a town called Areczkowezigne, Russia. This author has not been able to verify the existence of such a town. The correct spelling is perhaps lost in translation and perhaps by the bureaucrat who filled out the manifest. From a review of Norbert Brink's Declaration of Intent to naturalize as a citizen of the US, it seems that the family came from what was called at the time Vilno, Poland. Today Vlna, Poland is Vilnius, Lithuania.]

Norbert spent his childhood growing up on Parker St. in Mattapan. As a young man he found work as a movie theater projectionist and joined the Moving Picture Machine Operators union in 1910 as one of the union's earliest members. Norbert spent his career as a projectionist and was one of the few laborers in Boston who earned a steady income throughout the Great Depression.

Norbert's home on Parker Street was almost 20 miles from Gladstone Street where Ruth McMurray lived in the early 1900's. He married Ruth McMurray on October 27, 1915. This author has not discovered just how Norbert and Ruth met but their meeting and marriage varied from the previous family marriages where spouses were all of French Canadian descent. Their marriage speaks loudly of the United States immigrant story. While early immigrants often married within their nationality, their children began a tradition where ancestry was less of a factor in marriage. Religion, though, played a major role in deciding partners. Norbert, of Russian descent, married Ruth, of Scottish descent. Both were Roman Catholic.

Immigrants who came ashore in the United States throughout the nineteenth and early twentieth centuries found not only hope of a better future but a strong anti-immigrant sentiment as well. Native born Americans saw immigrants who would work for lower wages as a threat to their jobs. People from foreign cultures brought with them customs and behaviors that were different from those practiced in the states and were seen as a threat to American culture. Most of the immigrants who settled in Boston were members of the Roman Catholic Church and anti-immigrant attitudes also attached to the Church. In response the Catholic Church became the center of immigrant culture. The Church found jobs and homes and offered English lessons for newly arrived immigrants. Immigrants found comfort in social events, festivals, and familiar rituals offered by the Church. Catholic Immigrants from different nationalities found that the Church offered a place where they could come together in spite of their ethnic differences. Norbert and Ruth more than likely found that religion offered a commonality that superseded nationality.<sup>90</sup>

Norbert continued his work as a motion picture projectionist and Ruth worked at home raising a family of five children: Francis Leo (1917-1989), **Mary Margret** (1919-2008), Robert Paul (1922-1992), Ruth (1926-1985), Lorraine (1929- ). The Brink family lived in several houses as

the family was growing. These addresses included: 82 Gladstone st., 225 Leyden St., 30 Teragram St., and 231 Wood Ave. Hyde Park. The family moved into 231 Wood Ave in 1935 and lived there until the sixties when Norbert retired and moved back to 7 Parker Ave. a house that was first purchased by Konstant Brink and remained in the family.

When Mary Margret Brink moved to 231 Wood Ave., she was 16 years old. Her new house was just a mile from 5 Fairmount Court where 15 year old **Earl Joseph Gaudet** lived. Mary attended Hyde Park High School and in 1936 and was secretary of the Speed Club for shorthand. While Earl may have dropped out of high school, his name is recognized in the Hyde Park High School 1946 Yearbook as having been a “Senior in Service in the Class of 1945” on his return from the war.<sup>91</sup>

### Earl J and Mary M Gaudet

On December 7, 1941 Japan attacked the US Navy base at Pearl Harbor, Hawaii. On December 8, Earl Joseph left home and enlisted in the Marine Corps. During the war Earl served in the Canal Zone, The British Solomon Islands, and the Marianas Islands. He saw action against the Japanese on Okinawa Shima Island.<sup>92</sup> The battle for the Okinawa Islands was the last major battle before the end of the war. Okinawa was close enough to Japan to provide the allied forces with a base from which they could have invaded Japan.<sup>93</sup> When two atomic bombs were dropped on Japan such an invasion was made unnecessary as Japan surrendered shortly thereafter on August 14, 1945.



Upon returning from World War II Earl was mustered out of the Marine Corps on December 20, 1945 with an honorable discharge and the rank of corporal. He was given \$100 as a mustering out payment and released back into the stateside life that he had left behind.<sup>94</sup> He had married Mary Margret Brink on November 24, 1945 at St. Joseph’s Church in Hyde Park MA while still in uniform.<sup>95</sup>



Veterans returning from World War II came home to a world that was much different from the neglect that met Earl Emmanuel after World War I. In 1944 Congress passed the Servicemen's Readjustment Act (The GI Bill) which provided money for returning veterans to attend college, obtain low interest loans for mortgages, gain health benefits, and gain assistance finding jobs. The GI Bill was a major factor in helping veterans adjust to civilian life. By 1956 over 10 million veterans had taken advantage of the bill. Benefits such as the GI Bill helped fuel a suburban housing and employment boom. The economy that Earl entered as a civilian was much different than the one he had experienced before the war as a teenager during the Great Depression.<sup>96</sup>

The end of World War II brought with it a shift in cultural practices in the immigrant populations who came to the Boston States during the nineteenth century. The immigrants who through birth and marriage created the Gaudet family in the United States had lived for at least two generations in the Hyde Park section of Boston. The Gaudets' children and their spouses' families lived within 10 miles of each other, often living in the same houses as their parents. At the close of the war urban housing shortages combined with a growing availability of jobs in areas outside of the Boston area helped to break the pattern of families staying and growing in one place. Rather, it became a cultural practice to move to where one might find a position rather than to find a job where one lived.

Earl and Mary's family life was one marked by frequent moving on to the next position as Earl looked to advance in the paper industry and as life circumstances dictated. To some extent, their journeys mirrored those of Joseph dit Chaculot's family. While the modern Gaudets were not pursued by British forces looking to commit ethnic cleansing, the family found itself moving from place to place every 2 or so years throughout the young lives of the Gaudet children.

The modern Gaudet's family journey began at 63 Bay State Road, Quincy, MA. Personal records preserved in the Gaudet estate show a loan in 1947 from the GI Bill. The amount was \$3150 and dedicated to real estate. The Gaudet family was among the millions who benefitted from the Servicemen's Readjustment Act.



Earl worked as an operator at the Tileston & Hollingsworth Paper company in Hyde Park. Mary stayed home and began to raise the Gaudet family with the birth of Robert Daniel on August 21, 1946. Earl Joseph, Jr. was born in Quincy on August 7, 1950. Jeanne Marie was born on December 3, 1952. The family moved to Smith Rd. in Hingham for one year in 1954 before moving to 3 Howard St., Richmond, VA where Earl found work as a supervisor at Standard Paper Manufacturing Company. During the time living on Howard Street, the Gaudet's new house at 1516 Greengate Dr. in Richmond was being built. The family moved into their new house in 1956. Paul Gerard was born on December 22 of that year and Gregory Mark was born on July 17, 1958 in Richmond.

In 1960 Earl found a promotion at Champion Paper Co. in Canton, NC and the Gaudet family lived for a year on the shores of Lake Junaluska, NC at 2113 Lakeshore Drive. The Lake Junaluska community was situated on the shores of a pristine mountain lake but the Gaudets

found themselves that year staring at the dried bed of a lake whose waters had been drained for dam maintenance. While Mary took care of the two younger children, Robert, Earl jr., and Jeanne attended St. John's Catholic School in Waynesville, NC.

Eastern Fine Paper in Brewer, Maine offered Earl a position in paper production and the family once again packed up and moved to 19 East Summer St., Bangor, Maine in 1961. Marie Therese, the last of the Earl and Mary's children, was born in Bangor on October 13, 1961. Once again, Mary took care of Paul, Greg, and Marie while Robert, Earl Jr., and Jeanne did their daily walk to St. John's Catholic School in Bangor.

Chemical Paper Company in Holyoke, MA was where Earl next moved in 1963 to work as a production manager. The family found residence at 17 Lathrop St., South Hadley, MA. It was in the fall of 1965 that the Gaudets once again moved across the country to 315 W. Main St, Rochester, MI where Earl worked as an assistant manager. After Earl lost his job, Mary found work in the Rochester Post Office.

The family's odyssey continued when in 1968 the Gaudets moved to 1679 Riverside Dr., Berlin NH where Earl found work at the Brown Paper Co.'s Cascade mill. Robert and Earl Jr. had since left to attend college and the house in Berlin was a bit less crowded than had been the case when all six children were living together in Rochester.

1971 saw a return to Eastern Fine Paper Co. and 19 East Summer St. in Bangor, ME. Earl retired as a vice president in charge of manufacturing in 1976 when he was diagnosed with cancer. Earl's career had begun in the 1930's as a high school drop out and laborer at the Tileston & Hollingsworth Paper Company in Hyde Park, Ma. and ended as he retired as a vice president of manufacturing.

After Earl's diagnosis, the Gaudet family made one last move to 39 Sunrise Terrace, York, ME. All of the Gaudet children except for Marie had since moved out and on to their adult lives. Earl died from his cancer on April 7, 1977.<sup>97</sup>

Mary stayed in the York house for several years until she moved into a smaller house built on an adjoining lot. While living at 6 Netherby Lane, York, ME, Mary returned to her work as a secretary. She worked at York Auto Center, The US Census, and the Kittery/Portsmouth Naval Shipyard until her retirement in 1985. She lived in the Netherby Lane house until her death on June 8 2008. She was 88 years old.

*The family of Earl J. and Mary M. (Brink) Gaudet:*

*Robert 1946-present; Earl J. Jr. 1950-present; Jeanne Marie 1952-present; Paul Gerard 1956-present; Gregory Mark 1958-present; Therese Marie 1961-present*

\*\*\*\*\*

And so ends this chapter of one immigrant family's journey from France to the United States. The children, grandchildren, and great grandchildren of Earl and Mary continue to enjoy lives made possible by those ancestors who simply kept on living through the challenges that were thrown their way by the movements of the worlds around them. It is their persistence and quiet courage that built the foundation upon which today's and future generations of Gaudets can build their lives.

## **Sources**

### **References**

(All references to Faragher refer to: A Great and Noble Scheme, The Tragic Story of the Expulsion of the French Acadians from Their American Homeland, John Mack Faragher, W.W. Norton & Company, New York, London, c. 2005)

1.<http://doucetfamily.org/heritage/Razilly.htm>

<https://www.genealogy.com/forum/surnames/topics/savoie/574/>

2.<https://www.pc.gc.ca/en/lhn-nhs/ns/fortanne/culture/histoire-history>)(<https://www.pc.gc.ca/en/lhn-nhs/ns/melanson/culture>

3.<https://archives.novascotia.ca/genealogy/mikmaq>

4.Faragher, 48

5.*Acadian Architecture in Port-Royal*, by Brenda Dunn,

[https://archive.nationaltrustcanada.ca/sites/heritagecanada.org/files/magazines/2002/summer/Summer2002\\_Acadian.pdf](https://archive.nationaltrustcanada.ca/sites/heritagecanada.org/files/magazines/2002/summer/Summer2002_Acadian.pdf)

6.Faragher, 187,188

7.Faragher, 41

8.<https://www.genealogy.com/forum/surnames/topics/gaudet/1103/>

9.Historian Rameau de Saint Pere, drawing from accounts by an early priest of the colony, Ignace de Senlis -

<https://www.genealogy.com/forum/surnames/topics/gaudet/1103/>

10.Faragher, 61

11.Faragher, 187,188

12. L'Acadie census of 1671 - <http://www.acadian-home.org/census1671.html>

13. Ancestry.com. *U.S. and Canada, Passenger and Immigration Lists Index, 1500s-1900s* [database on-line]. Provo, UT, USA: Ancestry.com Operations, Inc, 2010. Original data: Filby, P. William, ed. *Passenger and Immigration Lists Index, 1500s-1900s*. Farmington Hills, MI, USA: Gale Research, 2012.

14. Faragher, 60

15. Faragher, 182 - 183

16. Faragher, 182 - 183, Faragher, 60-62

17. A Taste of Acadie, Marielle Cormier-Boudreau Melvin Gallant

18. Faragher, 79

19. Faragher, 100

20. Faragher, 101

21. Faragher, 190

22. *The Acadians*, Caroline-isabelle Caron, The Canadian Historical Society, Booklet no. 33

23. *Source unknown from Ancestry image*

24. Faragher, 191

25. Faragher, 183-184

26. A Taste of Acadie, Marielle Cormier-Boudreau Melvin Gallant

27. Faragher, 191

28. *Acadia's Outpost: Beaubassin Before The Deportation* by Jared R.C. Smith - [https://www.academia.edu/22148122/Acacias\\_Outpost\\_Beaubassin\\_before\\_the\\_Deportation](https://www.academia.edu/22148122/Acacias_Outpost_Beaubassin_before_the_Deportation)

29. Faragher, 134

- 30.<https://www.thecanadianencyclopedia.ca/en/article/history-of-acadia>
- 31.<https://archives.novascotia.ca/halifax/introduction/>
- 32.*A Tale of Acadie*, Henry Wadsworth Longfellow, introduction by C. Bruce Fergusson, MA. DPhil
- 33.<https://acadie.cheminsdelafrancophonie.org/en/amherst-beaubassin-put-to-death-by-the-french-administration/>, *The Battle of the Petitcodiac*, September 2nd, 1755 By Brad Shoebottom
- 34.*The Acadians*, Caroline-isabelle Caron, The Canadian Historical Society, Booklet no. 33
- 35.*Le Guerne to Prévost, 10 Mar. 1756. See*  
[http://archive.org/stream/cihm\\_05323/cihm\\_05323\\_djvu.txt](http://archive.org/stream/cihm_05323/cihm_05323_djvu.txt).
- 36.*The Acadian Refugee Camp on the Miramichi, 1756-1767*, Ronnie-Gilles LeBlanc, pg 28. -  
[https://acadiens-metis-souriquois.ca/uploads/3/4/5/0/34506400/acadian\\_refugee\\_camp\\_on\\_the\\_miramichi\\_1756-1761.pdf](https://acadiens-metis-souriquois.ca/uploads/3/4/5/0/34506400/acadian_refugee_camp_on_the_miramichi_1756-1761.pdf)
- 37.List of Acadian Households at Camp L'Espérance on the Miramichi 1755-1761, Appendix to *The Acadian Refugee Camp on the Miramichi, 1756-1761*, by Ronnie-Gilles LeBlanc
- 38.*The Acadian Refugee Camp on the Miramichi, 1756-1761*, by Ronnie-Gilles LeBlanc.
- 39.[http://www.biographi.ca/en/bio/gueguen\\_joseph\\_6E.html](http://www.biographi.ca/en/bio/gueguen_joseph_6E.html)
- 40.*Late Eighteenth-Century Agriculture on the Bay of Fundy Marshlands*, by Graeme Wynn - <https://www.jstor.org/stable/30302652>
- 41.Families on St.Pierre et Miquelon. May 15 1767 Census –  
[https://www.canadiana.ca/view/oocihm.8\\_03506\\_26/795?r=0&s=1](https://www.canadiana.ca/view/oocihm.8_03506_26/795?r=0&s=1)
- 42.<https://www.acadian-cajun.com/exspm.htm>, Acadian-Cajun Genealogy and History

43.<http://cfml.ci.umoncton.ca/1755-html/index082a.html?id=030205008&lang=en&style=P&admin=false&linking=>

44.[https://archive.org/details/cihm\\_62646/page/n17/mode/2up?view=theater](https://archive.org/details/cihm_62646/page/n17/mode/2up?view=theater)

45.<http://stephenwhite.acadian-home.org/american-revolution.html>

46.[https://www.familysearch.org/wiki/en/New\\_Brunswick\\_Loyalists](https://www.familysearch.org/wiki/en/New_Brunswick_Loyalists)

47.*The Genealogy of the Gaudet Family of PEI*, handwritten notes found at Acadian Museum, Miscouche, PEI

48.*A history of Prince Edward Island : from its discovery in 1534 until the departure of Lieutenant-Governor Ready in A.D. 1831*. St. John, N.B.: Barnes & Co., printers, 1923.

49.*The Genealogy of the Gaudet Family of PEI*, handwritten notes found at Acadian Museum, Miscouche, PEI

50.Center de research acadien de l'I-P-E: Miscouche, PEI; COB 1TO, S.A. White

51.<https://www.historymuseum.ca/blog/prince-edward-island-is-divided/>

52.<https://www.islandregister.com/lotmap.html>

53.<https://www.peimuseum.ca/>

54.[https://www.islandregister.com/tignish\\_history.html](https://www.islandregister.com/tignish_history.html)

55.<https://www.peimuseum.ca/>

56.The Ancestral Home Newsletter Third Issue Lucie LeBlanc Consentino,  
<http://www.acadian-home.org/newsletter-issue-4.html>

57.<http://culturesummerside.com/historic-summerside/open-suitcase-series/>

58.*A Taste of Acadie*, Marielle Cormier-Boudreau Melvin Gallant

59.<http://culturesummerside.com/assets/Program-The-History-of-Agriculture.pdf>

60. *Developing a Strong Roman Catholic Social Order in Late Nineteenth-Century Prince Edward Island*, Heidi MacDonald,  
[https://www.academia.edu/9475010/Developing\\_a\\_Strong\\_Roman\\_Catholic\\_Social\\_Order\\_in\\_Late\\_Nineteenth\\_Century\\_Prince\\_Edward\\_Island\\_pdf?email\\_work\\_card=title](https://www.academia.edu/9475010/Developing_a_Strong_Roman_Catholic_Social_Order_in_Late_Nineteenth_Century_Prince_Edward_Island_pdf?email_work_card=title)
61. <https://www.imdb.org/m.asp?m=142397>
62. *1850's Prince Edward Island*, Prepared by Marlene Campbell of Wyatt Heritage Properties, Summerside,  
<http://culturesummerside.com/assets/Program-1850s-Prince-Edward-Island.pdf>
63. <http://www.gov.pe.ca/photos/original/HeritageHouseNo.pdf>
64. <http://culturesummerside.com/historic-summerside/open-suitcase-series/>
65. 1891 Canadian census - Library and Archives Canada. *Census of Canada, 1891*. Ottawa, Ontario, Canada: Library and Archives Canada, 2009.  
<http://www.bac-lac.gc.ca/eng/census/1891/Pages/about-census.aspx>. Series RG31-C-1. Statistics Canada Fonds. Microfilm reels: T-6290 to T-6427.
66. *1850's Prince Edward Island*, Prepared by Marlene Campbell of Wyatt Heritage Properties, Summerside-  
<http://culturesummerside.com/assets/Program-1850s-Prince-Edward-Island.pdf>
67. *1850's Prince Edward Island*, Prepared by Marlene Campbell of Wyatt Heritage Properties, Summerside -  
<http://culturesummerside.com/assets/Program-1850s-Prince-Edward-Island.pdf>
68. *Out-Migration from the Maritime Provinces, 1860 - 1900, Some Preliminary Considerations* - <https://www.jstor.org/stable/30302523>
69. [https://en.wikipedia.org/wiki/Tignish,\\_Prince\\_Edward\\_Island](https://en.wikipedia.org/wiki/Tignish,_Prince_Edward_Island)
70. map: <https://www.islandimagined.ca/islandora/object/imagined:208376>
71. <https://inarratives.islandarchives.ca/node/275>
72. *Out-Migration from the Maritime Provinces, 1860 - 1900, Some Preliminary Considerations* - <https://www.jstor.org/stable/30302523>
73. <https://brewminate.com/a-history-of-immigration-to-boston-eras-ethnic-groups-and-places/>
74. Massachusetts, U.S., Marriage Records, 1840-1915

75. <https://teamster.org/about/teamster-history/the-early-years/>
76. <https://collections.leventhalmap.org/search/commonwealth:x633fc32v>
77. Boston City Directories, 1900-1938; 1910 US Census. Both found at <http://ancestry.com>
78. *The Rise and Fall of Hyde Park 1868-1912 As an Incorporated Massachusetts Town*, By John P. Thompson - <https://www.hydeparkhistoricalsociety.org/wp-content/uploads/2018/06/The-Rise-and-Fall-of-Hyde-Park-by-John-P.-Thompson.pdf>
79. United States Marine Corps Discharge paper in personal collection
80. [https://en.wikipedia.org/wiki/5th\\_Marine\\_Regiment#World\\_War\\_I](https://en.wikipedia.org/wiki/5th_Marine_Regiment#World_War_I) ,U.S., Army Transport Service, Passenger Lists, 1910-1939; Ancestry.com
81. <https://www.history.com/topics/world-war-ii/gi-bill>
82. 1880 US Federal Census, Ancestry.com - Year: 1880; Census Place: *Laconia, Belknap, New Hampshire*; Roll: 760; Page: 112A; Enumeration District: 008
83. 1900 US Federal Census, Ancestry.com -Year: 1900; Census Place: Watertown, Middlesex, Massachusetts; Page: 9; Enumeration District: 0987; FHL microfilm: 1240667
84. [ancestry.com](http://ancestry.com) – Almetas Boulduc
85. <https://www.massmoments.org/moment-details/stock-market-crash-heralds-great-depression.html>
86. U.S., City Directories, 1822-1995 (Boston)
87. <https://www.statueofliberty.org/ellis-island/overview-history/>
88. <https://heritage.statueofliberty.org>
89. <https://www.statueofliberty.org/ellis-island/overview-history/>, Private document in estate of Mary Margret Gaudet
90. <https://nationalhumanitiescenter.org/tserve/nineteen/nkeyinfo/nromcath.htm>
91. [www.ancestry.com](http://www.ancestry.com) School Yearbooks

92. Earl J. Gaudet Enlistment and Discharge papers in personal collection.
93. History of The Sixth Marine Division, Edited by Bevan G. Cass, Washington, Infantry Journal Press, First Edition, c. 1948 (personal collection)
94. Document: Mustering Out Payment - personal collection
95. Document: Wedding invitation - personal collection
96. [https://www.history.com/topics/world-war-ii/gi-bill#section\\_1](https://www.history.com/topics/world-war-ii/gi-bill#section_1)
97. Details of career and house addresses from obituary in *Portsmouth Herald (Portsmouth, New Hampshire)* [database on-line]. Provo, UT, USA: Ancestry.com Operations Inc, 2006., and personal records of Mary M Gaudet.
98. "Tignish Tellings", Published in **The Summerside Journal-Pioneer**, January 9, 1996, Translated by Dorothy Farish, [https://www.islandregister.com/tignish\\_history.html](https://www.islandregister.com/tignish_history.html)

### Images:

Fig. 3 - Carte de France. Levee par ordre du Roy. (1750-1815)  
Konvitz, J. Cartography in France 1660-1848, p. 21-31; Pelletier, M. Les cartes des Cassini; Pelletier, M. Le carte de Cassini.  
<https://www.davidrumsey.com/luna/servlet/detail/RUMSEY~8~1~30613~90030001:Composite--Carte-de-France->

Fig. 4 - <https://www.acadian.org/culture/maps/1755-map-acadia/>

Fig. 5 - The Artwork of Lewis Parker,  
<https://www.lewisarker.ca/work/acadian-paintings>

Fig. 6 - Early Acadian Settlements, The first 17th century Acadian settlements along the Annapolis River, MAPANNAPOLIS April 14, 2021;  
<https://storymaps.arcgis.com/stories/61eceeabbde9749c3b262b08e31a64104>

Fig. 7 - Annapolis Royal Historic Gardens;  
<https://sentieracadie.ca/en/stages/item/502-jardins-historiques-d-annapolis-royal-2>

Fig. 8 - Acadian Homes and Farms by Claude Picard,  
<http://www.acadian-home.org/picard-paintings.html>

Fig. 9 - All About Canadian History. *Summer* from *The Four Seasons* by David Teniers the Younger (c. 1644);  
<https://cdnhistorybits.wordpress.com/2015/01/14/fashion-in-new-france-1700-1750/>

Fig. 10 - Map showing Chignecto Isthmus compiled from Google Earth.

Fig. 11 - Explorations Acadiennes, Artist Azor Viennneau,  
<http://www.acadian-explorations.ca/contributors/>

Fig. 12 - Artist unknown;  
<http://www.acadian-explorations.ca/home/acadian-settlements/living-in-acadie/act-it-out-a-day-in-the-life/making-and-mending-clothes/>

Fig. 13 - Map of the surroundings of Beaubassin 1750. Author: André Richard. Originally published in Ronnie-Gilles LeBlanc (dir.) *Du Grand Dérangement à la Déportation*, Moncton, Chair of Acadian Studies, 2005;  
<https://charlottetaylor.ca/acadie-acadia/>

Fig. 14 - Acadian.org; <https://www.acadian.org/census1752.html>

Fig. 15 - Map of Beaubassin and its surroundings on the southern and northern shores of the Mésagouèche River; Encyclopédie du patrimoine culturel de l'Amérique française;  
[http://www.ameriquefrancaise.org/fr/article-491/Beaubassin,\\_vestiges\\_de\\_l%E2%80%99Acadie\\_historique.html#.X3GocmgzYpe](http://www.ameriquefrancaise.org/fr/article-491/Beaubassin,_vestiges_de_l%E2%80%99Acadie_historique.html#.X3GocmgzYpe)

Fig. 16 - Acadian Homes and Farms by Claude Picard;  
<http://www.acadian-home.org/picard-paintings.html>

Fig. 17 - Map showing area between Beaubassin and Miramichi compiled from Google Earth.

Fig. 18 - Acadian Homes and Farms by Claude Picard;  
<http://www.acadian-home.org/picard-paintings.html>

Fig. 19 - Acadians in Snow, artist Robert Dafford;  
[https://www.robertdaffordmurals.com/Gallery\\_Acadien/Portfolio-Acadien.htm](https://www.robertdaffordmurals.com/Gallery_Acadien/Portfolio-Acadien.htm)

Fig 20 - Association Frontenac Amerique;  
<https://www.frontenac-ameriques.org/la-francophonie-en-amerique/article/saint-pierre-et-miquelon-la-france>

Fig 21 - The Artwork of Lewis Parker,  
<https://www.lewis-parker.ca/work/acadian-paintings>

Fig. 22 - It's a map. It's on the internet

Fig. 23 - Boat route from Malpeque to Tignish;  
<https://www.hmdb.org/m.asp?m=142401>

Fig. 24 - Harry Compton's survey map;  
<https://www.historymuseum.ca/blog/prince-edward-island-is-divided/>

Fig. 25 - Canadian Museum of History, artist Horatio Walker;  
<https://www.historymuseum.ca/virtual-museum-of-new-france/daily-life/vernacular-architecture-in-new-france/>

Fig 26 - St. John the Baptist 1819, Historical Marker Database;  
<https://www.hmdb.org/m.asp?m=142397>

Fig 27 - Map of Miscouche lots, image captured at Acadian Museum, Miscouche, PEI, October, 2018

Fig 28 - Vanceboro, Maine train station;  
<http://www.nashuacitystation.org/station/maine/washington/vanceboro/vanceboro/>

Fig 29 - Map of Hyde Park, MA 1890;  
<https://collections.leventhalmap.org/search/commonwealth:x633fc32v>

Fig. 30 - Earl E. Gaudet USMC discharge document; personal collection

Fig. 31 - Ellis Island taken from harbor;  
<https://www.history.com/news/immigration-ellis-island-photos>

Fig. 32 - Manifest from SS Maasdam showing Marianna (Wasznarowitz) Brink and family;  
<https://www.statueofliberty.org/ellis-island/>

Fig. 33 - Earl J. Gaudet USMC ID card; personal collection

Fig. 34 - Mary (Brink) Gaudet, Earl J. Gaudet, Clara Foster, wedding day image from personal collection

Fig. 35 - Norbert Brink, Ruth (McMurray) Brink, Mary (Brink) Gaudet, Earl J. Gaudet, wedding day image from personal collection

\*\*\*\*\*

## Appendix

### Map of Significant residences (*lived in for several years*):

Damase and Celia Gaudet (Earl E.)

1. 3 Central Ave. Hyde Park
2. 11 Linwood St Hyde Park
3. 1319 River St. Hyde Park

Earl E. and Clara Gaudet (Earl J.)

4. 5 Fairmont Ct. Hyde Park
5. 78 Fairmont Ct. Hyde Park
6. 1319 River St. Hyde Park

Daniel and Almetas Foster (Clara)

7. 19 Chestnut St. Hyde Park
8. 1176 Hyde Park Ave. Hyde Park

Konstant and Marianna Brink(Norbert)

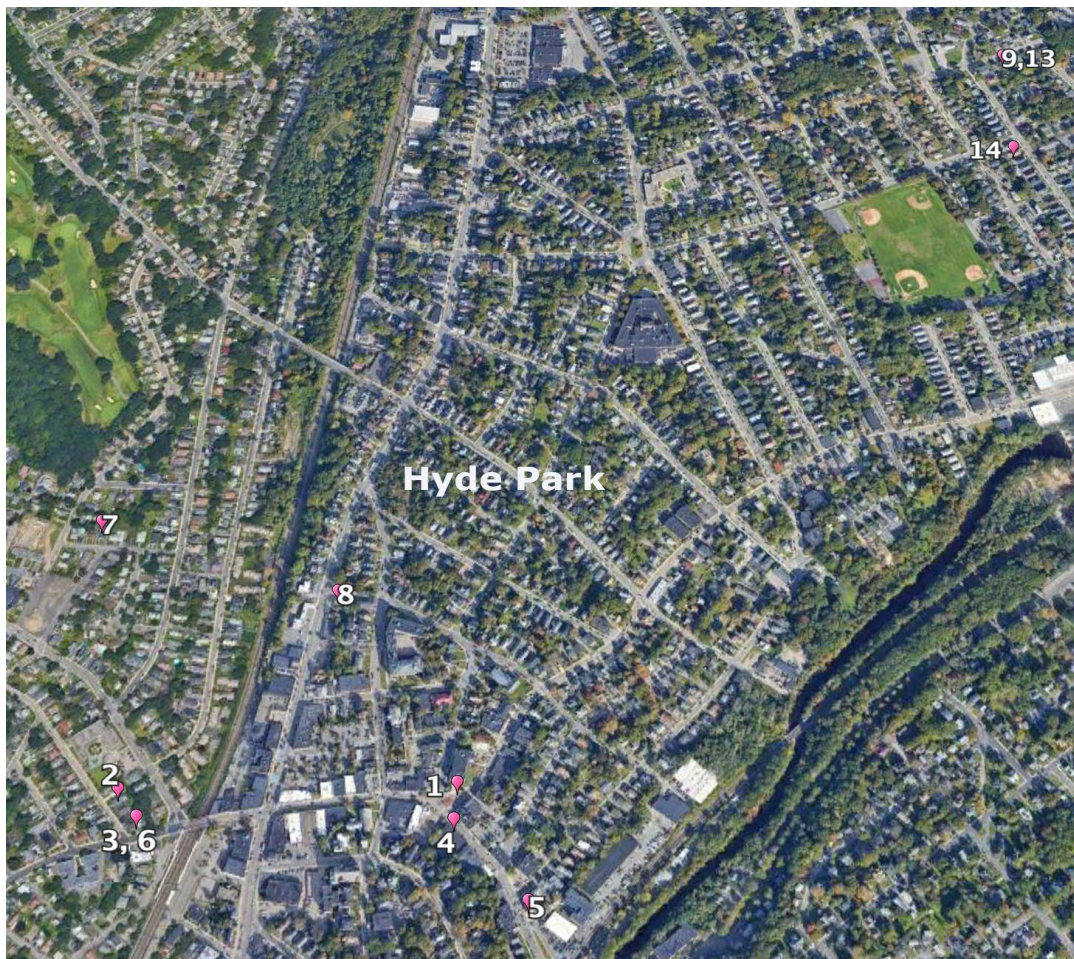
9. 7 Parker St. Hyde Park

Jon and Janne McMurray (Ruth)

10. 98 Gladstone St. East Boston

Norbert and Ruth Brink (Mary)

11. 82 Gladstone St East. Boston
12. 225 Leyden St. South Boston
13. 7 Parker St. Hyde Park
14. 231 Wood Ave. Mattapan





**Current Images of significant residences still in existence:**



11 Linwood St. Hyde Park



1319 River St. Hyde Park



19 Chestnut St. Hyde Park



1176 Hyde Park Ave. Hyde Park



7 Parker Ave. Hyde Park



98 Gladstone St. East Boston



82 Gladstone St East. Boston



225 Leyden St. East Boston



231 Wood Ave. Mattapan

## Gaudet Direct Lineage Family Tree

