

Joseph Dubé and Philomène Nadeau

Lineage resolved

JOSEPH DUBÉ AND PHILOMÈNE NADEAU: LINEAGE RESOLVED

by Nelson Dubé and Joseph Dubé¹

Few genealogical problems have held as much of our attention in recent years as the identity of and the connection between Joseph Dubé and his spouse Philomène Nadeau with their ancestors. On April 28, 2006, when we were in the final phase of preparing research for the publication of the volume on *Les Descendants de Mathurin Dubé et Marie Campion*, Nelson sent the following email to his colleague, Joseph Dubé.

“Here is a connection in the ancestral tree that has implications for several marriages. This connection and its development seem to be taking place in New Brunswick and in areas of Maine close to New Brunswick. Could you lend an attentive eye, consult your sources and give me your opinion on this connection? I do not have at my disposition, people with knowledge and skills superior to yours to assist me in clarifying this matter.”

The proposed connection between Joseph and Philomène emanated from a file prepared by Doris Drolet, which was inspired by data received from our colleague Linda Côte-Dubé from Madawaska, Maine. Since we lacked proof of the existence of a marriage contract between Joseph and Philomène, a pure hypothesis was made that implied that Isidore Dubé and Madeleine Cyr, occupying number 86 in our repertory, were the parents of Joseph Dubé, spouse of Philomène Nadeau. This hypothesis was all the more important since we already had important information on their lineage.

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TWIST AND TURNS OF THE CONNECTION

In spite of many attempts to find additional information, Joseph, co-author of this article, acknowledged the lack of success. Linda Dubé also was asked for her observations. On May 8, she wrote, “Don't believe that Joseph Dubé who married Philomène Nadeau is their son,” (i.e. son of Isidore Dubé and Madeleine Cyr). Very questionable, but for now, no new development on them. Still don' t know who Joseph's parents are, really.” Linda did not believe the assumption that Isidore Dubé and Madeleine Cyr were the parents of Joseph. At the time, she did not come to any conclusion about the identify of Joseph's parents.

The file was inactive for a while until Gilbert Dubé from Boca Raton Florida, a descendant of Joseph and Philomène, joined the Association. He worked with Linda on the Dubé-Marin family heritage project, was introduced by her to the Association and became a member in November 2008. At the time. Gilbert did not have enough data to help him determine if he and his family were part of the Mathurin Dubé lineage.

An important exchange of emails followed exploring the lineage of Joseph and Philomène. Result of the exchange was an extremely well documented message transmitted by Linda of a marriage registered with group 246 in our repertory. This Joseph Dubé, married to Anne-Mary Tremblay on December 31, 1882, in Petoski, Michigan was definitively not a son of Isidore Dubé and Madeleine Cyr. As a result of the information we received, we eliminated the entry from our database.²

On December 5, 2008, Nelson submitted the problem as follows: “There is also this son Magloire, born in Van Buren, Maine in 1865. There are many children of Isidore and Madeleine Cyr who

²Unfortunately, this error continues to circulate in our volume. Members can check the correction in the secured section of Internet site www.association-dube.org.

married in Van Buren.” He asked, “Do we have the names of the Magloire’s godfather and godmother?”³

“There is also Sophie, born in Eagle Lake, Maine. I am not very familiar with the geography of the area but it seems to me that we have several reasons to believe that Joseph Dubé, spouse of Philomène Nadeau, originated from the area between New Brunswick and Maine.” Joseph again mobilized his contacts, genealogists Jean-Guy Poitras and Franco-American historian Guy Dubay. The consultation produced no results.

In the meantime, Linda put forth two pieces of information in validating the following assumption: birth of a Sophie Dubé, girl of a couple, in 1854 in Eagle Lake, Maine. This fact assumes a marriage before this date and calculation between the date of death of Joseph (Eagle Lake, 1906) and age at this time which gave 1829 as date of birth. Linda concluded: “I highly feel that Joseph Dube h/o Philomène Nadeau is not in the line of Isidore Dube and Madeleine Cyr.”

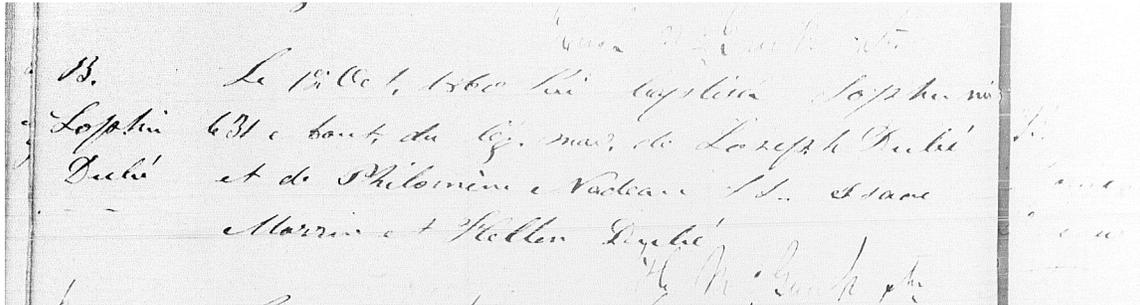
Indeed, considering that the couple Isidore and Madeleine Cyr married in November 1828 and that their first child, Angèle, was born in December 1829, there is no possibility that Joseph was born in 1829. Continuing to explore in the same family group, Linda suggested another track, that of the couple Joseph Dubé and Marguerite Cyr whose marriage goes back to 1825 and whose son Éliodore, born in December 1828, remained enigmatic. Nothing however allowed us to support more firmly this assumption.

In collaboration with Gilbert, we decided to place a “call to all” in French and English on the Association’s Internet Site. The silence accompanying this request was interrupted by an email from Joseph on January 25, 2010 with sensational news. He discovered a baptismal certificate in the old registers at the

³ Verification. Magloire is well a son of Joseph Dubé and Philomène Nadeau, born at Saint-Bruno of Van Buren on August 7, 1865. The baptismal certificate of August 8 however does not contain any index useful to determine lineage.

parish of Saint-Léonard⁴ in New Brunswick. The entry reads, “On Oct 1 1860, I baptized Sophie born the 31st of August of the lég.mar= legitimate marriage of Joseph Dubé and Philomène Nadeau. SS [Sponsors] Isaac Morrin and Hellen Dubé.”

Hugh McGuirk



Here is the original baptismal certificate in French. Sponsors names should be written Isaac Morin and Hélène Dubé.

More than once we have had success in our work in connecting descendants of Mathurin starting from circumstantial elements like the godfathers and godmothers with the baptism of their children. There was a well founded tradition to call upon members of the family to act as godfather and godmother if the situation warranted. It was not difficult to ascertain that Isaac Morin was the son-in-law of Isidore Dubé and Madeleine Cyr by his marriage to their daughter Hélène.

This Sophie also called into question the information Linda published in her book,⁵ on the other Sophie, real or imaginary, born in 1854 in Eagle Lake from the same union. Either this first Sophie died or she never existed. It is improbable that the couple gave birth and had baptized two girls with the same first name. It appeared to us that, for the first time, we discovered a significant bond between Joseph Dubé and the couple Isidore Dubé and Madeleine Cyr.

⁴ The distinction did not exist between Saint-Léonard-Parent, original site of the parish, and the town of St-Léonard which distinction appeared later in the area.

⁵Linda C.-Dubé, Dubé, Dubay.....,1997, volume 2, p. 864

In addition to parochial registers, a major source of information is the census. Nelson had suggested, on several occasions, the investigation of the census. What a surprise to receive on February 6, another email from Joseph announcing something “new!” On this occasion, he cited an extract of a book published by Jean-Guy Poitras on the census of 1851⁶. This extract contains the names of John and Mary Debay and their sons Joseph, 15 years old, Dennis, 14, Hilear, 10, Robert, 8 and Baswell⁷, six years old. Despite the distortions and variations, it was undeniable that Jean-Guy Poitras had discovered important information about the family of Isidore and Marie Cyr. Additional verification informed us that the spouse of Isidore was never called Madeleine at the time of the baptism and the marriage of her children but rather Marie. The first name Madeleine only existed on the marriage certificate in the form, Marie Magdeleine.⁸ The 1861 census⁹ at St-Léonard, generated strong emotions in us. We discovered that the Isidore clan, almost complete, had regrouped in the immediate vicinity: Isaac Morin and Hélène (Dubé); Joseph Dubé (24 years), Philomène (Nadeau) (16 years) and their small Sophie (1 year); Bruno Durepos and his wife Modeste (Dubé) and their many children; Isidore Dubé, Mary, Hilaire, Robert, Bazile and finally Denis Dubé and his wife Adeline (Sirois)¹⁰. The information from the census constitutes, according to us, a credible substitute for the untraceable marriage certificate of Joseph Dubé and Philomène Nadeau and affirms their connection.

⁶Poitras, Jean-Guy, Recensement 1851 Census, Comté Victoria County (including the current county of Madawaska), New Brunswick, 1998, parish of Saint-Léonard, page 148, Nos 0510 to 0516.

⁷Strange manner of transcribing Basile.

⁸Following these observations, we decided to replace Madeleine by Marie in the database.

⁹Poitras, Jean-Guy, Census 1861 Census, County Victoria County (including the current county of Madawaska), New Brunswick, 2000, parish of Saint-Léonard, page 191, Nos 0001 to 0025

¹⁰The only couple missing in the group was Angèle Dubé and Norbert Michaud whose marriage was celebrated on November 7, 1848 at St-Bruno in Van Buren.

THE CHILDREN OF ISIDORE DUBÉ AND MARIE CYR

We continued our inquiry, based on the code of practice, to more effectively discern the family of Isidore Dubé and Marie Cyr, and get more information on Philomène Nadeau, the spouse of Joseph.

The following chart, helps explain that Saint-Basile, founded in 1792, is the mother-parish of the vast region called Madawaska. The parish Saint-Bruno, a mission of Saint Basile located in Van Buren, Maine was started in 1826 and started recording data in its registers in 1838.

FIRST NAME	BIRTHDATE	BAPTISM DATE	BAPTISM PARISH
Angèle	06-12-1829	27-12-1829	Saint-Basile
Hélène ¹¹	04-07-1831	30-07-1831	Saint-Basile
Modeste	22-02-1833	24-02-1833	Saint-Basile
Germain	21-08-1834	23-08-1834	Saint-Basile
Denis ¹²	27-04-1838	20-05-1838	Saint-Basile
Hilaire ¹³	02-09-1840	03-09-1840	Saint-Bruno
Robert	06-08-1842	07-08-1842	Saint-Bruno
Basile ¹⁴	17-12-1844	18-12-1844	Saint-Bruno

The long delays between the first births and the baptisms can be explained by the distance separating the location of homes from the parents and the church of Saint-Basile. A much more critical observation is that it was not possible to find the baptismal certificate of the fore-mentioned boy Joseph at the time of the

¹¹There is an error in the act, because Isidore is called Joseph. This could involve a confusion with his brother Joseph who had also married a sister of Marie, that is to say Marguerite Cyr.

¹² It is specified in the act that the parents are from St-Bruno.

¹³Marie's given name is strangely listed as Marichette in the baptismal certificate. This "language to please" is also used at the time of the baptism of Robert in 1842.

¹⁴This time, it is Marie who is forenamed Marguerite like her sister, spouse of Joseph Dubé. The godmother is Hélène Dubé, probably the sister of the baby, born herself in 1831.

census of 1851 and 1861. There is a lack of information between 1834 and 1838 in the series of baptisms during the years when we should normally find the birth of Joseph.

In addition, since Germain did not form part of the above-mentioned census and we had not found data of marriage related to him, we then examined the registers of Saint-Basile, Saint-Bruno and Saint-Léonard between 1834 and 1851 to find documentation on the date of his death. No information was found on the death of Germain, son of Isidore Dubé and Marie Cyr born in 1834.¹⁵ Consequently, we opine with a high level of certainty, that Germain became Joseph for the continuation of his history. It certainly is not a unique case where a person was known under a first name different from the one given to him at baptism.

Our inquiry was delayed in the case of Philomène Nadeau, the spouse of Joseph. Linda had already provided the following information. "In the family of Louis Nadeau and his third marriage to Martine Tardif at Saint-Basile on November 3, 1835, amongst the children is a Philomène Nadeau, for which I don't have a spouse or death date, born August 29, 1843 in Van Buren, ME. Although she seems too very young to have married about 1850 to "our Joseph Dubé, I have eliminated her as a possibility to have a child in 1854."¹⁶

The new perspectives shed a different light on Linda's conclusions, but surely not on her identification of Philomène Nadeau. Let us consider from now on that Philomène gave birth for the first time in 1860 and not in 1854, when she would then have been 17 years old. The census of 1861 gives her age as 16. She certainly was a young spouse. Her marriage is more towards the end of 1850 than at the beginning of the decade. It is thus highly plausible that she became the spouse of Joseph Dubé.

¹⁵This absence is also notable in the two publications of Jean-Guy Poitras on the demise Saint-Basile and Saint-Léonard

¹⁶Email of Linda C.- Dubé to Nelson Dubé of December 6, 2008

Joseph, joint-author of this article, identified another Philomène Nadeau, daughter of Bélonie Nadeau and Marie Moreau born on August 5, 1841, baptized the following day at Saint-Bruno. We have nullified the idea of this person being married to Joseph Dubé. The census of 1860, identify her as being part of a family on the American side of “la frontière.”¹⁷. Moreover, with the very meticulous census carried out by Father Valley, pastor of Saint-Bruno in 1872, this Philomène is identified as being the spouse of Abraham Roy¹⁸ for 10 years. Unless we discover new evidence, it would thus be necessary to retain the person evoked by Linda as being the person who married Joseph Dubé.

CONCLUSION

Now that we have sufficient circumstantial evidence to connect Joseph Dubé to his lineage, the question remains why the marriage certificate between Joseph and Philomène Nadeau was never found. We now seriously doubt the existence of this certificate. Why would this young couple, originating from the areas delimited by the parishes of Saint-Basile, Saint-Bruno and Saint-Léonard, have contracted their union outside this zone?

If one can rely on the information of the register of Saint-Léonard for the birth of Sophie in 1860 and married according to the census of 1861, the matrimonial union of Joseph and Philomène hardly lends itself to a “ceremony in a distant land.” At the birth of Sophie, the priest refers to the marriage of Joseph Dubé and Philomène Nadeau as a “legitimate marriage.”

Is the marriage camouflaged by the sorry state of the documents in the register of Saint-Léonard-Parent? Could it have been omitted by the officiant in the register? This case strangely points us to that of Evariste Dubé and Eugénie Lemieux.¹⁹ Until we have proof of the opposite, we opine that the marriage of the

¹⁷<http://www.upperstjohn.com/1860/TGR1-6.htm#383>. Her residential sector is identified as Township Letter G, Range 1 and the Internet site precise that it would be today the locality of Hamlin, Maine.

¹⁸ <http://www.upperstjohn.com/1872/stbruno4.htm>

¹⁹ *Le Bé*, December 31, 2005, *The descent of Théodule Dubé and Lucrèce Émond: a historical saga*, p. 13.

couple took place circa 1859, that is to say the year which precedes the birth of Sophie at Saint-Léonard. The latter would be the elder of their children. We now have new information on the lineage of Joseph and Philomène, although incomplete, that soon will be part of the Association's database.