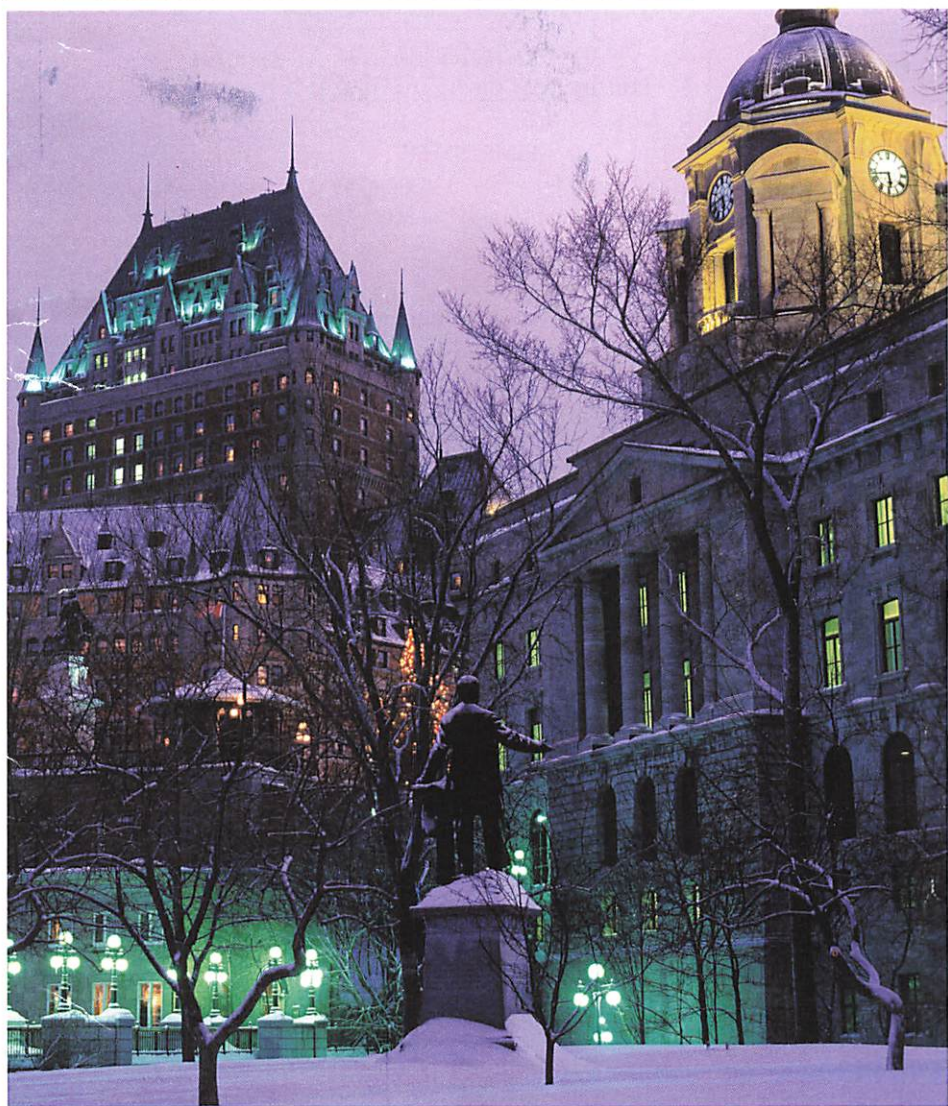


Je Me Souviens Magazine

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Preserving Our Heritage...Connecting Generations Since 1978

AMERICAN FRENCH GENEALOGICAL SOCIETY

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MEMBERSHIP

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Make checks payable to AFGS in US funds.

Non-U.S. residents must use postal money orders or credit cards.

LIBRARY

Our library is open for research on Mondays from 11 AM to 4 PM, Tuesdays from 1 PM to 9 PM and Saturday from 10AM to 4 PM. The library is closed on designated holidays; there are no Saturday sessions in July.

RESEARCH

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

ARTICLES

Original manuscripts are welcomed. Please see our author's guide elsewhere in this issue and at our website <http://www.afgs.org>.

ADVERTISING

Rates for copy are \$100 for a full page, \$50 for a half-page and \$25 for a quarter-page. **All advertising must be camera-ready.** The Society assumes no responsibility for the quality of products or performance of services advertised in *Je Me Souviens*. The Society reserves the right to reject advertisements which it deems inappropriate. All advertising fees must be paid in full at time of submission.

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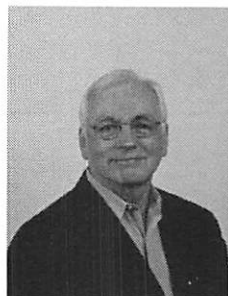
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Cover Photo:

Winter in Quebec City courtesy of Tourisme Quebec.

Photographer: Claudette Huot



From the President's Desk

Welcome to the first edition of JMS Magazine. We have been working on the format change for several months. Combining our newsletter and journal into a single quarterly publication was necessary because of increasing printing and mailing costs. In the event of urgent news, we will communicate with members electronically. It is very important that we have your current email address.. Remember, we respect your privacy and will NEVER share your email address or other information we have about you with anyone. If we don't have your current email address, please send it to membership@afgs.org.

I am pleased to tell you that we are in the process of contracting for audio/visual equipment that will allow us to either stream live our activities including workshops and lectures or record them and upload them the members only page of the AFGS website. This will allow our members around the world to view the activities we offer here at the AFGS Franco-American Heritage Center. We are excited about the ability to offer more value to all of our members who are unable to attend our activities here in Woonsocket. We hope to have the equipment installed in the next few months. We will be training volunteers who want to learn how to record and stream the events. We will keep you posted on our progress.

Please don't hesitate to give me your feedback about this new format. Since this is our first issue, I expect that we will make improvements along the way. Your constructive input is valuable to us, so please email me at nderagon@afgs.org with any suggestions.

WE WELCOME YOUR SHORT STORIES

Je Me Souviens Magazine publishes stories of interest to people of French Canadian and Acadian descent. Articles focusing on history and genealogy are of primary interest, although stories on related topics will be considered. Especially desirable are articles dealing with sources and techniques, i.e. "how-to guides," related to specifics of French Canadian research.

Manuscripts must be well-documented (i.e. with sources) and well-written. However, there **MUST** be a French-Canadian or Acadian connection to what you submit. Stories must not be longer than 2,000 words.

We prefer a clear, direct conversational style. A bibliography is desirable, and documentation is necessary for genealogical and historical submissions. Please use endnotes, rather than footnotes. All articles should be single-spaced and left-justified. Do not use bold, italics or underlining for headings.

All submissions must be in electronic form. Text files must be submitted in .txt, .doc, or .rtf files. Please no PDFs. **All illustrations and photos should be submitted as .JPG (Joint Photographic Experts Group) files.**

Authors are responsible for the accuracy of all materials submitted. All material published in *Je Me Souviens Magazine* is copyrighted and becomes the property of the AFGS and *Je Me Souviens Magazine*.

All material submitted for publication must be original. Previously published material, except that which is in the public domain, will be accepted only if it is submitted by the author and is accompanied by a signed release from the previous publisher.

Articles that promote a specific product or service, or whose subject matter is inappropriate, will be rejected. Submissions received that do not fit these guidelines will be returned to the author.

Did You Know...

Lafayette County in Florida was named for the French soldier who served in the American Army during the Revolution, Le Marquis de Lafayette (1757-1834). Congress donated to this distinguished man an entire township the capital of Tallahassee, Lafayette came to Florida but he did send a group of French families near Tallahassee.

(From the Handbook of French Places in the USA by Rene and Dominique Coulet)

AFGSnews

ONLINE TRAINING COMING TO AFGS

Members who are unable to attend workshops and other activities will soon have the opportunity to view them on the AFGS website members-only page.

The Society's board of directors approved funding to purchase the appropriate audio/visual equipment to allow both live streaming or the posting of recorded events that will be available to members-only.

"This is something we've talked about for a while," said AFGS president Normand T. Deragon. "It is only fair that we offer some of the same opportunities to all of our members that those who participate at our Franco-American Heritage Center in Woonsocket have," Deragon added.

The Society will be acquiring the equipment and training staff members on their use within the next few months.

Training programs and events should be available in early summer.

ACADIAN HISTORY PRESENTATION

Members and guests filled the Society's function room to hear a presentation on Acadian history by renowned speaker Lucie LeBlanc Consentino.



LeBlanc Consentino also spoke about her recent research titled, "Running Towards Freedom: The Acadian Escape from Deportation."

Lucie illustrated the use of the St. John River as a pathway into Quebec by many families to elude capture by the British.

The workshop was made possible through a generous gift to AFGS from the former Acadian Cultural Society.

AFGS HONORS VOLUNTEERS AT HOLIDAY LUNCHEON



The Society's annual salute to its volunteers at a Christmas Luncheon drew more than three dozen members and guests. This year's buffet lunch featured traditional French Canadian fare that included tourtiere, French onion soup, and baked beans.

After lunch the group was entertained by Les Gais Chanteurs, an all-male chorus founded in 1932 in Pawtucket, R.I. The group presented tra-

ditional French Christmas carols.



The songs brought back many wonderful memories for some of the volunteers who enjoyed singing along with the chorus.

HOLIDAY RAFFLE WINNERS

Congratulations to the winners of this year's Holiday Raffle. Each year the proceeds from the raffle benefit the AFGS Building Fund. The raffle brought in nearly \$6,000 in donations. The winners are:

\$1,000.00 -
Eugene Arsenault
Woonsocket, Rhode Island
\$500.00 -
Carol Bowen
New Bedford, Massachusetts
\$250.00 -
Charles Gagnon
Coronado, California

Tip From Your "Bookie"

*Janice Burkhart
Librarian*



It is hard to believe that it has been 16 years since we were all wondering what would happen when 2000 arrived! A lot has happened at the library since that time. But one thing that has remained the same is that we continue to have an outstanding collection of research materials for your use.

First, we have the Auclair Collection. This is a wonderful collection of books dealing mostly with Rhode Island history. You will find books on the government, military groups, transportation, mills, cities, towns, politics, religion, history, and much more. There is much information regarding what makes Rhode Island the State that it is.

Another useful collection is our early court records. There are records from the earliest trials in Quebec and you might want to check to see if any of your relatives were involved. Some are in a special section called Court Records and some are in the History section. Many of these records are in French but some have been translated. There are also a few interesting books about the types of punishments that were handed down by the courts and books about prisons. These are quite interesting and worth checking out.

Our Family History and Biography books are quite extensive. It is possible that you will find something written about your family in these volumes since many people are researching the same families.

Finally, I suggest you check out our periodicals from 109 genealogical societies. These magazines contain many very interesting stories. Some are about how to do various genealogical tasks. Experts share tips with you. Some are about interesting historical events that your ancestors may have witnessed. Still others may actually be about your family. If you have not checked out this collection, I suggest that you do.

PENNIES FROM HEAVEN:

THE FIRST MARRIAGE OF MATHURIN MARTINEAU (dit SAINTONGE)

by

Dennis M. Boudreau

How many times have we been walking down the street, and spotting a penny on the ground, have not stopped to pick it up? I will admit that I am one of those people. But this past weekend while taking out our recycled materials to the bin, I saw not only a penny but also a dime lying on our back porch stairs, and I actually picked both of them up. The same is true of genealogy. It's not often that the deities of genealogy toss a coin or two our way, but when they do, we need to stop and at least take a look at our find. This past Monday, January 4th was such a night. Over the years, I have traced our maternal side of the family back to Mathurin Martineau dit Saintonge, from whose second marriage at Ste-Anne de Beaupré on 16 July 1690 to Marie-Madeleine Fiset, a large family descent-
ance has extended throughout the Province of Québec and into the United States. Mathurin's second marriage tells us that he was from St-Fraigne, a village found in what was formerly the province of Saintonge in France. Today, it is part of the Department of Charente. His marriage also mentions the fact that he was the widower of a Marie Hébert, and this marriage has never been found. René Jetté died believing it had occurred in the lost early registers of Lotbinière circa 1688, as was reported in his important Dictionnaire généalogique. Other than these meager facts, the origins of Mathurin are not well known, or even documented further with other records, that is, until at least now. It was from this region of France that Mathurin took his soubriquet "Saintonge", which later became the surname (St-Onge)

of a branch of the family on the north side of the St. Lawrence River, descended from his son Simon. As for the records of St-Fraigne, until very recently, the registers of this parish remained unsearchable, although later years have appeared in digital form at the Archives départementales de Charente web site. I learned that a microfilm of the earliest registers exists in the archives holdings but these have not yet been digitized or searchable online. This means an e-mail or letter will need to be sent. As is often one of my things to do, I went to Geneanet and typed the name of our ancestor into their search engine to see what would it would yield. Suddenly, there were hundreds of Mathurins, but other than those with the same information from Jetté, and Québec, little matched my request. Then suddenly, a few pages into the search results, I stumbled upon the marriage of a Mathurin Martineau to an Anne Imbert in La Rochelle, giving few details other than a date and church.

I noted it and kept looking. After a second look at the results, like picking up a penny to examine it, I noticed that the surname Imbert bore a very close resemblance to Hébert, and thus, I went in pursuit of the actual record at the Archives départementales of Charente-Maritime web site. From previously done Acadian research, I knew that the majority of the exiled Miquelon Acadians had settled in La Rochelle in the 1780s, and St-Nicolas was their home parish. Little did I realize that some one hundred years previously, my mother's ancestor had himself worshipped there, and that this parish's registers would hold more clues and confirmation about our maternal ancestor. Finding the marriage entry on 12 August 1686, it read: Le 12 d(') aoust 1686 ont est espousé mathurin martineau soldat de (St Fresne, la paroisse de Xaintonge) aagé de 32 ans et anne himbert aagée de 35 ans de la paroisse de St. Nicolas, apres la publication des Trois bans sans aucune oposition canonique, Le

tout en presence Jean Augé
Mtre Tailleur d'habit, Jean
garnier manouvrier, Jean Huo
(t), Gabriel Garnie(r), clairs.
Les dis augé (et) garnier ma-
nouvrier ont déclaré ne scav-
oir signer. J. (Jean Garnier)
curé Anne imbert J Huo Ga-
briel Garnier

Here follows its translation:
The 12th of August 1686 was
married Mathurin Martineau,
soldier (of St-Fresne, parish of
Saintonge written above the
line), aged 32 years and Anne
Himbert, aged 35 years of the
parish of St-Nicolas, after the
publication of three bans
without any canonical op-
position. All in the presence
of Jean Augé, master clothes
tailor, Jean Garnier, labourer,
Jean Huo(t), Gabriel Garnie
(r), clerks. The said Augé and
Garnie(r) laborer declared
they did not know how to
sign. Signatures J. (Jean Gar-
nier, Pastor) Anne Imbert J
Huo(t) Gabriel Garnier I had
stumbled quite by accident on
the first marriage of Mathurin
Martineau, and it confirmed
his place of birth (St-Fresne,
sic for St-Fraigne) in
Saintonge, his age of 32 years

old, thus giving a birth of
about 1654 rather than earlier,
his occupation of a soldier,
and the exact name of his first
wife, Anne Imbert (or
Himbert). Unfortunately,
there were no registers for St-
Nicolas for 1651, which
would have yielded a baptis-
mal record for Anne, and the
names of her parents. I
searched the parish registers
between 1686 and 1692 for a
death record for Anne and
births of any children, but un-
fortunately did not find any
there. Did the family return to
St-Fraigne? Are the records
in those registers? Or did the
Martineau couple depart
shortly afterwards for Cana-
da? These are questions to be
answered at another time.
Ironically, besides his having
been first married in St-
Nicolas parish of La Rochelle,
the majority of his family set-
tled in StNicolas, QC. It is
from that parish that our
branch of the family has de-
scended down to my mother.

Le 12. d'avril 1675 ont l'onours Mathurin
 martineau Soldat de l'age de 25 ans et Anne
 himber aagle de 25 ans de la paroisse de
 St. Nicolas apres la publication des trois
 bans sans aucune opposition, canonique Le
 tout Esprisence Jean auge M^{re} Cailleron
 d'habit Jean garnier menuisier Jean hua
 Gabriel Garrie Chiers Lesdits auge garnier
 menuisier ont declare ne l'unoir Signes
 J. *Jean Garnier* J. *hua*
Gabriel Garrie

The parish register entry of the first marriage of Mathurin Martineau (dit Saintonge).

Formula for Calculating Birthdates

Submitted by George Buteau

There is a simple formula for figuring out a birthdate when the death date and exact age are known.

Example: A person dies on May 6, 1889 at the age of 71 years, 7 months and 9 days.

Convert death date to standard digits: 18890506

Subtract the age from the above number: 710709

18179797

Subtract the number 8870 from your answer. This number never changes. 18179797

-8870

18170927

The person was born on September 27, 1817

La Fête des Rois:

The Feast of the Three Kings

The feast is named after the three wise men who, according to tradition, travelled from the Orient to find the lowly stable in Bethlehem and pay their respects to the new born Christ child. Guided on their difficult journey by a wondrous star, they brought gifts of gold, frankincense and myrrh.

In France the celebration of the feast forms the basis of the traditional Epiphany celebration, formerly celebrated on January 6th, and now celebrated on the first Sunday after New Year's Day. To mark the occasion statues of the three kings are placed in the Nativity scenes or "Crèches", and a special cake is served after lunch or dinner. The high point of the day is when the Epiphany cake is brought out and the accompanying ceremony begins.

The cake is divided into pieces and distributed to all the "convives". Each person eats a piece of cake until one person proudly displays the "bean" and is proclaimed "King", or a "pea" to be pro-

claimed "Queen". The King and Queen are crowned with a gilded and decorated circlet of some sort.

This feast has been celebrated throughout the Ages. Melchior, Balthazar and Gaspar are said in legend to represent the three races of mankind which were descended from the three sons of Noah.

The first reference to a "galette des rois" was in a French document in 1311.

Sixteenth century chroniclers recorded an Epiphany celebration at the Chateau of Romorantin, north of the Loire River, where Francis I "joyfully found the bean on January 5, 1521"

In the 17th century, a diarist mentioned the celebrations at the court of Louis XIV. In 1711 the baking of the Epiphany cakes was outlawed because of famine. During the French Revolution the "galette des rois" became the "galette de l'égalité" by Revolutionary decree. The cake reappeared on French tables with its proper name, and still does to this day.

From the Roundtable

Dennis M. Boudreau



During the past couple of years, AFGS has sponsored genealogical roundtables, wherein researchers were free to ask questions on certain aspects of their research, be it specific or general, regarding a person/couple or some general topic, a problem they had finding records, something in a record that seemed ambiguous, a term that was misunderstood, a subject important enough to be discussed for the enlightenment of all, etc.

We would like to expand this option to the entire membership, and invite you to send in your questions, which would be answered by our seasoned genealogical team of experts via this column. These questions can range from the very novice to the very advanced, and hopefully, will be the fuel for future articles for this publication. We wish to be as helpful to the membership of the Society as possible, and want you to help us help you by asking us what you need to know in order to perform a professional job on your research.

All questions (other than for specific research requests) will be answered as succinctly as possible but providing you with enough information to enhance your research efforts. We are also here to help you find answers and/or understand certain trends, places to search, etc. So please address any future questions of this regard to the Society via our e-mail address: jms-editor@afgs.org

We ask that specific research requests continue to be addressed to the Research committee, via our online research form:

<http://www.afgs.org/contactform-research.html>

Thank you in advance for your future input.

PIERRE RONDEAU

by

Lucille Fournier Rock

Pierre Rondeau hailed from the parish of Marsilly, in the village of Nantilly, diocese of Maillezais, Poitou, France. He was the son of Jean Rondeau, ploughman, and of Jacquette Paillereau. Baptized on July 6, 1642 his godparents were Pierre Berbin and Jeanne Brilloit. He was one of at least six children.

On May 20, 1663, Rondeau made his last will before Notary Teuleron, in La Rochelle, France. This testament could very well have been made in anticipation of his imminent departure. La Rochelle boasted of an important seaport at the time and it was from there that many colonists left for the new world. The time it took to cross the Atlantic depended on the favorability of the winds; if they were ideal, the journey could be made in a little over a month. Perfect

weather conditions for sailing were rare and the traveler could usually expect a two-month journey and if weather conditions were really unfavorable, much longer. Some crossings have been reported to have taken up to 112 days. The ships were small, light, made of wood and measured from 75 to 100 feet in length. There was the open, upper deck, which held the rigging and the lower deck, which extended the entire length of the ship. This lower deck lodged all passengers except for three or four. The captain and the pilot had their quarters above the stern. The lower deck served not only as passenger quarters, but also as storage room for life sustaining staples during the voyage. Barrels of fresh water, boxes of lard and salted fish, a minimum of kitchen utensils and of bedding were all stored in the passenger quarters. Also each passenger had his own

small amount of personal baggage. But this was not the worst of the situation. It was also necessary to bring livestock such as chickens, pigs and cows on the ship for their eventual butchering to feed the passengers during the long voyage and these were also lodged in the lower deck. On beautiful sunshiny days or even on mild overcast days, life on the ship was tolerable. However, in stormy weather, the passengers were secured in the lower deck and the trap door at the top of the steep, narrow staircase was kept shut. The large passenger room became a dark prison. The stench that reeked through the closed quarters, without the slightest bit of ventilation, was indescribably noisome and sickening. There was the smell of the animals kept more or less clean; the pungent odor of perspiring, feverish and vomiting passengers; the fetidity from the excrements in the pails or buckets which served as toilets; and the repulsive fumes from the lamps. Sometimes, conditions in the lower

deck became so deteriorated, that epidemics broke out and many passengers died en-route.

Father Nau, Jesuit, crossed the Atlantic in 1734. His journey took eighty days. He alluded to the stench of the jammed quarters, and he described to some degree what it was like on a ship in those days, "It is a large room like the 'Rhetorique de Bordeaux' (classroom in a Jesuit college), where we see bedframes suspended in double rows, which serve as beds for passengers, lower ranking officers, and cannoneers. We were squeezed in this gloomy area and we stunk like sardines in a barrel. We could not get to our beds without hitting our heads and legs twenty times. Decency did not permit us to undress. At length, our clothes broke our backs. The waves unhooked our bedframes and tangled them with the others". He went on to say that during the voyage, he once was thrown with his bedframe onto a Canadian officer who got caught under him as in a vice. It took the priest fifteen minutes to

dislodge himself from his bed, during which time the officer was choking and thus unable to swear at him.

In 1806, a travelers guide-book, written by M. Reichard, was published in Weimar, Germany. In 228 pages, it explains the precautions which should be taken before taking a trip of a few weeks duration to an unknown country. It advises the would be traveler to study natural history, medicine and art; to have at hand a very good servant, two two-shot muskets, and a cork belt. Before leaving, a careful traveler should write his last will and take a fifteen day purgation. He adds that ships never leave on appointed days and moreover, the traveler should not count on a predetermined date of arrival. He warns against the cooks on ships, whom he describes as the least of the sailors, ignorant and filthy and that the prudent traveler should carry his own kitchen utensils, as well as his own food. Moreover, he warns the men that they could be called upon to man the sails.

If sailing conditions were that abominable in 1806, one can imagine that 150 years earlier, they were much worse and that those who wrote disparagingly about their crossings were being truthful.

Whether Rondeau had made his last will in preparation for his departure to Canada is not known. The first mention of his name in Canadian records is found in the census of 1666, where he is listed as an employee of Mgr. de Laval. He thus would have worked on the monsignor's farm at St. Joachim, near Cap Tourmente.

On June 2, 1667, the monsignor granted Rondeau a parcel of land of 3 ½ "arpents" in frontage on the St. Lawrence River, to the west and not far from the actual church of St. Jean, on the Isle of Orleans. The rent was twenty "soldes" for ground-rent and twelve "deniers" for "cens", plus three capons on the feast day of St. Martin celebrated in winter. The land was situated between the farms of Jean Allaire and Jean Roy. This was the first of a few transactions

with the Jesuits.

Two years later, on September 30, 1669, in Ste. Famille, on the Isle of Orleans, Rondeau married Catherine Verrier, the nineteen year old daughter of Jean Verrier and the late Agnes Briquet, from St. Pierre de Courtils, diocese of Avranch, Normandy, France. Catherine had previously signed a marriage contract with Julien Tallena on September 20, only ten days before her marriage to Rondeau. Undoubtedly, Rondeau had some appeal that Tallena did not have. Catherine had married in Canada the same year as a "fille du roi" bringing with her a dowry worth two hundred "livres" plus a gift of 50 "livres" from the king.

A few years later, Rondeau made arrangements with the Jesuits for another land grant of sixty "arpents" on the Isle of Orleans. The contract was drawn up on September 19, 1673, before Notary Becquet, but for some reason or other, was never signed and therefore never executed.

Rondeau rented a farm from Jean Jouanne on October 8, of the following year. This farm, adjacent to Pierre Filteau's, was not far from his own property. The three year lease was at an annual rent of sixteen "minots" of corn and two "minots" of white peas. Rondeau now had two farms to cultivate, but felt a need for more. He could have been more successful, if he had tended to what he could care for instead of overextending himself. Nevertheless, he approached the Jesuits for another land grant. On January 30, 1675, he was conceded half of Ile aux Reaux. This island, of 250 "arpents", was divided in two; Charles Fribaut was granted the eastern half and Rondeau, the western half. The contract stipulated that the tenants had unlimited rights to hunting on their holding as well as fishing in the adjacent waters. The annual payment for this beautiful parcel was twelve "livres" in money, a fat capon as seigneurial rent and a mere "solde" in "cens". It seems that Rondeau never moved to

the island.

Meanwhile, Rondeau was having problems with his neighbors, Julien Dumont and Guy Babin. He appeared before the Sovereign Council on November 21, 1674, accused of having insulted the two neighbors. The details are unknown and the case was thrown out on Christmas Eve of the same year.

Rondeau and Dumont would never resolve their differences. Nine years later, they were arguing about boundary lines. Rondeau appealed the decision rendered by the bailiff of the Isle of Orleans and the court of Quebec to the Sovereign Council. The Council ordered a new land survey and hired Jean Guyon for this purpose. The land was surveyed on August 23, 1683, and two years later, Rondeau was fined fifteen "livres" payable to the surveyor.

On March 26, 1686, Dumont counter-attacked by receiving permission from the Council to have two land surveyors, Guyon and Le Rouge, draw boundary lines between the farms. Exactly one month

later, on April 26, the two neighbors appeared in court and Rondeau was found guilty of having moved the boundary line by two feet and two inches.

It could have been because of the differences he had with his neighbor that on March 26, 1680, Rondeau hired Pierre Coeur dit Jolicoeur, locksmith from Quebec. The locksmith was to bring iron bindings, hinges, braces, locks, bolts and hooks to affix onto Rondeau's house. In compensation for his services, he was to be fed, lodged and paid 36 "livres".

The same year, Rondeau was hired by Simon Rochon (Rocheron), resident of Lauzon, to till and plant two parcels of land, one on the northern side and the other, on the southern side of the Isle of Orleans. For his work, Rondeau would be paid eighty "livres" and allowed to take all the hay and herbage he desired for the period of one year. The contract was drawn on June 12, and witnessed by

Guillaume Couture and Hypollite Thivierge.

Rondeau had been involved in another business transaction on October 10, 1678. He and his friend, Charles Fribaut, had agreed to sell twenty "minots" of corn for the sum of ninety "livres" to Guillaume Julien, merchant and butcher of Quebec. The contract was no sooner signed than it was voided without explanation.

Through the years, Rondeau had managed to clear a few acres on his property. When the census was taken in 1681, he was listed as having 18 cleared "arpents" of land and owning six head of cattle.

In the spring of 1683, tragedy struck the Rondeau's. On her way to Quebec, Catherine Verrier accidentally drowned. When the inventory of the couple's belongings was taken on February 14, 1685, Father Vachon wrote, "...in regard to the clothes of the said deceased, (they were cut to dress the little children.)"

The Rondeau's were not rich. Among other items in the home are listed a small feath-

er bed; three old blankets, one of dog fur, and another of deerskin; and a barrel full of eels.

Rondeau found himself widowed with five children.

A few months after his wife's funeral, Rondeau proposed marriage to Marie Ancelin, the fourteen year old daughter of Rene Ancelin and Marie Juin. Marie had been baptized on March 18, 1669, in Chateau Richer. Rondeau was not forty-one years old and his oldest child, Francoise, was twelve. Today it is very difficult to image such a union, but in the seventeenth century in Canada, women were scarce and the legal age of marriage for a girl was twelve. Rondeau's is by no means the only recorded case of a middle aged man marrying a child bride.

On August 22, 1683, before Notary Vachon, the marriage contract was signed in the absence of the future bride.

Witnesses for the future groom were Pierre Filteau, Pierre Blais and Martin Poisson; for the parents of the bride, the witnesses were Ma-

thurin Chabot, Charles Fribaut, Nicolas Audet and Maurice Arrive.

The marriage ceremony took place in the church of St Jean, Isle of Orleans, on the following September 5th. The couple would bring four children into the world.

Rondeau died prematurely at the age of 49, toward the end of the year 1691. The precise date of his death has not been found but his widow, Marie, called for an inventory of his assets on January 24, 1692. Marie, widowed at the age of 22, still had seven children at home. Her oldest stepdaughter was already married and Elizabeth, the second oldest was to be married on April 28. Remaining at home would be Marie, 16; Pierre, 13; Catherine, 10; Etienne 8; Jean, 5; and Joseph 2. It is not difficult to imagine the hardships that she must have undergone in trying to manage the farm and rear the children.

Later, Marie met a soldier by the name of Pierre Fournier de Belleval. They were mar-

ried on July 30, 1693, in Quebec. Fournier, 30, was the son of Jacques Fournier and Ursule Gaucher from the parish of St. Victor, diocese of Orleans, France.

Fournier had been in the Canadian army for four years and seems to have served in the French army prior to this.

In 1700, he was named foot ensign. In 1701, there were 23 ensigns for 28 companies in Canada. In 1708, Fournier was an ensign for a troop of Lorraine.

The same year, the Fournier's appointed Julien Boissy de la Grillarde, master baker of Quebec, as procurer to receive annually from their son-in-law, Simon Chamberland, the sum of ten "livres" in rent and from Michel Fortier, the sum of two hundred "livres" for the sale of a parcel of land.

Marie and her second husband had nine children.

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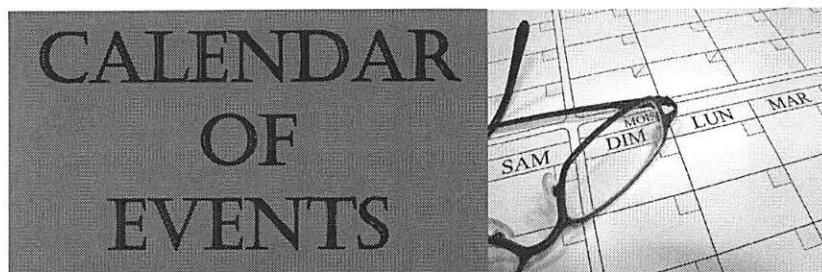
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Did You Know...

Fifteen of the 50 U.S. states have names of French origin (Delaware, New Jersey, Louisiana, Maine, Oregon, Vermont) or indigenous names adapted by French explorers (Arkansas, Illinois, Iowa, Kansas, Michigan, Mississippi, Missouri, Ohio, and Wisconsin).



January 18th - February 18th, 2016 My French Film Festival Online - Worldwide- Online: Films can be accessed via the myFrenchFilmFestival.com platform in all countries. The festival is also available via around forty partner platforms in different countries, including iTunes in 90 countries.

January 22 at 3:30p.m. Friday Mugar 129, The Fares Center, The Fletcher School, Tufts University 160 Packard Avenue, Medford, MA, 02155. Historian and Arabist, Jean-Pierre Filiu, will be giving a talk on his latest book, *From Deep State to Islamic State*. Mr. Filiu is a professor of Middle East Studies at Sciences Po in Paris, and has held visiting professorships at both Columbia University and Georgetown University. In this talk he will cover the strategies and tactics employed by the Middle Eastern autocracies that set out to crush the democratic uprisings of the 'Arab Revolution.'

January 28th Thursday from 4:00 to 5:30 pm Forum room, Harvard Library 11 Quincy St, Cambridge, MA 02138. The Harvard College Library and the Department of Romance Languages and Literatures are creating an archive to preserve materials related to the January attack on French humor magazine Charlie Hebdo and its aftermath. A panel discussion and an exhibit about The Charlie Archive project will be held at the Harvard Library.

January 29 – March 5 Harvard Film Archive 24 Quincy Street, Cambridge. The Cinémathèque Française today holds more than 40,000 film prints, but Jean Epstein's *The Fall of the House of Usher* (one of the most imaginative horror movies of the silent era) was the first! Like many great French auteurs, Epstein was born outside of France. His rich career is receiving a fuller accounting in the U.S. thanks to new critical studies and the many restored prints included in this retrospective.

January 30, 2016 9:00 am AFGS first floor event room. Using the PRDH to Research Your Ancestors. Presented by Patty Locke. Free workshop.

February 20, 2016 9:00 am AFGS first floor function room. Resources for Researching Native American and Metis Ancestors. Presented by Patty Locke. Free workshop.

February 21, 2016 Sunday 1:30 pm: Writer & historical reenactor Paul Bourget examines the Sentinelle Affair, the local underground movement that led to the excommunication of 61 congregants. Where: The Museum of Work & Culture, 42 S. Main St., Woonsocket, R.I. Admission: Free

Wednesday, March 16, 2016, 8 p.m.—Québec's finest symphony orchestra in Boston for one night only. As part of its major bi-coastal U.S. tour, the Orchestre symphonique de Montréal and its prodigious Music Director, Kent Nagano, will perform at the Boston Symphony Hall,. Buy your ticket at BSO web site and get a 15% OFF using the promo code: OSM OFFER

March 19, 2016 2pm L'Association Francophone de Fall River Central Library of Fall River. Francophone month. Presentation by Prof. Lorraine Carey on her voyage in France.

March 28th 2016, 4 PM- Monday Boivin Center-Consul General of France, Valéry Freland, to speak about the role of the French Consulate, Grand Reading Room, Claire T. Carney Library, UMass Dartmouth

April 2, 2016 Saturday 12 p.m. – 5 p.m. Bristol Conn. Party de Sucre 2016 Traditional French Canadian Maple Sugar Party. Live French Canadian Folk Music, traditional meal, maple taffy on snow and tons of maple syrup. Franco-American Singer/Songwriter Josee Vachon and more. Contact 860-614-9970 / 860-287-4931

April 8th 2016, 4PM-Friday Boivin Center-François Furstenberg, American historian of the 18th and 19th centuries to speak about his book, when the United States Spoke French: Five Refugees Who shaped a Nation, Grand Reading Room, Claire T. Carney Library, UMass Dartmouth

April 10, 2016 noon L'Association Francophone de Fall River. Dinner at the Moulin Rouge (Tiverton, R.I.) Presenter Dr. Leslie Choquette from the institute Francais Assumption College.

WELCOME TO NEW MEMBERS

Keith Heroux	RI	Sandra Anne Barolet Brakemeier	
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Paul and Kathy Lambert	MA	Jeanne Melanson	MA
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Shawn D. McDonald	MA	Peter Mathieu	TX
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	MA		
Linda and Mike Richardson			
	MA		
Lisa Steele	RI		
Karen Taylor	RI		
Linda Straube	RI		
Allen Underwood	RI		
Bruce Wilcox	RI		



RESEARCH POLICY

AFGS accepts requests for ancestral searches. The only requirement is that the ancestor you are seeking is French Canadian.

The research request form is located on our website: www.afgs.org. Fill in the necessary information, and mail it to the address listed on the form. email requests are not accepted at this time.

Type of Research

Single Marriage - One marriage to search. Marriages of parents will be counted as additional single marriages and billed as such.

Direct Lineage - A straight line of either a husband or wife back to the immigrant ancestor. This will include each couple, their date and place of marriage, and their parents' names and location of immigrants in France. Price for direct lineages will be determined by the number of generations found times the rates for research as applicable.

Five Generation Ancestral Chart - Standard five generation ancestral chart of 31 ancestors with 8 marriages found. The last column of names will give parents' names only: no marriages as they will start a new five generation chart.

Your name, street, city, state, zip code, and member number if you are an AFGS member

Any pertinent information you may have should also be sent.

What We Will Do In Return

After receiving your request, we will start as soon as possible on your research. We will then notify you by mail of our findings and bill you in advance for the research performed using the applicable rates listed below.

Your Approval

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

All requests not found by the Research Committee will be placed in the question and answer section of our semi-annual journal, *Je Me Souviens*.

Rates

\$5.00 per marriage (AFGS Members)

\$10.00 per marriage (Non-members)

\$35.00 per 5-generation chart - Direct Lineage (AFGS Members)

\$50.00 per 5-generation chart - Direct Lineage (Non-members)

AMERICAN FRENCH GENEALOGICAL SOCIETY

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Vice President:	Rob Gumlaw
Secretary:	Dorothy F. Deragon
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From the President's Desk

You now have the second issue of *Je Me Souviens Magazine*. Reaction to the new format has generally been positive. Only two members complained that the magazine was damaged by the post office so, of course, we replaced the copies. We will make improvements and add features as we go along. As always, I welcome your suggestions and we are always looking for well-written short articles about your research successes and interesting stories about colorful ancestors you've discovered.

Our new audio-visual equipment has been installed and we are excited about the possibilities this equipment will give the Society. Very soon we will be uploading our workshops and other recorded activities onto the AFGS members-only area. You will have the opportunity to view these recordings anytime at your convenience. We now are able to stream sessions live. We have members living around the world, so time zone differences may not make this option convenient. We will post a notice on our website to let you know when the recordings are available.

You will also read in this issue about an endowment to AFGS through the Rhode Island Foundation from the LeFoyer Club. LeFoyer was a French Canadian social club founded in 1935 in northern Rhode Island. On behalf of the board of directors and the AFGS members, I wish to thank the LeFoyer leadership for supporting AFGS and our mission to promote our French Canadian heritage through education programs and social activities.

We have a sign in our library that reads, "Our volunteers are not paid...not because they are worthless...but because they are priceless." Since January 1, 2016, AFGS volunteers have provided more than 1,800 hours of service to our Society. Very impressive. We simply could not function without our wonderful volunteers. We could always use a few more. Please contact me if you can offer some hours. Whether it is in library or at home.

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Cover Photo: THE MEMORIAL CHAPEL AT STE ANNE DE BEAUPRE, QUEBEC CITY

The Memorial Chapel is a souvenir of the third church which welcomed pilgrims from 1676 to 1876.

The chapel was built in 1878 on the foundation of the transept of the third church (1676-1876). The material, the decor and the steeple were all retrieved from the old church and incorporated into the construction of the Memorial Chapel. A rooster weather vane, a symbol of Peter's denial as a follower of Christ, pivots on top of the steeple. The adjacent cemetery was where parishioners were buried until 1930..

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MEMBERSHIP

Individual: \$35.00 (\$45.00 Canada); Family: \$35.00 (\$45.00 Canada) + \$10.00 additional member; Institutions: \$40.00 (\$50.00 Canada); Life: \$600 (\$800 Canada); Corporate \$250.00.

Make checks payable to AFGS in US funds.

Non-U.S. residents must use postal money orders or credit cards.

LIBRARY

Our library is open for research on Mondays from 11 AM to 4 PM, Tuesdays from 1 PM to 9 PM and Saturday from 10AM to 4 PM. The library is closed on designated holidays; there are no Saturday sessions in July.

RESEARCH

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

ARTICLES

Original manuscripts are welcomed. Please see our author's guide elsewhere in this issue and at our website <http://www.afgs.org>.

ADVERTISING

Rates for copy are \$100 for a full page, \$50 for a half-page and \$25 for a quarter-page. **All advertising must be camera-ready.** The Society assumes no responsibility for the quality of products or performance of services advertised in *Je Me Souviens*. The Society reserves the right to reject advertisements which it deems inappropriate. All advertising fees must be paid in full at time of submission.

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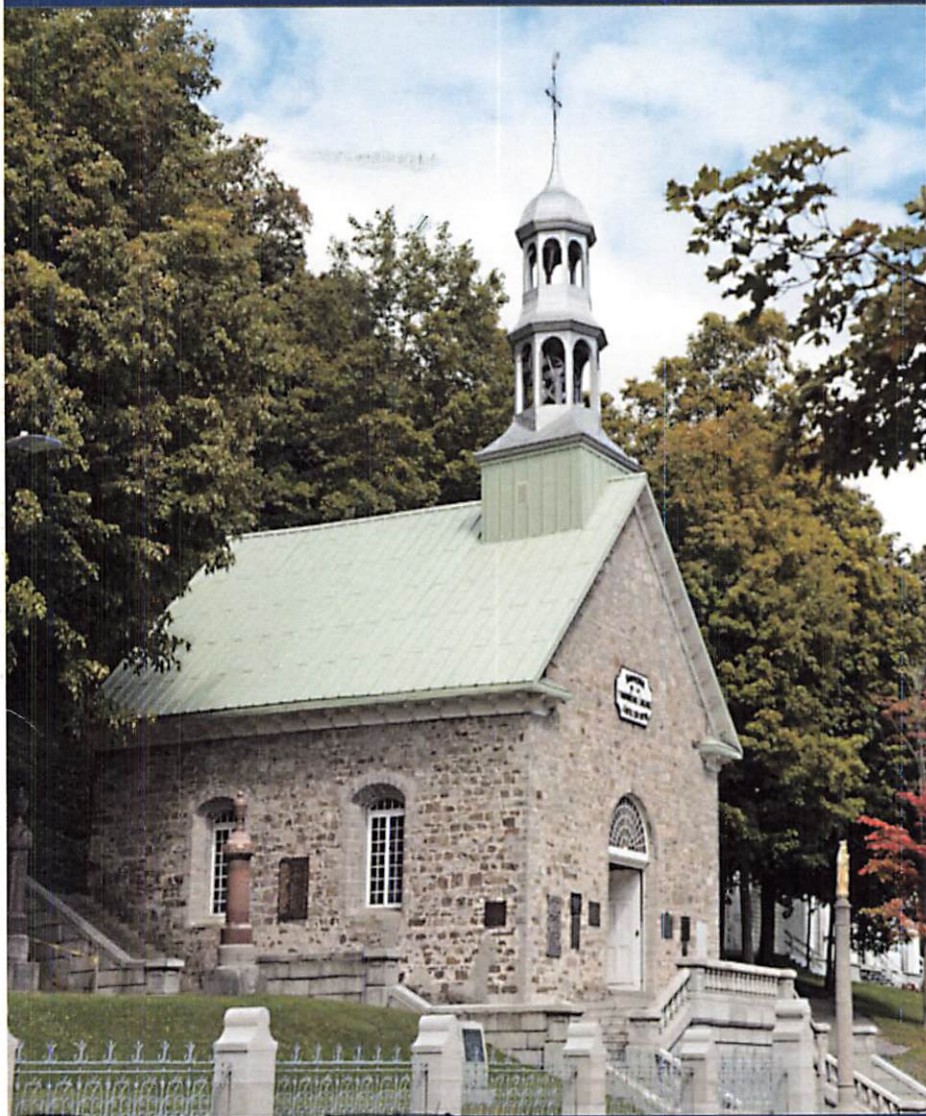
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Je Me Souviens Magazine

A Publication of the American-French Genealogical Society

Volume 1 Number 2

Spring 2016



Preserving Our Heritage...Connecting Generations Since 1978

WE WELCOME YOUR SHORT STORIES

Je Me Souviens Magazine publishes stories of interest to people of French Canadian and Acadian descent. Articles focusing on history and genealogy are of primary interest, although stories on related topics will be considered. Especially desirable are articles dealing with sources and techniques, i.e. "how-to guides," related to specifics of French Canadian research.

Manuscripts must be well-documented (i.e. with sources) and well-written. However, there **MUST** be a French-Canadian or Acadian connection to what you submit. Stories must not be longer than 2,000 words.

We prefer a clear, direct conversational style. A bibliography is desirable, and documentation is necessary for genealogical and historical submissions. Please use endnotes, rather than footnotes. All articles should be single-spaced and left-justified. Do not use bold, italics or underlining for headings.

All submissions must be in electronic form. Text files must be submitted in .txt, .doc, or .rtf files. Please no PDFs. **All illustrations and photos should be submitted as .JPG (Joint Photographic Experts Group) files.**

Authors are responsible for the accuracy of all materials submitted. All material published in *Je Me Souviens Magazine* is copyrighted and becomes the property of the AFGS and *Je Me Souviens Magazine*.

All material submitted for publication must be original. Previously published material, except that which is in the public domain, will be accepted only if it is submitted by the author and is accompanied by a signed release from the previous publisher.

Articles that promote a specific product or service, or whose subject matter is inappropriate, will be rejected. Submissions received that do not fit these guidelines will be returned to the author.

Did You Know...

Nine of the 50 U.S. state capitals have names that are French or have French origins: Baton Rouge, Boise, Des Moines, Juneau, Montgomery, Montpelier, Pierre, Richmond, and Saint Paul.

AFGS BENEFICIARY OF LEFOYER ENDOWMENT FUND

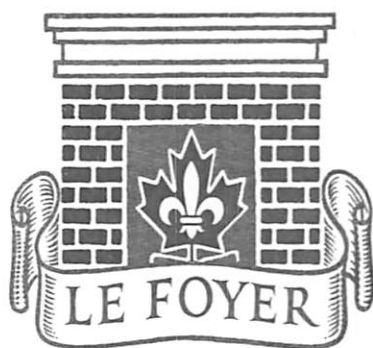
The AFGS will be the beneficiary of annual grants through the LeFoyer Endowment Fund.

LeFoyer was a French Canadian social club located in Pawtucket, R.I. It was founded in 1935 and served French Canadian families until it disbanded in 2015.

AFGS had its roots at the LeFoyer when Henri Leblond, first president of AFGS, convinced the club's board of directors to provide funds to purchase materials and start a genealogy group.

From those humble beginnings AFGS was founded in 1978. Today the Society has one of the largest collections of French Canadian genealogical research holdings in North America.

When LeFoyer ceased its operation, the organization used its remaining assets to establish a permanent endowment



with the Rhode Island Foundation to benefit AFGS. The Rhode Island foundation is a proactive community and philanthropic organization dedicated to meeting the needs of Rhode Islanders. It manages more than 150 scholarship and fellowship funds.

The Society will receive an annual grant beginning in December 2016.

The grant will be used for academic and community programs to educate and benefit those who promote and preserve the French language and culture in keeping with the AFGS mission.

AUDIO/VISUAL EQUIPMENT INSTALLATION COMPLETED

Lights, Camera, Action! Well, not quite. However after much anticipation, AFGS now has a high definition recording system in place in the first floor LeFoyer Room.

This room is primarily used for our workshop presentations. The room seats about 50 persons and we now have the capability of recording those presentations and will soon have them uploaded to the Society's members-only page on the website to view anytime 24/7.

A team of production volunteers is being trained on the operation of the equipment.

The price tag for the system totaled nearly \$8,000 and was funded through a grant from the Rhode Island Senate, a portion of our building fund and general treasury.

The equipment includes a Panasonic High definition Camera-Recorder, tripod, a



Technician Dave Parker of HB Communications in Connecticut, installs video equipment at AFGS.

Sony data projector, new screen and software that allow for live streaming of programming and simultaneous recording of an event.

The equipment can be moved around the building to record demonstrations, and video tours of our facilities.

"I am pleased that we have the capability of sharing AFGS events and resources with our members around the world," said AFGS president Normand T. Deragon.

"Members will now get more value for their membership dollar."

Tip From Your "Bookie"

*Janice Burkhardt
Librarian*



Summer is fast approaching and many of you will be taking a vacation. It is an ideal time to blend your vacation time with family history. Perhaps you would like to travel back to where you or your parents were born. Maybe a trip back to Quebec or another country where your ancestors lived would be a good choice. Perhaps a family reunion is in your future. Or maybe you want to visit a library, historical society or genealogical society that time would not make feasible during working days. All of these activities would make wonderful vacation destinations but to make your experience even better - prepare, prepare, prepare. What does that mean?

1. Decide what you want to accomplish.
2. Prepare a list of questions for relatives, library personnel, genealogical society researchers, or historical society members. The more specific your questions, the

better your visit is likely to be. You are familiar with your needs but the person you are talking to may not understand what you are looking for. By being able to provide very concise information, they will more likely be able to point you in the right direction.

3. Organize your material. Place vital statistics on charts. It makes things much easier to help you find what you are looking for. If you have pictures, label them. Have references readily available. This can prevent the person helping you from giving you the same references.
4. If you are going to interview older relatives, provide them with a list of specific questions before your visit. This will give them an opportunity to think about your questions and provide more detailed answers. A recording device is always a handy piece of equipment when interviewing someone. It allows you to listen to what is being said

and review the conversation at a later time.

5. Have a way to copy photos, documents, medals or other important memorabilia. You could use a tablet, smart phone, flip pal, camera or other devise. You may never have an opportunity to see this material again so take advantage of the opportunity while you can.

People are much more willing to share this material with you if you do not have to remove the objects from their homes.

6. When you return home, remember to send a thank you note to the people who helped you. It will make their day.

A lot can be accomplished on a research vacation but you really do need to plan ahead.

What's Cooking?

by

Janice Burkhart

Early spring is when days can be warm and nights can be cold. While we are dreaming of planting flowers, packing away our winter clothing, Mother Nature is hard at work preparing our maple trees to provide us with a wonderful treat, because now the maple sap begins to run, when the trees are tapped, the sap collected and wonderful maple syrup is produced. Everyone knows how wonderful this sweet treat tastes on pancakes, but here is another way to use maple syrup.

Maple Baked Beans

Here is a sugar shack inspired dish with a true taste of Canada

Ingredients:

- 1 16-ounce bag dried navy beans, Soaked overnight and drained
- ¼ cup ketchup

- 6 cups water
- 2 tablespoons apple cider vinegar
- 1 cup cubed salt pork
- 2 teaspoons dry mustard
- 1 onion, chopped
- 1 ½ teaspoons salt
- ½ cup pure maple syrup
- ½ teaspoon pepper

Instructions:

1. Preheat oven to 350°F.
2. In a large, ovenproof pot, add beans and water. Bring to a boil. Reduce heat and simmer for 15 minutes.
3. Add pork, onion, maple syrup, ketchup, vinegar, mustard, salt and pepper. Stir to combine. Cover and transfer to oven. Cook 2 hours, stirring every 30 minutes. Remove lid. Cook another 45 minutes. Serve immediately or at room temperature.

Account of the 1663 Earthquake in New France

by
Father Charles Simon, SJ

In February 1663 a devastating earthquake struck the Province of Quebec. The eyewitness account was written by Father Simon in the collection of books now known as The Jesuit Relations. This is a collection of letters written to the Jesuit headquarters in France by the missionaries. The letters depicted life in the new country. The Jesuits were so impressed by these first-hand accounts that they were published and widely distributed in Europe. What follows is Father Simon's letter, edited for space yet maintaining the tone and descriptions of how the geography changed as a result of the earthquakes and its many aftershocks. - Editor

On the third of February of this year, one Thousand six hundred and sixty-three after Christ, on this day the aspect of the sky was quite tranquil and serene; and even more so on the succeeding day, until five o'clock in the evening.

A noise was suddenly heard under the tranquil and serene sky. At first it sounded as the trumpeter of future disruptions; it seemed to come from afar, and was like the noise of two armies rushing wildly to combat with loud shouts. A frightful crash followed, appearing to proceed from the lowest depths and extreme confines of the earth, and resembling in sound the battle of the waves and the roar of the sea. Then comes a shower of stones, which shatter the roofs of houses and burst into barns, chambers, and the most hidden nooks. Finally the dust rises in whirling columns and forms into a cloud; doors suddenly open and close of themselves;

church-bells ring out in token of the general alarm, intoning a doleful chant; the steeples of churches, like tall trees, become the sport of the winds, sway in every direction, and nod their whole height; costly articles are destroyed, furniture is upset, walls are broken asunder, stones become detached, and timbers give way; and all this is accompanied by the bellowing and howling of animals.

The terror experienced by men is equally great. Some rush out of their houses, while others seek refuge in houses; but by far the greater number run aimlessly about as if possessed. They know not what to resolve upon in the emergency, or what were best to be done in such circumstances and at such a time; as is always the case in sudden catastrophes and panics, they are deprived of the liberty of both judging and choosing at the dreadful sights on every side.

Thunder reverberated and lightning flashed in the heavens, over the heads of those whom either the remembrance of past crimes or the consciousness of present ones accused as culprits. In truth, however, the earthquake was but a mighty token of God's mercy toward men, as well as a means whereby he exercised

that mercy — as became manifest from the sequel.

But, when the people had had time to become reassured, and to recover somewhat from their fear, they all issued forth from their houses into the open air. Meanwhile, observing the rolling motion of the earth, which tossed to and fro under our feet as a boat is restlessly buffeted about by the waves, we perceived that it was an earthquake, caused, as we supposed, by subterranean fires; nor was our supposition a false one.

But how great, how sudden and wild was the alarm among the people, who were ignorant of the causes which produced those motions! Some cried, "Fire, fire!" others, "To arms, to arms!" As when the alarm of fire is raised, some ran for water to put it out; others rushed to arms to drive back the enemy, imagining that a hostile band of fierce barbarians were at their doors. By far the greater number took refuge in the churches, as if the end of the world had come, to wait for death in those more sacred places. Many lost heart altogether, and were unable to recover their courage. Some clung to trees, not however, without dread lest the latter should be dashed against one

another and crushed; while others held fast to logs, repeatedly receiving from them violent blows on the chest.

Meanwhile, the barbarians were variously affected according to their various temperaments, being then especially influenced by the ideas which had been taught them from their earliest youth. For, supposing — such is the superstition of their race — that the souls of the departed were striving to break through the gates of death and return into new bodies and reenter their former dwellings, they fired shots into the air, as if fighting for their hearths and homes, believing that thus they were hindering the approach of the souls.

The violence of that first shock subsided after about half an hour. Nevertheless, we did not regain breath without conjecturing and fearing the probability of a new shock; nor was the foreboding of future evils a vain misgiving. At about nine o'clock in the evening, the earth again began to shake; and that alternation of shocks — and, as it were, lucid intervals — lasted until the 9th of September. During this time, we frequently had these experiences, but with a great variety of dissimilar

shocks. Some were longer, others shorter; some were frequent but moderate; others, after a long intermission, were more violent, as if fresh strength had been gained by stoppage. Thus, therefore, the disturbance languishing only to revive again with power, the end of one evil was the step for the next one, and very often one of greater gravity. We had scarcely forecast the coming shocks in our mind when they were at our door, attacking us unawares, sometime by day more often by night, while men were withering for fear.

It is uncertain whether the greater cause of dread was from the earth or from the air. On all sides the air resounded with cries and horrid howlings. Crashes, and more vehement dins than of cymbals, brazen cannon or thunders, burst forth from the bowels of the earth and deep caverns. From the same furnaces emanated fiery torches and globes of flame — now relapsing into the earth, now vanishing in the very air, like bubbles. Moreover, what each one's own fear and alarm invented to his fancy, and represented as plausible truth, tormented him just as seriously as if it had been real.

Meanwhile, a more obstinate foe continued to revolve beneath our feet. Globes of flame burst up, much more vehemently than before, every person wavering between life and death, between hope and fear, according as the force of the shocks was intensified or relaxed.

A month thus passed with shocks gradually relaxing in violence, except that five or six were more intense, and that they persist to this day, but are less violent and less frequent. This cessation or intermission has left us the opportunity for observing what were the effects of the past shocks.

There occur, here and there, wide and deep gaps in the earth and frequent fissures. New torrents have appeared, and new springs of very limpid water have gushed forth in full streams. On level ground, hills have arisen; Mountains, on the other hand, have been depressed and flattened. Chasms of wonderful depth, exhaling a foul stench, have been hollowed out in many places. Plains lie open, far and wide, where there were formerly very dense and lofty forests. Cliffs, although not quite leveled with the soil, have been shattered and overturned. The

earth is furrowed, but more deeply than can be done with a plow or hoe. Trees are partly uprooted, partly buried even to the ends of their branches. Melancholy and unquestionable are the earthquake's marks. Two rivers have returned to the bowels of the earth, whence they had issued. Others resembled in color streams of milk or of blood, and thus gave rise among the ignorant to the belief that they had been suddenly changed into the milk and blood, whose color they put on.

Nothing, moreover, filled us with more wonder than what was observed in the river Saint Lawrence. First, it is certain from the report of those who have explored it that its length is at least thirty-six hundred miles, although as yet its source has not been reached. Whenever entering this country of New France, we had occasion to observe on the way its width. Not to mention the gulf, — which is two hundred and forty miles broad, and has the shape of a square, rectilinear on each side, — at the mouth, where first the stream is hemmed in by the shores, it is seventy-five miles wide. Then, confined between lofty and abrupt rocks and very high hills,

even in triple array, it gradually and imperceptibly narrows as far as Tadoussac, a Northern port, two hundred and forty miles from the mouth. At this place, the width is still twenty-one miles. Besides, so great and profound is its depth that, when the sounding — lead is dropped, you can nowhere find bottom for grounding ships or casting anchor, — not even within a pace from the shore. It is a harborless coast, roughly lined with sharp crags, — inviting to certain shipwreck, if a tempest drive thither the unwilling vessels, — up to about two hundred and ten miles from the mouth.

Two other facts demonstrate the magnitude and the majesty of that river. One is the extraordinary flow of the tide, so swiftly surging up against the forward current that, — be it in places the most uneven, where the river flows over declivities, — it not only breaks the river's downward course by means of the upward stream, but even turns it back toward its source, and violently compels it for six whole hours, by sheer weight, to hold a contrary course; and this for four hundred and thirty-five miles. Nor does it suffer the current to subside and relapse, until

the hour returns when the ebbing sea swallows back the tidal waves. The other peculiarity is the invariable constancy of this river, subject to no accidental changes, as regards its uniform flow. Thus it happens that the winter snows, — exceedingly abundant in that region, and of long duration on account of the darkness and density of the forests, — melting at the return of spring, and flowing together from the entire and vast extent of the plains, do not cause it to overflow. It does not even so much as swell perceptibly, or become greater by the flowing in of more than a thousand rivers, although among them are very many of considerable magnitude. Such is the Saguenay at Tadoussac harbor, which finds its source twelve hundred miles from its mouth, — similar to the Rhone in velocity and not less noble in other respects; also that other river ninety miles above Quebec, which, because it empties through three mouths, has obtained the name of "three rivers;" another one, too, flowing down from the Iroquois; and very many others.

These things being maturely considered, which I have purposely set forth somewhat at length, it may be very easily inferred how great

was the upheaval of the earth, from the fact that such and so great a river changed its color, not for a brief space, of time, but for eight entire days, put on a sulphurous one, and kept it constantly; for, from the bowels of the earth, agitated in their nethermost depth and poured into it, and from sulphur mines, its waters were diluted with an abundance of liquid sulphur. This is a notable proof of the precious things which the earth conceals, whether of dangers or of metals, and especially of the undiscovered gold which men have so eagerly desired from the beginning of the world until this day. But of this we speak only in passing; let others inquire about it while we return to our topic.

There are many things incidental to the earthquake and various circumstances by which we are led to believe that all America was shaken by it. In fact, we have already ascertained that it extended from the borders of the Iroquois country to Acadia, which is a part of Southern America, — that is, a thousand miles; multiplying this extent, for each region, by five hundred and three miles, as the measure of the [St. Lawrence] river valley.

The convulsions of

shocked nature were in every way violent, and the effects of the earthquake great and admirable; but certainly its graces were greater and more admirable. We readily perceive that when God shook the earth at its foundation, by the same process he shook the minds of sinners, to a still greater bending of their wills. Days of piety, mourning, contrition, and tears; private prayers were protracted till late at night; public supplications were announced; pilgrimages were undertaken, and fasts observed. Confessions were instituted, — and, among these, many which comprised the sins of a whole life, — and indeed they were generally made in that faith wherein each one wished to be judged by God, and that these might prevent his eternal wrath and condemnation,

There were not wanting, as prognostics of the great evils which threatened us, informers who, inspired as it were with prophetic spirit, spread abroad among the multitude the things which they themselves invented. This commonly happens in matters troubled and obscure, whose future issue the curious desire to know, the guilty, as being thoroughly conscious of their sins, dread, and the prudent

can calmly expect, — yet no one can divine and certainly foretell, unless taught by God.

Now, too, the barbarians come to us and report that eighteen miles from here, the earthquake is raging much more violently than before. Moreover, our traders announce that, while they were sailing on the river St. Lawrence, their ship suddenly trembled mightily, and was shaken in a peculiar manner, such as was never the case before, even in the greatest storms; and there was great fear lest, its timbers being shattered, it should be broken asunder, and wrenched apart into so many pieces.

Furthermore, opposite them they saw a great section of the earth borne upward and carried into the river; and, at the place whence it was separated by the yawning open of the earth, there burst forth globes of smoke and flame, at certain spaces from one another, and very dense clouds of ill-smelling ashes were cast upward; and, as these fell down, the deck of their ship was filled with them. The same traders observed, on their way, that from the inmost bowels of the earth Jets of water surged violently upward, with the magnitude of streams, as if from fountain

pipes or leaden conduits. Where hitherto had been thorns and rocks, they saw gardens, planted as it were by the hand of a skillful gardener, and arranged with all possible art and care for the delight of the eyes. There were blossoming and high trees, laid out in the lines of a star, by no one's planting, no one's hand, except that of an accidental disaster and of nature.

But their wonder immensely increased when, at the mouth of a river known to them they saw a heap of stones and an array of debris. On the other hand, — not far from that mouth thus suddenly closed up and filled in with rocks, — where there had been mountains set by God from the very origin of the World as barriers for confining the overflows of the river, they found new bays of water, and ports convenient for the safe harboring of ships. One of these, especially, was both bay and harbor at once, whereas appears from the testimony of all those who visited those shores — where, I say, there had been rocks. So solid, and so inaccessible and impenetrable were they that this could not have been accomplished even if the strength of all mortals had been combined; and could

not, without temerity, have been even attempted with any hope of accomplishment; but that very thing was actually accomplished by a secret hand.

The same traders affirm that whole forests, and those of three hundred or even four hundred Arpents in extent, and their hills, had been scattered into the river, which in turn cast them forth upon the shore a confused mass of trees. But these things are nothing to their relation of a city blazing in the air before their eyes, girt about with whirlwinds of smoke and flames.

Those who return from the fort of our French people which is situated at three rivers — ninety miles above Quebec, as was said shortly before — report things not less marvelous than those above. They relate that the earth was shaken with so great force that it leaped up to the height of a foot, and rolled in the manner of a skiff tossed by the waves; all greatly feared lest the yawning earth should involve all in like ruin, and bury them alive in the same grave, — with what consternation to all! what present fear!

It appears by the common affirmation of all, and is entirely beyond any doubt or controversy, that the barriers and defenses of that shore, given by Nature to the river Saint Lawrence, although of unusual height, were overturned on both banks from their lowest foundations, and completely uprooted. It is certain that the forests planted upon them were destroyed and scattered into the river: it is certain that the shore was now leveled with the plain ad with the channel of the river, for twelve miles in length, twelve Arpents in width, — and this with so great a crash and concussion that not even one of the trees remained intact, but each had all its branches lopped off on all sides, the trunk standing unbroken.

Still greater was the ruin and desolation about the river which is called Batiscan. Reports were heard as of brazen cannon, and of frequent and horrible thunders, which, mixed with the crashing noise of shattered trees, — falling together by hundreds, and loudly dashing into one another, caused to stand on end the hair of those who were either present at those spectacles, or heard such an unusual din from a distance. Precipic-

es were undermined, and chasms excavated; the earth yawned beneath one's feet; mountains, buried together with their trees, rushed into the open chasms, One of the Frenchmen, who had made his cabin there with the barbarians, was, when the subterranean waters welled up and suddenly burst forth, almost submerged at his own fireplace; and this would have been his fate, had not one of the bystanders held out a helping hand to him, thus in jeopardy on so treacherous ground.

There are persons who certify that they saw very lofty hills striking together with brows opposed, like headstrong rams, then suddenly and instantaneously swallowed up in the yawning of the earth. Others relate that, in their presence, rocks, cleft and shattered, burst upward to the height of tall trees. The same person saw a very long and very wide tract of the earth, thirty miles in extent, suddenly changed into deep chasms. The barbarians, at those prodigies, raised horrible shouts, along with our countrymen of like superstition, and discharged their guns to drive away those aerial demons, and rout them from their borders.

And if that earthquake was most terrible on account of the frequency and violence of its shocks, assuredly it was much more to be dreaded, and indeed is so still, on account of its long duration. We have lived from the fifth of February till the ninth of September — namely, full seven months, and more than that, — between hope and fear, between life and death; on the border of both, and uncertain as to the hours of either.

Did You Know...

There is a French Canadian on the U.S. "golden dollar." It's Jean-Baptiste Charbonneau, son of Sacagawea and Toussaint Charbonneau—two of the guides and interpreters on Lewis and Clark's expedition across the West.

CALENDAR OF EVENTS



Workshops are held in the LeFoyer Room at the AFGS Franco-American Heritage Center, 78 Earle Street, Woonsocket, R.I. Check our web site, www.afgs.org for updates.

May 7, 9:00 a.m.:

Rob Gumlaw: Acadian Genealogy

May 21, 9:00 a.m.:

Bill Pommenville: Doing Research From Home Using Public Libraries

July 30, 9:00 a.m.:

Janice Burkhart: How to Use The AFGS Library

August 6, 9:00 a.m.:

Janice Burkhart: How To Read the Library Repertoires

August 13, 10:00 a.m.:

The Gravestone Girls: Interpreting Gravestone Carvings

September 7, 9:00 a.m.:

Dennis Boudreau: Beginning Genealogy

September 24, 9:00 a.m.:

Bill Beaudoin: German Soldiers in Quebec

October 1, 9:00 a.m.:

Fran Tivey: Using the AFGS Film Collection

October 22, 10:00 a.m.:

AFGS Annual Membership Meeting. Guest Speaker to be Announced.

From the Roundtable

Dennis M. Boudreau



One of the most difficult hurdles for French-Canadian researchers to overcome is the use of what is known as “dit” names. But it wouldn’t be such an obstacle, if people realized that these were confined to a certain percentage of families and within a specified period of time. The word “dit” actually means “known as”, “so called”, and translates into today’s modern English as “alias”. They are also known in French as “soubriquets” (in old French) or “sobriquets” (in modern French). Many of our French-Canadian surnames have their origins in the very numerous “dit” names given to our ancestors, and which were used throughout Québec until the mid-to-late 1800s. Some ancestors even carried these over to the United States when they migrated here in the late 1800s, but were soon discontinued because of their complexity of use.

What exactly are these?

Originally, a “dit” name was

given to someone with a military background (especially members of the Carignan Regiment), and was tacked onto their surnames as a war name or nickname. Often the term denoted a characteristic about the person, describing a physical trait or quirk, a noticeable characteristic or something that was particular only to him. Some of these “dit” names are difficult to translate. Some denote where a person lived, others actually replaced the original surname of the family. Acadia had some “dit” names but far less than the families of Quebec, and often these were of a humorous nature. More will be said about these further.

The reason for “dit” names seems unknown, but the most common one evolved from the fact that after an ancestor settled in a certain village, and after having many sons born of his marriage, the families grew so rapidly that the “dit” name actually helped to indicate which branch of the family from which

a person descended. It was actually a way of distinguishing one group from another among many, many cousins in the same town. Thus, it is a key to help finding one's correct genealogical ascendance.

One example is the Rivard family. While Rivard remains the original family surname, among the sons and grandsons of the second and third generations, one finds the following "dit" names: Beaucour, Bellefeuille, Dufresne, Gervais, Lacoursière, Laglanderie, Lanouette, Lavigne, Loranger, Maisonville, Mongrain, Préville, and Vertefeuille (each a nickname for a son or grandson of this large Canadian family). Eventually these "dit" names would each become a surname of its own, and it was up to the person using the two names (original surname and "dit" name) to decide which one they wanted to use in future official documents to properly identify them. Thankfully, the practice fell into disuse, as it is easier for one to trace one name directly rather than a hyphenated one. But sometimes, one encounters records wherein "dit" names were used by a couple rather than their original surnames, and creates a brick-wall. It's as if they suddenly appeared on the scene without a connection to anyone before them but this is far from the truth. The key is to identify which "dit" name is connected to the correct surname to continue

the lineage. At other times, it is easier to find this by searching for the previous marriage by the wife's surname.

"Dit" names in Quebec

Before the arrival of the Carignan Regiment, Quebec did not really have "dit" names. One only needs to look at families such as the Tremblays, Bouchards, Gauthiers, and other early families, to realize that "dit" names were not used for the most part among them, only spelling variations of their surnames. If these larger families also had them, the seas of Quebecois genealogy would be at most treacherous to navigate. But they seemed not to be interested in such. Also it seems that many of the "dit" names were found in the central region of Quebec, from Trois-Rivières and in the Richelieu Valley all the way down to Montréal. Few, if any, are found north of Quebec City or heading out to the Gaspé, unless they were brought there by families who migrated from central Quebec.

Monsignor Cyprien Tanguay in his seven volume *Dictionnaire généalogique des familles canadiennes*, notes these "dit" names and in his last volume, has listed the various surnames in an appendix, followed by their variant nicknames. René Jetté, in his *Dictionnaire généalogique des familles du Québec* also has a similar listing. It is from these lists that AFGS has created a

special web page listing all these surname— “dit” name variations.

These should be consulted whenever one has a research problem. Thus, a knowledge of these sobriquets will be of valuable help to any researcher in their arrival at their original ancestors.

“Dit” names in Acadia

The Acadians also had a few families with “dit” names, the most notable among them being the Haché dit Gallants. Most people with Gallants in their lineage know almost immediately that they can trace their lines back to the original surname of Haché and its ancestor, Michel. Of course there are many spelling variations of Haché to deal with as well. These variations and Acadian “dit” names can all be found in Stephen White’s *Dictionnaire généalogique des familles acadiennes*.

For the Acadians, “dit” names were often reserved to a form of humorous or endearing identification, and thus we find a tall Petitpas woman known as “La grande Suzanne”, or a rotund Arseneau known as “Le gros Nelson”, or a short Jean Boudreau whose nickname was “Smally”, or an Xavier Boudreau who often checked his watch and was known as “Tic-Toc”. Sometimes too, a person’s proper name in its nickname form (when used as a surname) became an identifier, such as that

for Anne (Nanon or Manon), which was used rather than that of Cormier in a census, thus calling her son Pierre Manon, rather than Pierre Cormier, the husband of Isabelle Chiasson. Knowing his mother’s nickname identified him as Pierre (at that time the only unidentified Pierre with a mother named Anne), the son of Germain Cormier and Anne Gaudet, and thus unlocked his lineage back to ancestor Robert Cormier. There are many instances of these proper name-nicknames which have become surnames, even to this day.

Another identifying convention found strictly among the Acadians was the use of à, à, à... after a person’s proper name. Thus, my name is Dennis (à Roland à Alphonse à Nectaire) Boudreau, a direct string of my male ancestors back to my great-grandfather. One also finds it used with a string of females. This convention can still be found in several Acadian strongholds of the Maritimes, and is extremely useful in climbing one’s family tree almost instantaneously.

I hope this short exposé regarding “dit” names will be of help to you in unlocking some of the problem records in your family tree. They have certainly helped me with mine.

THE MAINVILLE FAMILY NAME FOUND ON BOTH SIDES OF THE ST. LAWRENCE AND OTTAWA RIVERS

by
Hélène Mainville

Two families from different origins have the Mainville or Minville family name. One first ancestor, Pierre Miville dit le Suisse, has many descendants with Miville, Mainville, Minville or Miville Deschènes and Deschenes family name. It is said that Pierre Miville was born in the Fribourg canton of Switzerland. Around 1630, he married a girl from the Brouage region in France, Charlotte Mongis. Six children were born there. In 1649, Pierre Miville, his wife Charlotte and the six children (Marie 17, François 15, Aimée 14, Madeleine 13, Jacques 10, and Suzanne 9) took a ship for Quebec. Jean de Lauson gives him a farm on the South Shore of Quebec. He farmed little and claimed to be a woodworker. He lived more in Quebec City than on his

farm. He will be banished from the city after trying to entice workers arriving by boat. His children will have many descendants and remained mainly on the South Shore down of the St. Lawrence River. We find there many Miville-Deschesnes. Some came up the river to settle in Laval and around the Ottawa River and Soulanges county in Quebec. Charles Mainville was born in Les Cèdres and farmed in Ste. Angès de Dundee. His two wives gave him 22 children. Many children crossed over to the United States. Some are called Mayville.

We find Mavilles in Ontario and in the United States from the Pierre Miville dit le Suisse lineage.

The second Mainville family name originated with Étienne Vary dit Lunéville who arrived in Quebec with Mont-

calm as gunner in the Seven Years War in 1756. He was born in Lunéville, part of the Lorraine Duchee. He survived many battles including the Plaines of Abraham and Ste. Foy. He is one of the few who stayed in Quebec after the rendering of Montreal and married in October 1760. His wife Françoise Beauchamp gave birth to 4 sons and 2 daughters. He settled in Lachenaie, close to where he had been quartered during the last 2 winters. Etienne's family name will be modified to Varry dit Lunéville (his birth town) to Vary dit Mainville or Minville. The son Antoine will have a son Leon who carried the family name Varry dit Numainville. He will have an important lineage. His son Jean-Baptiste married a Mackinac Native and also took the family name Numainville.

Etienne Vary dit Lunéville's descendants moved through Ile Perrot, Beauharnois, and Saint-Louis-de-Gonzabue. Two sons of the third Etienne Vary dit Mainville were married in Ogdensburg NY in

1865 and their family name became Maville around 1950. The American descendants are many. One third son, Antoine born Vary, buried Mainville, married in Quebec in 1865. He came back from Ogdensburg NY to settle in Saint-Anicet, near the NY border and the St. Lawrence River. He married Alphonsine Julien who had three children in the States. Other children were born in Quebec. The couple is buried in Sainte-Barbe, the village next door. This couple is the ancestor of many Mainville's living in the Salaberry-de-Valleyfield, Quebec region.

Thus, in the Salaberry-de-Valleyfield region, there are Mainville descendants from two separate lineages.

Références :

<http://histoiresdancetres.com/vaillancourt/pierre-miville-dit-le-suisse/>
<http://www.miville.com/miville4/135.html>
<http://www.nosorigines.qc.ca/GenealogieQuebec.aspx?pid=3327>
http://www.rootsweb.ancestry.com/~qchuntin/steagmarste_agnes.pdf
<http://www.fichierorigine.com/recherche?nom=vary&commune=&pay=&mariagecrech=>
 Ancestry.ca

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AFGS accepts requests for ancestral searches. The only requirement is that the ancestor you are seeking is French Canadian.

The research request form is located on our website: www.afgs.org. Fill in the necessary information, and mail it to the address listed on the form. email requests are not accepted at this time.

Type of Research

Single Marriage - One marriage to search. Marriages of parents will be counted as additional single marriages and billed as such.

Direct Lineage - A straight line of either a husband or wife back to the immigrant ancestor. This will include each couple, their date and place of marriage, and their parents' names and location of immigrants in France. Price for direct lineages will be determined by the number of generations found times the rates for research as applicable.

Five Generation Ancestral Chart - Standard five generation ancestral chart of 31 ancestors with 8 marriages found. The last column of names will give parents' names only: no marriages as they will start a new five generation chart.

Your name, street, city, state, zip code, and member number if you are an AFGS member

Any pertinent information you may have should also be sent.

What We Will Do In Return

After receiving your request, we will start as soon as possible on your research. We will then notify you by mail of our findings and bill you in advance for the research performed using the applicable rates listed below.

Your Approval

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

All requests not found by the Research Committee will be placed in the question and answer section of our semi-annual journal, *Je Me Souviens*.

Rates

\$5.00 per marriage (AFGS Members)

\$10.00 per marriage (Non-members)

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\$50.00 per 5-generation chart - Direct Lineage (Non-members)

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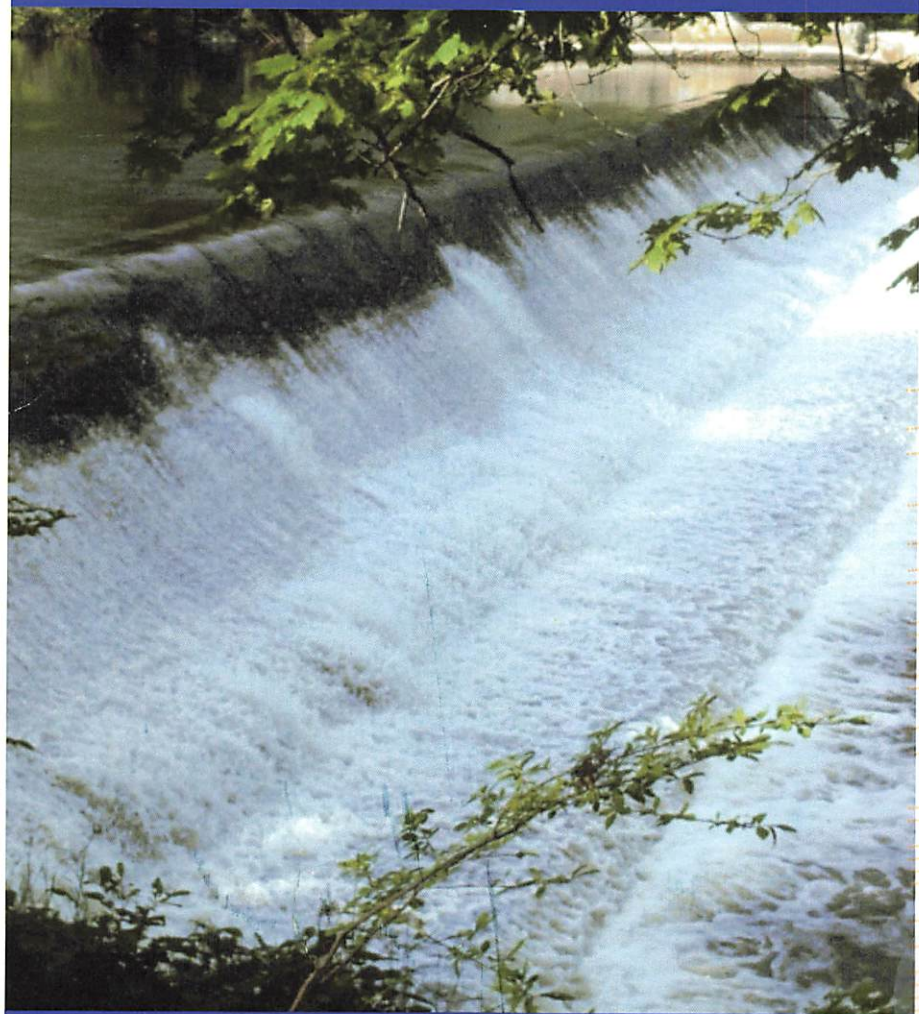


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Preserving our Heritage...Connecting Generations Since 1978

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LIBRARY

Our library is open for research on Mondays from 11 AM to 4 PM, Tuesdays from 1 PM to 9 PM and Saturday from 10AM to 4 PM. The library is closed on designated holidays; there are no Saturday sessions in July.

RESEARCH

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

ARTICLES

Original manuscripts are welcomed. Please see our author's guide elsewhere in this issue and at our website <http://www.afgs.org>.

ADVERTISING

Rates for copy are \$100 for a full page, \$50 for a half-page and \$25 for a quarter-page. **All advertising must be camera-ready.** The Society assumes no responsibility for the quality of products or performance of services advertised in *Je Me Souviens*. The Society reserves the right to reject advertisements which it deems inappropriate. All advertising fees must be paid in full at time of submission.

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Cover Photo:

Blackstone River Falls, Albion, Rhode Island

The river stretches 48 miles between Worcester, Mass. and Pawtucket, R.I., and drops in elevation about 450 feet. Thus the river's power was used by many factories to provide electricity. The Blackstone was once known as the hardest working river in America. It also was one of the most polluted due to the dumping of chemicals into the river by the textile and other factories located along its shores.



From the President's Desk

We simply can't win. Some of us complain when the winter months bring us frigid temperatures with ice and snow. We often aren't happy when the summer brings us hazy, hot, and humid conditions. Of course, I am certain that our members in Hawaii and other temperate climates don't share my observation.

Here in New England it's been a very hot and humid summer. It's a time to enjoy the beaches (after all Rhode Island is the Ocean State) and vacation time with the family.

It has also been a quiet time around AFGS. Library attendance is lower, the library is closed on Saturday during the month of July, and some of our volunteer staff members are off enjoying time with family and friends.

However with August upon us we start to ramp up a bit more at the Society and start planning the fall and winter activities. The number of workshops will increase and that will give us the opportunity to test out our new High Definition recording equipment in anticipation of uploading recorded activities on our members-only site for all to enjoy on a 24/7 basis.

The French Canadian Hall of Fame Committee has been working on the October induction of the Class of 2016. We will be announcing the names of this year's inductees soon.

Our Franco-American Heritage Center is 92 years old. With that comes the need for ongoing tender loving care. We cross off items from the to-do list and just as quickly we add tasks. If you are handy with a paint brush, hammer and other tools and are willing to volunteer some time helping us tackle that list, please let me know. We can always use a few more hands.

Be safe and please take time to enjoy what's left of the summer.

WE WELCOME SHORT STORIES AND COVER PHOTOS

Je Me Souviens Magazine publishes stories of interest to people of French Canadian and Acadian descent. Articles focusing on history and genealogy are of primary interest, although stories on related topics will be considered. Especially desirable are articles dealing with sources and techniques; i.e., "how-to guides" related to specifics of French Canadian research.

Manuscripts must be well-documented (i.e., with sources) and well-written. However, there **MUST** be a French-Canadian or Acadian connection to what you submit. Stories must not be longer than 2,000 words.

We prefer a clear, direct conversational style. A bibliography is desirable, and documentation is necessary for genealogical and historical submissions. Please use endnotes, rather than footnotes. All articles should be single-spaced and left-justified. Do not use bold, italics or underlining for headings.

All submissions must be in electronic form. Text files must be submitted in .txt, .doc, or .rtf files. Please no PDFs. **All illustrations and photos should be submitted as .JPG (Joint Photographic Experts Group) files.**

Authors are responsible for the accuracy of all materials submitted. All material published in *Je Me Souviens Magazine* is copyrighted and becomes the property of the AFGS and *Je Me Souviens Magazine*.

All material submitted for publication must be original. Previously published material, except that which is in the public domain, will be accepted only if it is submitted by the author and is accompanied by a signed release from the previous publisher.

Articles that promote a specific product or service, or whose subject matter is inappropriate, will be rejected. Submissions received that do not fit these guidelines will be returned to the author.

We also welcome photographs that we would consider for the magazine cover. They must depict scenes with a French Canadian connection such as a village or monument. Photos must be in color and in the .JPG format and be at least 300 dpi (dots per inch) in resolution.

Submitted photos should be certified as original and not from a copyrighted source, unless you submit a release from the copyright owner giving permission for AFGS to use it in our magazine.

NAPOLEON LAJOIE BASEBALL HALL OF FAMER FROM RHODE ISLAND

Gregory Rubano

Who has the highest batting average in American League history? Who is the only player to have a major league baseball team named after him? Who received more Hall of Fame votes than the great Cy Young? Napoleon Lajoie. Napoleon who?

Often called *the Emperor of the Diamond*, Napoleon Lajoie was modern baseball's first superstar. Cy Young called him "the Babe Ruth of our time." When Napoleon endorsed a popular cigar, it was said that half of the nation's youth were sick the next day, having smoked the foul weed to get his baseball card. Three cities, Cleveland, Fall River, Massachusetts, and Woonsocket, Rhode Island, claimed him as their hero. Thousands nationwide poured through the turnstiles to see his mesmerizing talents on display.

Unfortunately, the Emperor's reign was too short, usurped by a brilliant streak-

ing meteor in the baseball firmament- Ty Cobb. Today, *Napoleon Lajoie* is hardly a household name even among those who study the history of baseball.

Speaking at the 2006 National Society of American Baseball Research's conference, Chairman of the Dead Ball Era Committee, Norman Macht, admitted to ignorance and confusion. Seeing Napoleon Lajoie's name on an all-time hit list, Macht said to himself: "Who the hell was that guy anyway?" Macht recalled grabbing his Baseball Encyclopedia and "...Suddenly, it was like the very ground on which I thought I knew everything I needed to know (ha) about baseball history opened up beneath my feet. I discovered that there was much more to Lajoie than his 3,242 hits... his .338 batting average...his 1,599 RBI. There was his 1901 Triple Crown, his four consecutive batting titles, and his four slugging percentage crowns. While my mind

struggled to picture a second baseman capable of inflicting that kind of damage with his bat, I grveled with another question: How come I had never really heard of him before? Where was the full length biography of him, or the motion picture about his life? Who was this guy, seemingly named after an early nineteenth European emperor, who had eluded my notice for so many years?"

Macht's educated guess as to the origins of Lajoie's first name seems well founded. He was born in Woonsocket, Rhode Island, five years after the fall of Napoleon II, at a time when Bonapartist sympathies for the *Luckless Emperor* were still great. Lajoie's family was part of the migration of French Canadians from Quebec to New England. From 1840 to 1930, 900,000 residents of Quebec province moved to New England seeking relief from grinding poverty. The impoverished Lajoie family decided that they would take their 5 children and move from St Hyacinthe, Canada 20 miles outside of Montreal. After a brief two-year hiatus in Vermont, Jean Baptiste took his family to Woonsocket, where the mills offered more opportunity. Workers could earn



\$1.50 a day, as compared to the fifty-five cent a day wage in Canada.

Soon, four of the children began work in those mills. Counting Jean Baptiste's earning as a laborer, the Lajoie family had five incomes to help them break even. On September 5, 1875, Napoleon Lajoie joined the clan. Eight years later, at 51, Jean Baptiste died of a heart attack while getting a hair cut in Woonsocket. Left behind was a brood of eight, six sons and two daughters. Life would get that much more demanding. Living at nine different addresses in Woonsocket, working in the mills, becoming a hack driver delivering lumber and coal or driving families to funerals, playing ball for two dollars a game, Napoleon Lajoie became one of baseball's greatest Horatio Alger success stories.

Fellow ballplayers, most often with grudging respect,

frequently referenced Lajoie's heritage. Explaining why he had walked Lajoie with the bases loaded, and with two future league home run kings to follow, HOF manager Clark Griffith made clear he wasn't going to let *the French Devil* ruin it all. Players and writers alike routinely referred to him as the Big Frenchman or the Big Frog. Indeed, at 6'1" and 185 pounds, he was an impressive figure, and his patented vicious line drives attested to the strength in that frame. One such line drive lifted a third baseman off his feet, depositing him almost to the outfield grass.

Not surprisingly, Lajoie's first name fed the romances concocted by the sportswriters of his day. On the cover of the *Stars of the National Game* (1908), Lajoie trods along dressed in Napoleonic garb. He is the only recognizable figure of all the National and American teams represented, literally the face of the franchise. In 1904, the Cleveland fans had voted to name the team the Naps after their beloved superstar. It is hard to argue with Grantland Rice's contention that never before was a player's name so identified with the team for which he played. No one in the he-

ro-worshipping era of baseball's early days could claim such acknowledgement.

Napoleonic comparisons fueled journalistic playfulness. In a poem in *Base Ball Magazine* (1915), readers learned of Napoleon Bonaparte's war tactics: "He walloped foes right on the nose and smote them hip and thigh." Now, what if you had to make a choice between Napoleon Bonaparte and Napoleon Lajoie? None of this military prowess made the French emperor the equal of Napoleon Lajoie: "Yes, Boney earned some renown but he never swung a wagon tongue and copped a baseball game while all the crowd were howling loud. He never dug his cleats and with his ash poled a smash against the bleacher seats." In contrast, "the Slamming King of Swat corralled the piping hot ball and swung a mace with kingly grace." It was time to declare allegiance for "when chaps compare these Naps, each peerless in his way, of course each man who is a fan will pull for Lajoie (La-zho-way)."

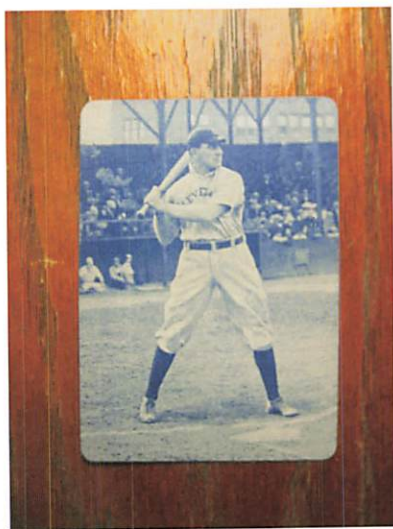
Lajoie knew that the constant stream of accolades were ways to sell papers and bring in fans. He could live with inane similes such as the one that described his fielding as being "as sweet as French pastry. "When it became ludicrous, however, Lajoie took time out to address the press's purple prose. Calling him the *Emperor of the Diamond* was fine, but saying that he played with "the majesty becoming his name " was a little much. On occasions, he took writers to task for going overboard by reading aloud particularly over the-top articles: "And as you watch this big grim fascinating Frenchman, solemn and serious almost to the point of sadness, you think to yourself that there could never be a name that would befit him so well as his own, Napoleon Lajoie. He plays just like his name sounds. His every look and movement harmonizes with the deep stately poetry of that name."

Lajoie put the paper down: "I wish my dad would have read that. O me, O my!" He then found another selection to ridicule: "Listen to this - ' an eye-filling d'Artagnan whose every pose was a picture- a handsome fellow, big and dark, with bold features, he wears his cap cocked on

the side of his head, which is covered with thick, dark, wavy hair. And the Big Frenchman wears the uniform roll collar of the day casually turned up to make an attractive frame for his face. ' " Lajoie rolled his eyes and continued the litany of the love fest: " Long, clean cut mouth....big finely chiseled nose with a dimple on his chin...a pair of round soft eyes that seem to look right into you and yet are soft, tender, and gentle."

Lajoie looked up. " 'Soft and tender and gentle.' Aren't I the original come on?" He laughed. "How do I keep my marriage together after my wife reads all this?"

As it was, Lajoie received so many fan letters from females that he had to create a mimeographed response sheet that acknowledged their interest without encouraging any amorous follow up. Lajoie's sex appeal might also have been a contributing factor in his selection in what is purported to be the first Coca Cola ad in color that featured a professional athlete. As in many things, Lajoie saw no reason not to capitalize on what was given. He did, however, have the sense to repeatedly turn down offers to appear in dime shows showing



off his physique. Most likely, Mrs. Lajoie would not have been so understanding in this case.

What Lajoie objected to were hyperbolic writings that might make him take himself too seriously. In fact, he was not defensive about his heritage. Accordingly, he enjoyed hearing the story told by one of his friends about a French Canadian who decided to see Lajoie play for the Fall River Indians, Lajoie's first professional team :

" Wan day I have some monee on ma clo's, and I think it bout time I make some small veezet on Fall Reveer and see ma fren 'Poleon play. So I buy me a tiquet and go to Fall Reveer. I got me der early an 'tak wan seet jus'back de

catcher mon. Begosh, I neverair see such beeg crowd as dere was dat day. It makes me proud to see da way ma fren 'Poleon peek up de ball no maittaire how hard she get hit."

Joining in the fun, Lajoie told the friend that upon signing he had told Fall River owner Marston that "I neveraire see such beeg monee."

As might be expected, the battle of wits and insults between players and between umpires and players often included ethnic slurs. One day in 1906 in Detroit, player-manager Lajoie pointed at a mushy tomato masquerading as a baseball. Spit on, scuffed, misshapen and dark, it was dead before arrival at the plate. "That ball has got to go," announced Lajoie as he approached Umpire Connolly. "What do you think, the league's made of money?" countered Connolly. "Why you Mick, when I first knew you, you couldn't even spell the word 'ball'," retorted Lajoie. "You Big Frog, when I first saw you, you carried everything you owned in a cardboard suitcase. This ball stays."

Lajoie knew it was time to end the conversation. Kicking Connolly in the shin, he re-

trieved the dropped ball and threw it out of the stadium. "You're out of the game," screamed Connolly. "So is the ball" proclaimed the smiling Lajoie. One smart Frenchman.

Of course, one thing was missing from the Frenchman's pedigree.

In Lajoie's first game in Detroit, he was greeted by thousands of French speaking fans, including a good size French Canadian contingent, all eager to see "le plus fame aux jouer de baseball qui soit passe aux Etats-Unis depuis un grand nombre d'annees." That trip must have been slightly deflating for when they addressed him in French, the sheepish Lajoie had no response to speak of (excuse the pun); he had lost any fluency in French by the age of seven.

Note: The author has written two books on Napoleon Lajoie: Before the Babe, the Emperor: Napoleon Lajoie and In Ty Cobb's Shadow: The Story of Napoleon Lajoie, Baseball's First Superstar. He also leads the task force of the Unearthing Our Treasure cam-

paign whose mission is to educate youth and adults about the exploits and character of Napoleon Lajoie.

TEXTILE HISTORY MUSEUM CLOSED

The American Textile History Museum in Lowell, Massachusetts has closed permanently, according to a story in the Lowell Sun.

The museum is in the process of dissolving its 501(c)(3) status with the state attorney general's office and the Supreme Judicial Court, according to a museum statement. The board is working with the AG's office to preserve the museum's collection elsewhere.

Serious operational challenges, financial shortfalls, and other circumstances made it impossible to ethically and responsibly dedicate further financial assets to keep the museum open.

Tip From Your "Bookie"

*Janice Burkhart
Librarian*



Our Society has approximately 5000 reels of microfilm. We all know about the prestigious Drouin Institute films but there are other collections not so well known. Please consider the following collections when researching at AFGS.

FABIEN FILE This two-part collection has 250,000 records covering the 17th century to the mid 1800's. Part one covers Hull, Gatineau, Pontiac, Buckingham, La Petite Nation, Eastern Ontario and Northern Ontario. Part two covers families from Quebec and Prince Edward Island.

CANADIAN CENSUS

RECORDS cover the years 1861, 1871, 1881 and 1891.

The collection is incomplete

CONNECTICUT 1840-1850-1860-1870 Census Records

HARD TO FIND DROUIN MARRIAGES Nearly one million marriages that were

researched at the Drouin Institute and were not included in the Women or Men Collections.

LOISELLE FILE Marriages from Quebec, Madawaska County in New Brunswick, Manchester, NH and Hillsboro County, NH. These records cover 1642-1963. Brides and Grooms are listed alphabetically. Most, but not all, of the entries are typewritten. The alphabetical order of the cards is only approximate. The parishes covered are listed at the beginning of each film.

LOUISIANA film from miscellaneous Louisiana parishes.

MAINE 1840-1850-1860-1870 Census Records.

MASSACHUSETTS Civil Records purchased from the Massachusetts State Archives and from LDS. Birth Index 1841-1910, Birth Records 1841-1910, Marriage Index 1841-1910, Marriage Records 1841-1910, Death Index 1841

-1971, Death Records 1841-1910, Delayed Birth, Marriage, Death (1839-1900), 1840-1850-1860-1870 Census Records.

NEW HAMPSHIRE Civil Records purchased from LDS. New Hampshire Births 1640-1900, NH Divorces 1640-1938, New Hampshire Marriages 1640-1900, NH Brides Index 1640-1900, NH Deaths 1640-1900, 1840-1850-1860-1870 Census Records.

ONTARIO MARRIAGES Beginning in 1863 and ending in 1911.

CENSUS OF QUEBEC The entire 1871 Census on film. It includes many schedules which give important information about Quebec citizens of this time period.

RHODE ISLAND These are civil records purchased from LDS. Births 1852-1900, Birth Index 1853-1900, Marriages 1853-1900, Groom Index 1853-1900, Bride Index 1853-1900, Deaths 1853-1950, Death Index 1853-1920, Delayed Birth Returns, Out of Town Deaths 1905-1943 - includes an index. Death Returns from E. Providence 1872-1921, Misc. Cemetery Records, Birth Returns from E. Providence misc. years, 1840-1850-1860-1870 Census Records. Parishes of Rhode Island up to 1954.

RIVEST FILE Marriage records for the Notarial Districts of Joliette, St-Jerome, Mont-Laurier and Sorel - all in Quebec. It covers the 17th century to 1972. The index is arranged first alphabetically by the surname of the bride. Under the surname of the bride, the index is arranged alphabetically by the surname of the groom. A section for anonymous names is located in the "A" section and is arranged alphabetically by the surname of the groom. This section includes all those marriage entries for which there is either no surname or no name for the bride. If either the bride or groom is widowed, the record of the marriage will indicate the name of the previous spouse. Most entries are handwritten.

VERMONT These records were purchased from the State Archives of VT. Births, Marriages, Deaths from the start to 1870, Births, Marriages, Deaths from 1870-1908, Births, Marriages, Deaths from 1909-1941, 1840-1850-1860-1870 Census Records.

OUR INDIAN PRINCESS

George H. Buteau

Genealogists go to great lengths to locate and document family connections to Native Americans especially when there are family stories that such connections exist but have never been verified. Such is the case with the Buteau family's legend of an Indian Princess.

When I started to ask questions as a young adult about my Buteau ancestry, I occasionally heard stories of an "Indian Princess" in the family tree. This claim of a Native American in our ancestry came from many different Buteau relatives in Connecticut.

A Connecticut second cousin communicating by letter in 1984 with another second cousin stated that she learned that her great-grandfather or great-great-grandfather "while in Canada had an affair with an Indian princess and had a son. I sincerely believe it as my father had very little hair on his chest."

In 1992 my father's first cousin wrote me a letter in which she said that her father told her that his great-grandfather "mentioned as

having some Blackfoot ancestors, which were in and around Canada and the United States at that time."

It seems that the legend of the Indian princess may have originated two or three generations ago. A half third cousin, Bill Stanley, wrote a weekly column for the Norwich Bulletin titled "Once Upon a Time" devoted to his recollections and other stories about his past in eastern Connecticut. In one of those columns titled "A Look Back at An Old Mill Town," Bill said "... my great-great-grandfather, Pierre Buteau, married a beautiful Huron Indian ..."

In another of his articles titled "Learn Heritage to Better Understand Our Country," Bill wrote "Once upon a time, a very long time ago, there was a young man named Pierre Buteau who lived in the Province of Quebec, Canada. My middle name is Buteau and it was my mother's maiden name. But in the early 1800s (or was it the late 1700s?) Pierre Buteau took a bride. She was a Huron Indian. My great-grandmother told me she was an Indian princess

and I am sure, in her eyes, she was a Huron Indian princess.”

As my research of the Buteau genealogy progressed over the years, I never once found a marriage of a Buteau male with a Native American. I similarly never came across the baptism of a Buteau whose mother was Amerindian. The French-Canadian priests were usually thorough in identifying a native woman in church records as a “sauvagesse” very often omitting her surname. Having never found a sauvagesse reference in any Buteau marriage or baptismal records, I felt confident that there was no “Indian princess” in the Buteau family tree.

I became more confident of this belief after I submitted a DNA sample to Ancestry.com and the autosomal DNA analysis showed 0% Native American genes. A second cousin, whose paternal grandfather and mine were brothers, also tested negative for Native American genes in the Ancestry autosomal DNA test.

When I received the Autumn, 2015 issue of *Je Me Souviens*, I read and re-read with growing interest the article on pages 6-19 titled: “Catherine Pillard Native of La Rochelle: In search of The Truth.” I quickly searched my

Buteau genealogy database and found that Catherine, who was married in 1665 to Pierre Charron dit Ducharme, was one of my seventh great-grandmothers. This article, which was reprinted by permission from the *Michigan Habitant Heritage*, led me to the following website where there was a more complete review of the related research: http://www.geninfo.org/Pillard/La_Rochelle-E.htm

Recent mitochondrial DNA (mtDNA) testing of several living direct maternal line descendants of Catherine Pillard, found a gene (haplotype) that was common to Canadian Amerindians, specifically of the Huron-Algonquin nation. Since this was very controversial new information considering that the original genealogy research findings showed Catherine to have been born of European parents, more research into Catherine's history was needed. Researchers presented their findings on the website that suggest Catherine could have been the daughter of a Huron chief. She was born in June 1651 as 8enta (8enta/Ouenta = “the color red”), daughter of Atseña dit Le Plat. A thorough search of the registers of Notre-Dame de Montréal from 1645 to 1655 produced only one pertinent baptism.

On 25 November 1651 was baptized by Claude Pijart “a female child, aged 5 months, named Senta, daughter of Du Plat and of Annengthon, who received the name of Catherine from her godmother, Catherine de La Vaux.”

According to the marriage record registered in the parish of Notre-Dame de Montréal, dated 19 October 1665, Pierre Charron married Catherine Pilliat, daughter of Pierre Pilliat and Marguerite Moulinet de La Rochelle, Paroisse Notre-Dame-de Cougnes.

The marriage act also stated that the three banns were published and an opposition that was made at the first bann was lifted. It is suggested that the opposition after the first marriage bann may have been due to the fact that the bride was only about fourteen years of age. An exhaustive research in the registers of the various parishes in La Rochelle, France including the parish of Notre-Dame-de-Cougnes could not find any acts that included the surname Moulinet. According to the Récollet priest Sagard, “Tequeunoikuaye,” the headquarters of the region of all the villages of the Huron Bear Nation was also known by the name *La Rochelle* by the French. This could explain why the actual marriage rec-

ord lists Catherine’s place of origin as La Rochelle.

In parish registers and the notarial acts of *Nouvelle-France*, Catherine Pillard’s name appeared numerous times also under the names of Plat (3 times), Plate (8), La Platte (5), Platte (6), Pillat (6), Pilliat (2), Piliate (1), Peillate (2), Peillaste (1) but only once as Pillard. In her May, 1664 confirmation record, Catherine Plate appeared with another person identified as Huron.

Had we found our Indian Princess? If so, why didn’t we have a positive result in the Ancestry autosomal DNA test if we have an ancestor who has been shown to have Native American DNA through mitochondrial DNA analysis of direct female descendants of Catherine? The answer most likely lies in the fact that mitochondrial DNA does not change over many generations except only slightly by mutation but native American-specific genes in autosomal (= chromosomal) DNA can be lost by dilution or by chance shuffling during germ cell division (meiosis) over several generations.

The researchers who did a thorough job in conducting traditional genealogical research remain more convinced than ever of the validi-

ty of the mitochondrial DNA analyses pointing to a Huron origin of Catherine Pillard. Other descendants of Catherine, however, are not as convinced and stand by the traditional genealogy that points to a La Rochelle, France origin.

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CALENDAR OF EVENTS

Workshops are held in the LeFoyer Room at the AFGS Franco-American Heritage Center, 78 Earle Street, Woonsocket, R.I. Check our web site, www.afgs.org for updates.

September 17, 9:00 a.m.:
Dennis Boudreau: Beginning Genealogy

September 24, 9:00 a.m.:
Bill Beaudoin: German Soldiers in Quebec

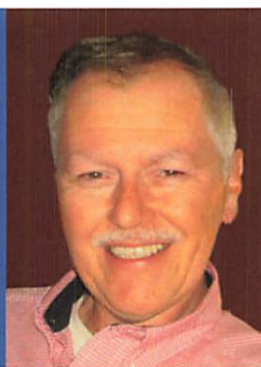
October 1, 9:00 a.m.:
Fran Tivey: Using the AFGS Film Collection

October 22, 10:00 a.m.:
AFGS Annual Membership Meeting.



From the Roundtable

Dennis M. Boudreau



In the wake of my last published article on the First Marriage of Mathurin Martineau dit Saintonge (Je Me Souviens - January 2016), I had also sent a copy of this article to the Association des Martineau d'Amérique in Québec, who likewise published it in the April 2016 edition of their family association journal.

Besides a letter of thanks for sharing this important information with them, they also sent an invitation to join their family association. Some columns simply write themselves, and it is from this experience that I share a few thoughts about family associations and the large collection of family genealogies at AFGS.

There exists two major umbrella organizations, one in Quebec and one in New Brunswick, which sponsor

and support the numerous French Canadian and Acadian family associations.

They are the Fédération des associations de familles du Québec in Québec City [<http://fafq.org>], and the Fédération des associations de familles acadiennes in Moncton [<http://www.fafaacadie.org>].

These URLs, include links to the numerous family groups who have chosen to unite under these two umbrellas. By joining the family group of your choice you connect with a large body of "cousins" who not only share your surname, but family history, at least from its foundations.

Most family associations in addition to cultural gatherings and events, also offer their genealogical services to the membership, and most also provide some sort of journal or newsletter of

events and services. There may be an annual membership fee, but depending on how active your family group is, the rewards will undoubtedly be immeasurable for family researchers and historians, or those interested in their family origins and vast connections. Family reunions are plentiful, not only during large conferences but often on an annual basis, and by participating in these reunions of choice, you can learn a great deal about your ancestors and their life in Canada.

So whether you have Québécois or Acadian roots, consider joining a specific family association. I belong to two associations, one for my dad's surname and one for my mom's.

The AFGS Family Genealogy Collection seems to be hardly ever touched. In the past I have consulted several works in this section to find information which was still at that time unavailable via any of the previous sources. If the work you consult is done with care and precision, you will find an answer to your question.

Rather than research an item, you might find someone else has already done the work for you (or part of the work), and all you might have to do is update the information, or

recheck the sources for accuracy. This could save you hours of duplication (although there is value in doing that as well). If the one who compiled the information is worth their salt as a researcher, then you have stumbled on a gold mine of information to help you.

In addition to these family genealogies, you might also find bound files of already-completed 4-or-5 generation charts or family group sheets. After all, we are sure some of your cousins have already mapped their way back to Canada and Acadia using our numerous resources and have donated a copy to our holdings. All this could save you time and effort in your search, and by studying their previous work, you can either impartially support, negate or update their findings and conclusions.

Closely associated with these works is our collection of past issues of genealogical journals from our sister societies, another neglected source of information. So next time you visit AFGS peruse what is available in the Family Genealogies section of our library. You might just find something of interest or something to aid you in your trek back to your family's origins in North America.

A FRENCH PATRIOT IN SERVICE OF THE UNITED STATES DURING THE REVOLUTIONARY WAR

Sandra DeForge McGrath

Louis Robert Des Forges dit Picard, also known as Lewis Picard, was my fifth great grandfather. He was born in Canada the son of Robert Des Forges dit Picard and Marie Madeleine Malboeuf dite Beausoleil. Louis died in Grand Isle, Vermont in 1848. Those are the bare bones of his story but like many other families hidden lives are found with a little research.

Louis was born on 21 November 1758 in St. Anne de Beaupre, Montmorency County, Quebec, Canada. Louis was the second born of twelve children. His father, Robert, came to Canada from Picardy, France, on the ship Algonquin with the La Reine Regiment to fight during the French and Indian War. He was seventeen at the time and performed the duties of a drummer. After his service he decided to stay in Canada where he married and raised a family.

Louis Robert DesForges married Marie Elizabeth Donat dite Liverdue on 5 Au-

gust 1783 in St. Mathias de Rouville, Quebec, Canada. Together they had nine children: Louis Nicholas (1786-1786), Louis Robert (1788-1884, m. Marie Louise Barre), Jean Baptiste (1791-1873, m. Marie Delage), Marie Rose (1797-), Marie Marguerite (1795-1796), Charles Pierre (1797-1815, m. Marie Louise Soutiere Desouliere), Marie (1799-1819, m. Lorent Gabriault), Marie Madeleine (1801-1822, m. Antoine Poirier), and Marie Josephite (1802-).

St. Anne de Beaupre, Louis's birthplace, was a small farming community about twenty-miles northeast of Quebec. It is famous today because it is the home of the Basilica of St. Anne de Beaupre. Over the years many people have made pilgrimages, for miracles of healing, to the church with the greatest number of people beginning in the 1900's. The Church started out as a chapel for the residents of the area in 1658 until the present Basilica was completed in 1876 on the same site. The first pioneers

began to farm the land and build homes in 1650.

Louis enlisted in the 1st Canadian Regiment under Colonel James Livingston in July 1775 at Pointe-Levy which is now known as Levis. Pointe-Levy had a large indigenous presence and is situated at the junction of the St. Lawrence and Chaudiere Rivers. The men from Pointe-Levy were considered very seditious and anyone who received a commission was considered unfit to work for the government after the defeat of the Battle of Quebec. Following the defeat of the Battle of Quebec Louis and his fellow soldiers continued on to Isle aux Noix. Fort de Île-aux-Noix was besieged by British forces on August 16-20, 1760. "The small French force, despite its ideal location in the midst of the river, did not prevail. Falling to overwhelming force, this important fortress became part of His British Majesty's dominion, as did the province of New France itself a short time later." (Millard, James P.) Louis served out his time and he was discharged in 1776, he served from July 1775 to Oct 1776. Much later he stated he did not get discharge papers or receive any type of documentation giving proof of his service.

According to the journals of Francois Baby, Gabriel Elzeur Taschereau, and Jenkin Williams, Colonel James Livingston, who was born in New York and raised in Montreal, was the man responsible for raising and leading the 1st Canadian Regiment of the Continental Army during the invasion of Canada. They determined that there were some seven hundred fifty-seven Canadians who actively fought and supported the Battle of Quebec to prevent British military control of the people.

It appears the battle was doomed from the start. The weather, desertions, lack of ammunition, and ineffectual clothing were responsible for many of the small problems that grew into gigantic proportions.

The weather, desertions, lack of ammunition, and ineffectual clothing were responsible for many of the small problems that grew into gigantic proportions. First a snowstorm prevented Montgomery from invading and then it was made known a deserter from Rhode Island supplied the British with the new plan of his (Montgomery) attack and the American forces had to devise another plan.

The new plan of attack was multi-pronged but the Canadians and the Americans were further thwarted by the arrival of British ships and troops.

After a five-month siege Montgomery was dead, Benedict Arnold was wounded and more than four hundred men were captured. It was the first American defeat.

Many of the Canadians who participated in the battle were severely punished while others received minor punishment. I would assume that Louis was one of the men who received a minor punishment because it wasn't long after he was discharged he was home again.

He married Marie Elizabeth Donat dit Laverdure August 5, 1783. She was the daughter of Martial Donat dit Laverdure and Elizabeth Parent.

I have been unable to prove when he first arrived in Vermont, however his youngest daughter was born in 1802 in Canada so it had to be sometime after that. He moved to St. Albans and worked as a farm laborer. It is believed he is buried in Grand Isle, Vermont, thus far I have been unable to find a death certificate or burial record.

It was sometime in 1832 that he first applied for a pen-

sion and was denied. Again in 1844 he applied only to have found his name had been bastardized in several ways. He was, "a very illiterate man with poor English skills and does not understand how his name changed in pronunciation and spelling." (Bridges, William, 1844)

Because of all of the problems with his name he had to get the proof he actually participated in the war from other men in his troop that were on the rolls. By this time Louis was about eighty-six years old and very poor.

Eventually he was able to procure documents from two men in his troop that were still alive and remembered him. At the age of eighty-nine he was able to get his pension and back pay. When he died at the age of ninety he had received a total of \$290.00.

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Did You Know...

Two Los Angeles mayors were French Canadians: Damien Marchesseault (1818-1868) was mayor from 1859 to 1865, and built today's Sunset Boulevard.

Prudent Beaudry (1818-1893), the city's 13th mayor, held office from 1874 to 1876. At the same time his brother Jean-Louis Beaudry was mayor of Montreal.

What's Cooking?

by

Janice Burkhart

Individual Rhubarb Crisps Recipe

Ingredients for Topping:

- 1/3 cup + 1/2 cup old-fashioned rolled oats, divided
- 2/3 cup chopped pecans
- 4 Tablespoons cold butter, cut into small pieces
- 1 teaspoon Ground cinnamon
- 1/4 cup brown sugar
- 2 tablespoons pure maple syrup

Ingredients for Fruit:

- 1/2 cup pure maple syrup
- 2 lbs fresh or frozen and thawed Rhubarb, cut into 1/2" dice
- 3-4 tablespoons all-purpose flour

Instructions:

1. Preheat oven to 375°F.
2. Prepare topping: Put 1/3 cup of the oats in food processor and process until finely ground. Put in mixing bowl with pecans, butter, cinnamon, 1/4 cup of the brown sugar, pure maple syrup, 2 tablespoons of the granulated sugar, and remaining 1/2 cup oats. Mix with pastry blender or fingers until pea-size clumps form. Set aside.
3. Prepare Filling: Pour rhubarb and pure maple syrup into large mixing bowl and stir to combine. Sift (ideally) or sprinkle 3 tablespoons of flour over the entire mixture (as opposed to dumping it into one spot). Stir, using a fork, until flour is coating the rhubarb. You may need to add another tablespoon of flour if it looks too runny. It should be the same consistency as Elmer's glue – quite sticky.
4. Put rhubarb mixture into a 9 inch x 9 inch baking dish or individual ramekins. Top with oat mixture and bake until rhubarb is bubbly, 20 to 25 minutes. Serve warm with a scoop of vanilla ice cream.

Number of servings: 6

Je Me Souviens La Cuisine de la Grandmere is a wonderful recipe book produced by AFGS. It has many traditional Quebecois recipes as well as time tested recipes sent in by our members. You might consider buying a copy for yourself or your children or grandchildren.

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AFGS accepts requests for ancestral searches. The only requirement is that the ancestor you are seeking is French Canadian.

The research request form is located on our website: www.afgs.org. Fill in the necessary information, and mail it to the address listed on the form. email requests are not accepted at this time.

Type of Research

Single Marriage - One marriage to search. Marriages of parents will be counted as additional single marriages and billed as such.

Direct Lineage - A straight line of either a husband or wife back to the immigrant ancestor. This will include each couple, their date and place of marriage, and their parents' names and location of immigrants in France. Price for direct lineages will be determined by the number of generations found times the rates for research as applicable.

Five Generation Ancestral Chart - Standard five generation ancestral chart of 31 ancestors with 8 marriages found. The last column of names will give parents' names only: no marriages as they will start a new five generation chart.

Your name, street, city, state, zip code, and member number if you are an AFGS member

Any pertinent information you may have should also be sent.

What We Will Do In Return

After receiving your request, we will start as soon as possible on your research. We will then notify you by mail of our findings and bill you in advance for the research performed using the applicable rates listed below.

Your Approval

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

All requests not found by the Research Committee will be placed in the question and answer section of our semi-annual journal, *Je Me Souviens*.

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