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Je Me Souviens

A Publication of the
American French Genealogical Society

Our 30th Year

Volume 31
Number 1

Spring 2008



AMERICAN-FRENCH GENEALOGICAL SOCIETY

Post Office Box 830

Woonsocket, Rhode Island 02895-0870

CORRESPONDENCE

Written correspondence should be mailed our post office box. The library telephone number for voice and fax is (401) 765-6141. An answering machine will take messages when the library is not open. The Society can be reached by E-mail at AFGS@afgs.org. E-mail to the Editor of JMS should be addressed to JMSEditor@AFGS.org.

MEMBERSHIP

Individual: \$32.00 (\$40.00 Canada); family: \$32.00 (\$40.00 Canada) + \$10.00 ea. add'l. member; institutions: \$27.00 (\$30.00 Canada), life: \$384.00 (\$480.00 Canada) Make checks payable to the A.F.G.S. in U.S. funds.

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

LIBRARY

Our library is located at 78 Earle Street in Woonsocket, Rhode Island. It is open for research on Mondays from 11 AM to 4 PM, Tuesdays from 1 PM to 9 PM, and every Saturday of each month from 10 AM to 4 PM. The library is closed on designated holidays; there are no Saturday sessions in June, July and August.

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 authors' guide elsewhere in this issue.

ADVERTISING

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PRESIDENT'S MESSAGE

by: Janice Burkhart, President

The generosity of our membership never ceases to amaze me. I think everyone knows that AFGS has no paid positions. Everything that is done for the Society is done on a volunteer basis. Your officers and board of directors expend endless hours on AFGS business. Volunteers keep the library running and help new members get started on their work. Our Building Fund Committee meets weekly as a group and then volunteer additional individual hours meeting with various contractors for bids or for service calls. Our Je Me Souviens editor, newsletter editor and Webmaster work diligently in their attempts to keep you informed and up to date on happenings at the Society. Countless volunteers around the country continue to work on the Obituary, Bride and Milestone Projects and to type information for repertoires. Our publicist works tirelessly getting the word out about the work we do. Most of this work is done so quietly that most people do not even realize it is happening. We could not function without this dedicated group of people.

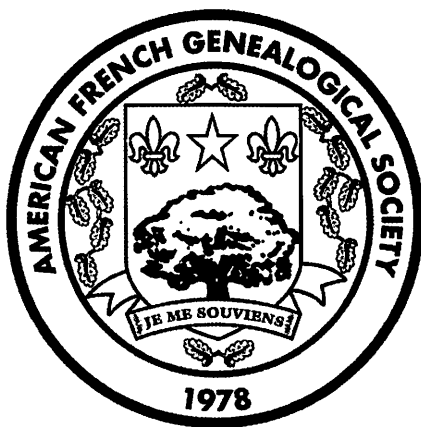
But I would be remiss if I left out all the people who have rallied around and helped us in such a significant way with our new building. First, thank you to all the members who have donated to the Building Fund. Because of your generosity, we own our building out right. We also had enough money to repair our roof. We have many other projects to complete and fundraising will be ongoing but most people are amazed when they learn that we have gotten this far without a mortgage!

I also want to thank people who have volunteered their talent and expertise to help us. One member has helped us change our locks. Another has volunteered to help us with our handicapped accessibility plan. One member has donated painted slates for us to sell. Another member has donated his 90th birthday money. Families of deceased members have asked for money to be sent to AFGS in lieu of flowers. One member held a yard sale and got an

insurance company to match the money he made. Some members are doing research and donating the money to AFGS. Other members have donated books to be sold. The Lefoyer Club is holding a fundraiser for us. People have taken the trouble to get matching gifts from their employers or directed their United Way donations to AFGS. Some people have donated stock to our Building Fund. We have received help in so many ways!

I have known for a very long time that AFGS has a very special membership. I am learning every day how very special it is. I am so touched by your generosity, creativity and good will. Thank you seems an inadequate phrase to use but please understand that it comes from the bottom of my heart. Merci, merci, merci beaucoup.

Janice Burkhart
AFGS President



Bienvenue - From the Editor's Desk

by: Shellee Morehead

The American French Genealogical Society's 30th anniversary celebration fortuitously coincides with the 400th anniversary of the founding of Quebec.

As we celebrate our society's birthday and the establishment of New France, a perfect opportunity arises to reflect not only the history of *Je Me Souviens* but also the future of our flagship journal. The past 30 years has seen JMS evolve from a small booklet to the present 120-page format we look forward to finding in our mailboxes twice a year. As the new editor, I am excited to be directing our journal. I am also amazed and humbled to see the quantity of work done by one or a few people over the past thirty years that has published such a consistent, quality journal. Our previous editors have done an excellent job under difficult circumstances and I commend them. With my editorship, we will be making some changes in *Je Me Souviens*. Over the next few issues, you will see some formatting differences and perhaps the addition of some new sections. I would like to publish more genealogical Queries, and perhaps some articles from our library's research staff.

More changes are in the works as JMS evolves. We are working on an index to cover the last several issues that were not indexed. In order for me to serve our journal effectively, however, we will need our readers to offer feedback and suggestions on how we can best serve our membership, and to comment on the changes we implement. I would love to publish a "Letters to the Editor" section, with your comments and perhaps nuggets of information that would be of interest to our readers.

One of the first changes is this “Letter from the Editor” in the location just after the President’s message. As the new editor of Je Me Souviens, I would like to make it easier for our readers to hear about upcoming changes in our format before starting to read our fascinating and informative reader-submitted articles.

Another big change is in the method of submitting articles for publication. Because of the time involved in converting printed papers to electronic form and the errors that process can introduce, we will now require our submitters to send electronic versions of articles via email. Any word processing document will be accepted (such as .rtf, .doc, or .txt files) and it will allow us to assemble Je Me Souviens more efficiently and accurately. More detailed submission requirements can be found at the back of the journal and on our website. If any potential submitters need assistance in complying with this requirement, just call or write us, and we’ll do our best to accommodate your needs. Eventually, we may add a link to our website for uploading articles to the website.

As our society expands into it’s new quarters, and we begin our 31st year, let’s all contribute our ideas, experiences and talents to Je Me Souviens to reflect the excellence of our society and our passion for French Canadian and Acadian culture and history.

New - Author's Guidelines

Je Me Souviens publishes articles of interest to members of the American French Genealogical Society and people of French Canadian descent. Articles dealing with history and genealogy are of primary interest, although articles 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.

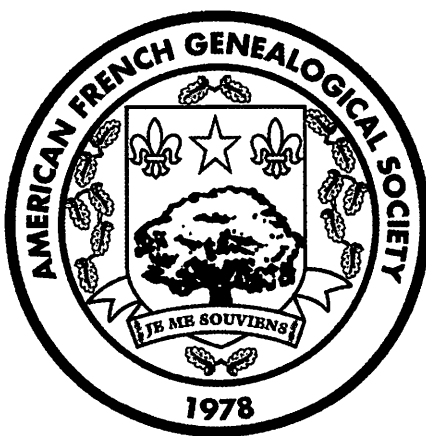
All manuscripts must be well-documented (i.e. with sources) and well-written material on French-Canadian or Acadian history, genealogy, culture or folklore, but not necessarily limited to these areas. However, there **MUST** be a French-Canadian connection to what you submit. They can be of any length, though we reserve the right to break down long articles into 2 or more parts.

We prefer a clear, direct conversational style and the capitalization of all surnames for ease of indexing. 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. Any word processing file will be accepted but we prefer .txt, .doc, and .rtf files. All illustrations and photos should be submitted as JPEG (Joint Photographic Experts Group) files. You may also submit printed black-and white photographs for publication. These photographs should be labeled with the submitter's name and contact information and the caption for the photo, preferably on the back.

We are not responsible for loss or damage to originals and they may not be returned.

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



Family Tree DNA and Genetic Genealogy

by Susan C. Meates

The Beginning

The new discipline of DNA testing for genealogy, called Genetic Genealogy, was pioneered by Family Tree DNA, of Houston, Texas. In 2000, a genealogist, Bennett Greenspan, wondered if some Nitz's located in Argentina were related to his family tree. Having read about DNA testing for scientific endeavors, he approached Dr. Michael Hammer at the University of Arizona. Dr. Hammer is a molecular biologist who utilizes DNA testing for research and population studies. Intrigued with Bennett's genealogical problem, the two men designed a proof of concept to test the application of these scientific tests to genealogical problems. The pilot project was successful, and Family Tree DNA was launched.

Family Tree DNA provides DNA testing for genealogists. A test kit is sent in the mail consisting of three small brushes and three vials of a preservative fluid. To properly prepare a sample to send to the lab, you take each brush, one at a time, and rub the brush repeatedly against the inside of your mouth, and then put the tip of the brush into a vial. This process is easy, painless, and takes hardly any time. The vials are placed in the return envelope provided and mailed back to Houston.

Each test kit has a unique serial number, which is assigned when a test kit is ordered. This serial number appears on each vial. When the test kit arrives in Houston, an email is sent to notify the participant that their kit has arrived. These test kits are grouped together, hundreds arriving each day, and then sent to the University of Arizona where the lab will perform the tests ordered.

An important part of the process is the separation of the person's name and the DNA sample. The test vials with the sample have only a serial number, and this is all the information that is provided to the lab. At Family Tree DNA, their database connects the person's name to the serial number, but they do not have access to the sample. This extra level of security protects the DNA samples.

At the lab, the sample goes through a variety of steps depending on the test ordered, and the test results are electronically returned to Family Tree DNA who then matches the result by serial number and notifies the participant that their results are ready. A web page, called a Personal Page, is created at the Family Tree DNA web site for the participant who logs into this page with their serial number and a password. Once at their Personal Page, their journey of discovery begins with a variety of selections to click to learn more about their ancestry, origins, and to find others to whom they match.

From the beginning just 7 years ago in 2000, Family Tree DNA has grown dramatically and has provided testing services to people in 179 countries. Every day, hundreds of genealogists around the world are discovering the power of DNA testing and how the results can help them with their genealogy research.

The Benefits

DNA testing for genealogy can be used by anyone interested in family history research. You do not need a background in science or any special knowledge. The knowledge you have acquired working on your family history research, combined with learning about this new source of information, will enable you to effectively use DNA testing for your family history research.

It is important to point out that DNA testing is not a substitute for family history research. DNA testing is another tool available for the genealogist and is used in conjunction with your family history research.

This new tool provides information that can not be uncovered from the paper records. The information from DNA testing can also provide new information and clues to help with your research.

Here are just a few of the benefits that can be achieved:

- Validate research
- Find any mistaken connections in your research
- Determine which family trees are related
- Bridge gaps in the paper records
- Confirm variants
- Find unknown variants
- Sort out multiple families found in the same location
- Discover information which may solve research problems, and/or resolve brick walls
- Get clues regarding migrations
- Confirm suspected events, such as illegitimacy and adoption
- Discover information to define the major branches of the tree going back to the origin of the surname
- Discover information about the evolution of the surname
- Discover clues regarding the origin of the surname
- Combine results with research in early records to determine the number of points of origin for the surname
- Get clues to help your research

How Does It Work?

Scientists have discovered two areas of DNA that are passed on to children, typically unchanged. For males, a section of the Y chromosome is passed from father to son. For females, mtDNA is passed from the mother to both the sons and daughters, though only the daughters pass on the mtDNA.

These areas of DNA that are passed on to the each generation unchanged are unique. At conception, most of our DNA is a mix of our two parents, and our parents are a mix of their parents.

Scientists call this process recombination. These unique areas, on the Y chromosome for men, and mtDNA for both women and men, do not go through the shuffling at conception. Therefore, these small sections of DNA provide us with a window to the past. This small portion of DNA is passed down to each succeeding generation. For a male, his father, his grandfather, and his great grandfather would all have an identical or very close result if this area of the Y chromosome was tested for each of them. For mtDNA, a son or daughter, the mother and the mother's mother would all have the same result.

Types of DNA Tests for genealogy research:

Y-DNA	A section of the Y chromosome is passed from father to son, typically unchanged. By testing this section, you would discover information about the direct male line, which is the man's father, his father, and back in time. You must be male to take this test.
mtDNA	A mtDNA test provides information about the direct female line, which is your mother, her mother, and back in time. Both males and females inherit mtDNA, though only females pass on mtDNA. Both males and females can take this test.

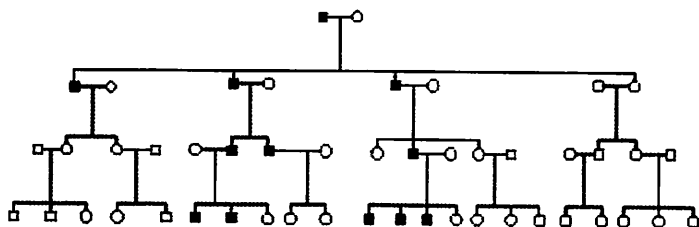
DNA, deoxyribonucleic acid, is the chemical inside the nucleus of all cells that carries the genetic instructions for making living organisms. Much of the DNA is termed 'Junk DNA' and has no known function. Within the nucleus of each cell, each of us has 23 pairs of chromosomes. Chromosomes are long segments of DNA, which contain genes and Junk DNA. A gene is the basic unit of heredity.

One set of 23 chromosomes is inherited from the father, and one set is inherited from the mother. The 23rd chromosome is also known as the sex chromosome. The child receives an X chromosome from the mother, and either an X or a Y chromosome

from the father. A child with XX is a girl, and a child with XY is a boy.

A section of the Y chromosome is passed from father to son, typically unchanged. While the Y chromosome carries some genes, there is also a significant amount of DNA located between these genes. This section of the Y chromosome is in the area scientists call Junk DNA, since it has no known function. In the chart below, the squares are males, and the circles are females. All the squares which are black show the path of the Y chromosome down the male line of the family tree.

Y Chromosome Inheritance



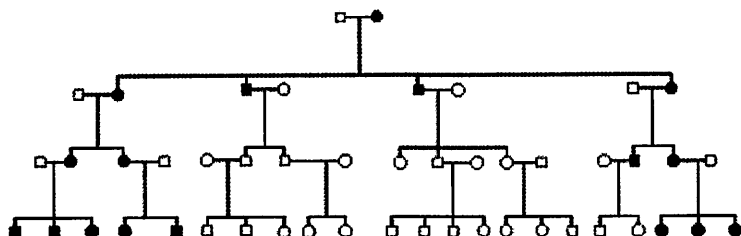
The black squares show all the males who inherited the same section of the Y chromosome from the male ancestor. From a male at the bottom, whose square is black, looking back up his family tree, following the Y chromosome, is called the “direct male line”. The direct male line starts with a male, and is his father, his father, and on up the family tree.

mtDNA is inherited by both males and females, though only females pass on mtDNA. mtDNA are the circular DNA contained inside the mitochondria, which are small organelles which reside in all our cells and provide the power to the cell.

The chart below shows the path of mtDNA through the generations. The males are squares and the females are circles. A

solid square or circle shows that the mtDNA of the ancestor was inherited by this person.

mtDNA Inheritance



mtDNA follows the direct female line. Your mtDNA was inherited from your mother, who inherited the mtDNA from her mother, who inherited from her mother, and so forth. Both males and females inherit mtDNA, and only females pass on mtDNA.

Testing Y-DNA from a male would provide information about the direct male line. Testing your mtDNA would tell you about your direct female line.

Example Results

The result from a Y-DNA test is a string of numbers, which is a count of short repeats of DNA at locations on the Y chromosome called markers. The markers tested are those in the section of the Y chromosome which is passed from father to son, typically unchanged. By comparing the result of two men, you can determine if they had a common ancestor, and approximately when the common ancestor occurred.

Below are two results from a Y-DNA test:

12 22 15 10 13 15 11 14 11 12 11 28 15 8 9 8 11 24 16

20 29 12 14 15 15
12 22 15 10 13 15 11 14 11 12 11 28 15 8 9 8 11 24 16
20 29 12 14 15 15

In the example above, two men took a 25 marker Y-DNA test at Family Tree DNA. Each man belongs to a different family tree, and they both share the same surname. Their 25 marker Y-DNA test result is an exact match, which is also called a 25/25 match. The Y-DNA evidence tells us that the men had a common ancestor. Sharing the same surname tells us that these two men share a common ancestor since the adoption of surnames. These two family trees connect at some point in time, since the adoption of surnames. Each man, on his web page at Family Tree DNA has a small symbol they can click, that will bring up a screen that estimates the time frame of the common ancestor.

The test results also provide the major population group for the direct male line. These population groups are known as haplogroups, and date back thousands of years. All men in a haplogroup would share a common ancestor. The haplogroup for the above result is I1a, and the description from the vendor's web site about this haplogroup is the following:

"The I1a lineage likely has its roots in northern France. Today it is found most frequently within Viking / Scandinavian populations in northwest Europe and has since spread down into Central and Eastern Europe, where it is found at low frequencies."
(Description copyright Family Tree DNA.)

Although the haplogroup is not relevant to genealogy research, often the results are interesting, and tell you about the distant origins of the direct male line.

Testing mtDNA does not have as many genealogical applications as testing Y-DNA. The surname for married females changes with each generation, and mtDNA mutates at a slower rate than Y-DNA, therefore providing a longer time frame for the common ancestor.

A mtDNA test will provide information about your direct female line. The test result also provides information about the distant origin of your direct female line. The test result is compared to a standard, called the Cambridge Reference Sequence. This reference standard is the first mtDNA sequenced. Sample mtDNA results are shown below.

Haplogroup	HVR1 Mutations	HVR2 Mutations
K	16145A 16224C 16311C 16519C	73G 150T 152C 195C 263G 315.1C 497T 523- 524-
U5a1*	16192T 16256T 16270T 16399G	73G 263G 309.1C 315.1C
H	16304C	152C 263G 315.1C 456T

Since mtDNA mutates at a slower rate than Y-DNA, only exact matches should be investigated. In addition, both Hyper-Variable Region 1 (HVR1) and Hyper-Variable Region 2 (HVR2) should be tested and match for genealogy applications.

The haplogroup is the major population group of your direct female ancestor. This is also known as the Daughter of Eve, or Clan Mother. For each haplogroup, Family Tree DNA supplies information about the origin of that haplogroup.

For example, the description for haplogroup K is as follows:
 "Haplogroup K is found through Europe, and contains multiple closely related lineages indicating a recent population expansion. The origin of haplogroup K dates to approximately 16,000 years ago, and it has been suggested that individuals with this haplogroup took part in the pre-Neolithic expansion following the Last Glacial Maximum."

(Description copyright Family Tree DNA.)

Matches on HVR1 are those where the time frame of the common ancestor could be thousands of years ago. For genealogy applications, both HVR1 and HVR2 should be tested.

There are genealogical applications for mtDNA testing. For example, your family tree may have a male ancestor who had two wives, and you can't find the documents to tell you who was the mother of the 3rd child, who was a girl. By following the female line of the various female children from the first and second wife, and testing the mtDNA of descendants and comparing the result to the mtDNA result of a descendent of the 3rd child, you would be able to determine which wife was the mother of the 3rd child.

DNA Testing for Genealogy

Genetic genealogy is the application of DNA testing for family history research. Who is tested, and which test is selected, depends on the information you want to uncover. The application of Genetic genealogy to your family history research is very similar to your approach to your research. For example, for your family history research you may decide to look for a census entry for your grandparents as your next step. In applying DNA testing to your family history research, you would also select an objective, which is the information you want to uncover.

DNA testing has a wide variety of applications or objectives, depending on the genealogy research problem or the information to uncover.

It is also important to understand that DNA testing will **NOT** provide all the answers. If DNA testing shows that two people are related, the results will not tell you exactly when they were related, or the name of the common ancestor. A DNA test wouldn't tell you exactly where an ancestor lived, though the test results might provide clues for a geographic area. For this reason, DNA testing

is combined with your family history research to get further information from the test results.

One of the most exciting elements of DNA testing for genealogy is that often the test results will provide information that cannot be uncovered from other sources. For example, you may not be able to find any paper records to determine if two males in two different households with the same surnames in the census are related. To find out if these two males were related, you would test one or more direct male descendents from each of these households.

DNA testing for genealogy has a wide variety of applications, depending on the genealogy research problem or the information to uncover. The objective could be to determine if two people with the same surname are related, or the objective could be a more complex application to determine the surname of an adopted ancestor where no paper records could be found, and it is suspected that he is the son of the widow next door who died.

How Many Y-DNA Markers to Test

The first choice for a Y-DNA test is the number of markers to test. Twelve to 67 markers are offered. At Family Tree DNA, you can upgrade your test to additional markers. For example, you can start at 12 markers, and then later upgrade to either 25 or 37 or 67 markers.

Each test kit includes 25 years of storage. This makes upgrades easy, as well as ordering other tests, such as mtDNA or advanced Y-DNA tests. In addition, your sample is available for future scientific advances. This is very beneficial when there are limited living males for your family tree, especially elderly males, so they can leave a legacy for future genealogists.

Twelve markers are best at identifying those to whom you are **not** related. When you have a match at 12 markers, you usually want to upgrade to reduce the time frame to the common ancestor, and determine if you are related in a genealogical time frame.

A simple guideline is: More markers provide more information, as well as reduce the estimated time frame to the common ancestor.

Tests of 12 markers or below are considered low resolution. Tests for 25 markers or above are considered high resolution.

It is usually more cost effective to order a high resolution test initially, instead of starting with a low resolution test and upgrading later.

To receive genealogically useful information, a high resolution test should be conducted.

For Y-DNA, Family Tree DNA also offers a variety of advanced tests, ranging from a SNP test to confirm your haplogroup or major population group, to a test that will determine if you could be immune from the plague, if it occurred today.

Y-DNA Surname Projects

Y-DNA testing is organized based on the surname. If two people have the same or variant surname, and their Y-DNA is a match or a close match at 25 or more markers, then without any documentation, you would know that these two people are related since the adoption of surnames. A more precise time frame can be estimated based on the closeness of the match.

The adoption of heredity surnames occurred in different locations at different times. The process took centuries, and during this time the form of the surnames often changed, and variants arose.

Y-DNA testing will identify which family trees for a surname are related. This information is quite valuable. For example, you may be trying to make a connection to the ancestral country. If your surname has two different Y-DNA results, and all the trees with your result go back to one location, then you would want to focus your research in that geographic area.

Identifying the related variant surnames can also be very beneficial. For example, previously unidentified variants may be found, which, when you review the census records with these variants, you are able to find your ancestors, and overcome your brick wall.

To get started with Y-DNA testing, you would want to determine if there is an existing Surname Project for the surname. Testing with an existing project simplifies the comparison of results. To determine if a Surname Project exists, go to the Family Tree DNA home page, shown at the end of this article, and enter your surname in the Project search facility in the upper right.

As a participant, your results include a certificate and report in the mail, and a Personal Page is created at the Family Tree DNA website. On your Personal Page, you can click selections, and view results and information. One selection is Y-DNA Matches. Clicking this selection will show those whom you match or are a close match. The person's name and email are shown. In addition, if they uploaded a Gedcom of their family tree, a symbol appears to the right of their name. The FTDNATiP symbol is also shown for matches. Clicking this symbol generates a report comparing you to the match using a proprietary algorithm. A report is generated that shows the probability of when the common ancestor occurred. This tool is very valuable to determine whether to search for documentation supporting the relationship.

Another selection is titled Haplogroup. This selection will tell you the major population group, known as Haplogroup, and provide a description of the Haplogroup as well as showing the matches in the Haplogroup database and where they are located.

The selection Recent Ancestral Origins provides information about the origin and migration of the ancestors of those whom you match.

Family Tree DNA customers also have an opportunity to join the Genographic Project, by clicking on a selection on their Personal

Page. This project is sponsored by National Geographic and has two components. One component is to test indigenous peoples around the world to trace the journey of human kind out of Africa. The second component is public participation, where you join and participate in a real time scientific project. There is a small fee to join the Genographic Project. Once you join, a Personal Page is created at the Genographic site filled with maps and educational material about the distant history and migration of your ancestor.

If a Surname Project has not been established for your surname of interest then you can easily start a Surname Project. Testing under the umbrella of a Surname Project provides discount pricing. Therefore, starting a Surname Project would reduce the cost of testing. If you do not want to start a Surname Project, perhaps one of your fellow researchers would be interested. Otherwise, you can test outside a Surname Project, and could later join a project when one is established for your surname.

If you are considering starting a Surname Project, Family Tree DNA supplies assistance, educational materials, help interpreting results, and guidance. Included with a Surname Project are a set of administrator tools and reports that make managing the project and interpreting results easy.

Application: Confirm Your Family Tree

One application for DNA testing is to confirm your family tree. This step involves confirming your research utilizing Y-DNA. Two distant direct line males would be selected to test. Assuming that your family history research is correct, you would expect the two results to match or be a close match. If you have any suspicions or areas of weak documentation, you would want to make sure at least one participant was a descendent from the weak branch. If your family tree has a lot of breadth, or goes back several centuries, you would probably want to test three or four males representing the major branches to achieve a comprehensive DNA review of your family history research.

There is one weakness in your family history research that DNA testing to confirm your family tree may not catch. If there are other families in a geographic area with the same surname, and you connect your family tree to the wrong family, the DNA testing may not catch this situation, if the males are related by a prior ancestor. For example, 3 brothers immigrate to the US in the 1700's. They each have sons called William. Your family tree shows the son William of the 3rd brother as your ancestor, when the correct ancestor is the son William of the 1st brother. Since the brothers were related, they would all have the same or close Y-DNA results, and so would their male descendents. Therefore, your DNA testing to validate your family tree would still have matches, even though from the research you selected the wrong William. If you test at 37 or 67 markers this problem of a mistaken connection can often be identified.

Application: Determine If Two People Are Related

DNA testing can be used to determine if two people are related through their direct male line, or related through their direct female line. To determine if two people are related through the direct male line, one or more males from each family tree would take a Y-DNA test. Typically, you would want to test two males in each family tree. The step of testing the second male is to validate the result of the first male, and establish the Ancestral Result for the family tree. Assuming the two results match or are a close match, then any extramarital event or unknown adoption in the family tree has been eliminated for the branches tested.

Testing two males in your family tree provides a result that can be used for multiple applications.

It is always possible that hidden in a branch you do not test is an extramarital event or unknown adoption. If you do not have any clues in the paper records that any of these types of events could have occurred, such as being unable to find a birth, or a married couple living apart, then it probably is not worth further testing. The only way to confirm for 100% certainty that there was no

extramarital or unknown adoption in the living male line of your tree is to test every living male descendent. This is usually not done.

To compare two family trees to see if they are related along the direct male line, you would select two males from each family tree to test. For example, consider the situation where in a census entry you have two males living next door to each other with the same surname, and you have been wondering if they are related.

Determining with DNA testing whether these two families are related might be a clue to help sift through the immigration records or a clue to help find the ancestral homeland.

If either of the family trees only have one living direct descent male today, then you would only be able to test one male from that family tree.

A close match can occur because a mutation occurs for one of the markers, which are the locations tested on the Y chromosome. A mutation simply indicates a change. Family Tree DNA estimates that a mutation for a marker occurs about once every 250 generations. A mutation can occur at any time. You may find a living descendent who has a mutation, or the mutation might have occurred several generations ago. There is a methodology that can be used to determine exactly where the mutation occurred.

Below are the Ancestral Results for the two family trees being compared:

15 23 15 10 15 16 13 13 11 14 12 30 16 8 9 11 11 26 15 20 29 11
11 14 16
13 24 14 11 11 14 12 12 12 14 13 30 16 9 10 11 11 25 15 18 30 15
15 17 17

When comparing the result from each family tree to each other – they are clearly not related. Only 5 of the numbers match between the two results, and to be related, we are looking for an exact, 25/25 match or close match, 23/25, 24/25.

If you had no further information than two families with the same surname living next to each other in the 1880 census, it probably would not be surprising that the results do not match.

On the other hand, if you had strong documentary evidence that the two families were related, and then the two results don't match, it is time to review the family history research, as well as review the two family trees to make sure that the two persons who were tested are distantly related, so that one extramarital event or adoption would not impact both of their results. For example, if the founder of a family tree had multiple sons then each participant tested would ideally be from a different son. If you test two participants from one son, and that son was adopted, then the results would match for the two participants, but would not reflect the founders result.

Today

As the pioneer who brought DNA testing for genealogy to the mainstream, Family Tree DNA provides a variety of tests to help with your genealogy research, as well as tests to explore your distant origin or to learn more about your ancestry. As new scientific discoveries occur, Family Tree DNA brings new tests to market.

The easiest way to learn more about DNA testing for genealogy is to take a test. The first step is to decide whether you want to test your direct male line or your direct female line. If you are female, and want to learn about your direct male line, you would have your father, brother, uncle or other male relative in the direct male line take the test. Both males and females can take the mtDNA test to learn about your direct female line. Family Tree DNA provides education material, consultation and email support to understand your results.

To learn more about DNA testing for genealogy, be sure to subscribe to the free educational newsletter provided by Family Tree DNA. The link to subscribe or read past issues is shown below.

DNA testing for genealogy is a very powerful tool, and we are just at the beginning of this emerging discipline. It was only a few years ago that DNA testing for genealogy was first introduced. Each year since then, new and expanded tests have been introduced as the scientists make more discoveries. Each new test provides additional information for genealogists.

Through DNA testing, people have learned information that could not be uncovered from other sources. A DNA test could supply the answer to break through a brick wall. You can begin your journey of discovery by ordering a test kit today.

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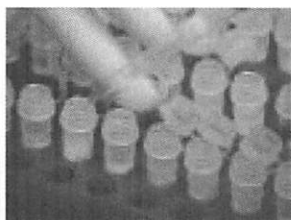
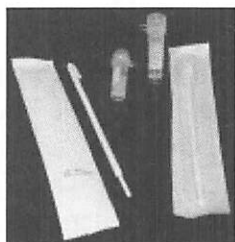
<http://www.familytreeDNA.com/fgregister.asp>

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http://www.familytreeDNA.com/facts_genes.asp?act=past

Genographic Project:

<http://www5.nationalgeographic.com/genographic/index.html>



FTDNATiPT™ Report

Family Tree DNA Time Predictor*

Version 1.1 - Patent Pending

In comparing 37 markers, the probability that L7: Greg Meates and L1: Richard Meates shared a common ancestor within the last...

100 years is 83.49%	200 years is 97.28%	300 years is 99.55%	400 years is 99.93%	500 years is 99.99%	600 years is 100.00%
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The above numbers are based exclusively on the comparison of their Y-DNA results, which show no mismatches.

* The FTDNATiPT™ results are based on the mutation rate study presented during the 1st International Conference on Genetic Genealogy, on Oct. 30, 2004. The above probabilities take into consideration the mutation rates for each individual marker being compared.

Life and Recollections of The Longest Living Buteau

by George H. Buteau, Ph.D.

My father, George H. Buteau, was born to George H. Buteau and Salome Cloutier on September 4, 1904 in the Crompton section of present-day West Warwick, Rhode Island. He was baptized on September 18, 1904 in St. Jean Baptiste Parish in what was then the village of Arctic, RI. His father, born in Baltic, Connecticut in 1877, was the eldest son of Damase Buteau and Delphine Lussier. George and Salome met while they were both employed in a local textile mill in West Warwick. She was seventeen and he was 21 when they were married in St. Jean Baptiste Parish church on June 26, 1899. Their first child, James E. Buteau, my Uncle Jim, was born January 1, 1901 in West Warwick.

In the census of 1900, my grandparents, Salome and George Buteau (misspelled Beauto by the census taker) were living with her parents in Warwick, RI and were both working in the local cotton mill, he as a weaver and she as a spinner. Salome and George separated when my father was just an infant. My Uncle Jim recalled that he was around 5 or 6 years old when his parents went their separate ways, which was probably around 1906-1907. In the census of 1910, recorded on April 29 of that year, Salome was living as a lodger in Providence, RI and had indicated that she was single and working as a saleswoman in a millinery store. In the 1920 census, she was still listed as single, living at the same address and working as a jewelry solderer. On April 29, 1910, George Buteau, Sr. was living in his mother's house in New Bedford, Massachusetts and was working as a streetcar conductor. He indicated in that census that he was married. Uncle Jim recalled that shortly after his parents' separation, he attended school in Scituate, RI while living with his Aunt Mary (Cloutier) Owens. The 1910 census indicated that George and Mary Owens had been married for 2 years when it was recorded on May 14, 1910 but Jim was no longer living with them when that census was recorded.

After his parents separated, my father spent his early years living with his mother's sisters and their families. The first place where he remembered living was on the North Scituate, RI farm of his aunt, Mabel (Cloutier) Williams. Mabel was his mother's oldest sister. In the 1910 census recorded on May 17, five year old George H. Buteau (misspelled Beauteau by the census taker), Jr. was a boarder with Mabel G. and Alfred H. Williams on their poultry farm on Plainfield Pike in Scituate, RI. My father recalled that he was "treated like a king" there. He claimed that he learned to swear while hanging around with the farmhands. Mabel's husband, who was called Fred, was also the proprietor of a local bar. Fred would sit young George on a bar stool and both of them would sit there eating pickled tongue and crackers. Fred owned one of the first automobiles in the area. My father remembered riding in the front seat of Fred's car as Fred swerved all over the road and young George cursed him for his bad driving. My father remembers walking quite a distance from the farm to school. He had fond memories of the tasty chicken sandwiches he would take to school for lunch.

George's maternal grandmother, Marguerite (Larose) Cloutier, also lived on the farm while he was there. My father remembered her as a petite and very loving woman. He remembered that he would sit at his grandmother's knees as a young child and help her thread her sewing needles. One incident that my father said haunted him for a long time occurred one winter day when his grandmother was outside with him and he pushed her causing her to fall into the snow. She died a few days later, from causes totally unrelated to falling in the snow but he believed, as a young child, that he had caused her death.

When George's aunt Mabel died suddenly, sometime after 1910, he was sent to live with his aunt Mary Owens in Scituate, R.I. Mary was his mother's younger sister. His uncle George Owens was a skilled employee in a textile mill in Scituate. My father recalled that during his stay there, he was constantly being put in the corner for

cussing, the bad habit that he had picked up while on Mabel's and Fred's farm.

From Scituate, six or seven year old George was sent to live with his aunt Rose (Rosanna), another of his mother's older sisters, and her husband, Joe Gagnon, in Woonsocket, R.I. They enrolled him in Sacred Heart Academy ('ti College) on Hamlet Avenue. He recalled that he took a beating from other students in the schoolyard the first day of school because of his red hair. He also remembered starting to learn French very rapidly but was taken out of the school and placed in a public school after only a few months. My father had many memories of his stay in Woonsocket. He had to sleep in the same bed as the older girl cousins with whom he unwittingly shared the chicken pox. He remembers that his uncle Joe distilled alcohol from a still he had in the house. When my father was about eight or nine, his mother Salome complained to her sister Rose about the excessive cost of her son's room and board (\$5 a week). Salome convinced her newly remarried ex-husband to take his son George.

At about age nine, my father, in an apparent interim move, lived with his paternal grandmother Delphine and his aunt Mary Jane (Marie Jeanne Buteau) Carbonneau's family in their house in New Bedford, MA. It was while he lived there that he learned to speak a little French while playing with the young Carbonneau cousins.

When my father arrived to live with his father's second family in Unionville/Farmington, Connecticut, George H. Buteau, Sr. was working as a streetcar conductor. He had married Grace Thorpe, who he had met when she was taking the trolley to and from school. When asked about the date of his father and Grace's marriage, Uncle Jim, who was living with his father when George Jr. arrived, recalled that no one knew when the couple was married. According to Uncle Jim they "just snuck off and got married". They were most probably married in 1913. George and Grace had three children, Doris (1914), Bernard (1916) and Clark (1917) Buteau. My father remembered that the neglect he that he had received by being moved from one relative to the next as a young boy resulted in his having severe dental problems. He spent a lot of time at the dentist during the first year with his father getting those problems corrected.

When his parents separated, Uncle Jim moved around with his father who boarded him in the nearby convent school. Jim was either jealous because of his perception that his younger brother had been treated better than he had been as a child or there was strong sibling rivalry. My father remembered that his older brother constantly gave him beatings.

George Sr. was strict and wouldn't hesitate to use corporal punishment when he learned that his rules were not followed. However, he apparently would suffer guilt after those punishments and would come back home later with an ice cream cone for the punished offender.

My father recalled that on one occasion, he took the gun that his father kept for protection. As a streetcar conductor, he handled large sums of money. With gun in hand, young George went down to the Farmington River where he shot a large fish he had seen swimming close to the shore. He remembered being knocked on his backside by the recoil of the gun. He also recalled occasional trips he would take on the trolley from Unionville to Hartford to spend the day downtown seeing the sights or taking in a movie. He also remembered taking a train to his Aunt Rose's house in Woonsocket, R.I. to spend a two-week vacation in the summer with \$5 to spend.

My father remembered that his paternal grandfather, Damase Buteau, who often was called Thomas, did not live with his wife Delphine in his later years. Delphine warned her husband to stop his drinking and gave him an ultimatum to quit or move out. Damase worked as a weaver and as a woodcutter during the last years of his life and often visited with relatives for extended periods. He would make occasional short visits to stay with George and Grace Buteau and family. One of my father's cousins said that Damase played the French horn. She said he was a master weaver and reportedly invented a revolutionary new weaving stitch during his working years. In the census recorded on January 9, 1920, 62 year old Thomas Buteau was living in the Riverpoint section of Warwick, RI and working as a weaver in the cotton mill. The census reported that

he was a widower even though his wife, Delphine, was still living in New Bedford.

My father said that he would help his grandfather, Damase, split wood for the stove during the old man's occasional visits. He recalled that Damase sometimes had the job of killing chickens for dinner and would let them run around the back yard headless. My father said that at some point during his visits, Damase would go on one of his drinking "toots" and stepmother Grace would make him leave. Grace was supported by her mother, a teetotaling "Yankee", who did not approve of her son-in-law's father's drinking. My dad remembered that his paternal grandmother, Delphine, would travel from New Bedford to Farmington to help Grace when she gave birth.

My father's maternal grandfather, Antoine Cloutier, who also went by the surname Clookie, was living with his daughter, Mary Owens, in Warren, RI when he died in 1918. My father remembered visiting Warren from Unionville, CT just before his grandfather died. He especially remembered that when the vacation was over and he was headed home to Connecticut, his uncle George Owens shook hands with him leaving a five dollar bill in his hand, a particularly sizeable amount for that day.

George Buteau Sr. bought a bowling alley in Derby, CT where he had his two sons, Jim and George, working for him setting up pins. My father recalled that one night, after having taken many taunts from his older brother Jim and his uncle Arthur Buteau, he lost his composure and started throwing bowling pins at them. My grandfather apparently prospered as owner of the bowling alley during World War I. The family lived in nearby Shelton. They moved back to Farmington toward the end of the war.

My father became a very accomplished bowler during the years he worked in the bowling alley in Derby. When he lived in Woonsocket as a young man, he would earn extra money by bowling for the many prizes given in the local bowling alleys. He told one story about a Thanksgiving when he and his mother had no turkey. There was one to be given as a prize in the bowling alley. He went out to bowl and told his mother that he would be back with the turkey. He came back

later that night with the live turkey under his arm. The butcher living across the street had to kill it for them since he didn't have the heart to do it. The January 2, 1975, Woonsocket Call carried the following in its "This Week 50 Years Ago" column: "George 'Red' Buteau, rolling in the Fraternal League at Washington Alleys, set a new alley record by posting strings of 163, 126 and 104 for a 393 total pinfall."

After moving back to Unionville, during World War I, my grandfather worked in Waterbury, CT in a brass manufacturing plant. According to my father, it was a very good paying job. His father would stay in Waterbury during the week and would come home weekends. When he returned for the weekend, Grace would prepare him a special meal that the children were not allowed to share.

In the census of 1920, George H. Buteau, Sr. and his family were living in Unionville, CT. He was the head of the family and working as an "engineer" in the local power plant. Other family members listed were his wife, Grace, son, George H. Jr., age 15, a student also working after school in the local hardware store, daughter Doris, 5, son, Bernard, 3 and son, Clark, 2. Jim was 19 years old at the time of the 1920 census and was in the U.S. Navy having joined when he was 15 or 16, apparently having lied about his age. My father remembered that around 1917 he saw a photo of his brother Jim in the Hartford Courant taken while on active duty somewhere in South America.

My father remembered that, as a teenager, he would often caddy after school for a doctor who would tip him fifty cents for nine holes. His sister, Doris Buteau Odenkirchen, remembers that before Jim joined the U.S. Navy, he and George would get into terrible fights and on at least one occasion, knocked over the kitchen table. Doris also recalled that George was a good basketball player in school.

George Sr. began to have behavioral problems as my father entered his teenage years. Dad recalled that, as his father's condition worsened, he began to show signs of kleptomania. Young George would have to follow his father around town paying for items taken. Dad's half sister, Doris, remembered once as a young child being taken with her younger brother to the movies in Hartford by her

father who got up from his seat during the movie and left the theater. The two young children luckily were recognized by one of their father's co-workers as they came out of the theater without their father. They were both taken home on the trolley. My grandfather's behavior apparently became too much for the young family to handle and one day when my father was about fifteen or sixteen, two men came in a car and took George Sr. away to Norwich State Hospital. Both my father and his sister Doris remembered that day.

George Jr. never saw his father again but stayed two additional years in Farmington helping his stepmother with the younger children. During that time, he worked after school at Thompson's Dairy in Unionville. He was paid ten cents an hour. The owner was the husband of Grace's sister. Young George's job was to work in the garden, wash milk bottles and help deliver milk. One day, as he was waiting in the wagon while the owner was delivering milk to a house, the horse took off down the hill and ran for a mile or two before coming to a stop. Young George was holding on to the reins for dear life. Each afternoon he worked, he would bring home a small metal container of milk for the family.

Dad left Farmington in 1920 or 1921 to seek employment in Woonsocket, RI. He was drawn there by the good memories that he had of the many visits he made there over the years with Aunt Rose and Uncle Joe Gagnon. His father died in 1921 after George, Jr. had moved to Woonsocket. He recalled that his father started using the name Joseph George Buteau around the time he joined the Masons and his death certificate identified him by that name rather than by his correct name, George Henry Buteau. On the World War I draft registration card that he filled out and signed on September 12, 1918, he gave his name as J. George Henry Buteau. This coupled with the fact that his father was deceased is probably why my father took on the Sr. title making me George H. Buteau, Jr. when I was born.

In Woonsocket, young George was apprenticed to become a draftsman at the Taft Pierce Co. where he earned \$13 a week. There was a postwar decline in business for the company that forced a curtailing of the apprenticeship program. He then got a higher-paying job (\$15 a week) in one of the many textile mills in town.

Before long, he was earning \$18 a week and, eventually, \$23 a week. Shortly afterwards, his mother, Salome, quit her job in Providence, R.I. and moved in with her son in Woonsocket. The Woonsocket Directory of 1924 recorded that George Buteau was employed as a shipping clerk and, with his mother, Mrs. Salome Buteau, lived at 334 Rathbun St. In the 1925 edition, they were listed as living at 117 East School St., then on 691 Elm St. in 1927. In 1928 they had moved to 129 Snow St. and in 1931 were living across the street at 112 Snow. It was at that last address that I have many memories of visiting with my paternal grandmother when I was a child.

Trolley cars were the main means of transportation for most people in the early 20th century. Trolley tracks went virtually everywhere including many of the small lakes and other summer amusement spots in the area. The trolley ride from Woonsocket to downtown Providence took only a half hour in the 1920s. My Dad remembers that at age 18, he and a friend from work took a trolley to the White Palace, an amusement park in Worcester, MA to see burlesque shows. He remembered it as quite an adventure because on the return trip they arrived too late at the trolley station in Worcester and had to sleep there overnight until the first morning trolley took them back to Woonsocket. He remembered that his mother was very worried, not having heard from him.

My father started to learn to play the saxophone in 1922. He was fascinated with the musical instrument after hearing someone practicing. After listening to Rudy Wiedoeft, a famous saxophone player of the day, he decided that he wanted to play the saxophone and started taking lessons. By 1924-1925, he played for several summers in an orchestra on Block Island. This yearly break from working in the mill came to an end after the stock market crash of 1929. My father had many fond memories of his summer stays on Block Island. He was impressed with how well the members of the band were treated. He claimed that he really got to see how the "other half lived" and decided that he would like his children to be able to escape the inevitability of a working class mill life. This was probably one of the driving forces that made him insist that we further our education beyond high school.

My grandmother Salome Cloutier Buteau met Alfred Donais, many years her senior and they were married in 1930. "Pops" Donais ran a liquor establishment on Clinton St. in Woonsocket during Prohibition. My father worked for his stepfather making trips to Providence to purchase bootleg liquor for the old man's speakeasy. Pops' place had been raided and he had been arrested twice when my father started working for him. The old man's lawyer told my father that one more arrest would land Pops Donais in jail. My father decided to take the rap if there should be another raid. There was a third raid and Dad was arrested. The incident was reported in the local newspaper and eventually came to the attention of his stepmother's mother, strictly puritanical Mrs. Thorpe. She wrote to my father and told him never to show his face again in Farmington, CT. He took her at her word and never visited the family in Connecticut until after the old lady had died.

My dad worked in Pops Donais' bar after Prohibition was repealed until he was hired onto the Woonsocket Fire Dept. in 1937. On Wednesday, May 26, 1937 the Woonsocket Call reported: "... the joint standing fire committee last night named three new fire department members at a meeting in City Hall... The appointees were Leo I. Lussier, 131 East School Street, George Buteau, 112 Snow Street and Adrien LeMay, of 218 Lincoln street." It is interesting to note that during the years that my father worked for Pops Donais, the Woonsocket City Directory continued to report my father's occupation as "shipping clerk" until 1938 when he was listed as "hoseman - Hose 6, 504 Fairmount St." He met Raymonde Genereux in 1938 while working at No. 6 fire station. They were married on August 28, 1940 in Holy Family Church in Woonsocket.

The newlyweds lived in a small apartment on Rebekah St. in Woonsocket until 1945 when they bought a house at 414 Third Avenue. I was born on June 9, 1941 and my brother, Paul, arrived on June 1, 1943. Our sister Gail was born on December 1, 1945. Mary Ellen completed the family when she arrived on June 3, 1952. We all led normal, happy lives in that house on Third Ave. Dad was promoted to lieutenant in the Woonsocket Fire Department in 1953. He became a captain in 1957 and rose to the level of deputy chief in

1960. He particularly loved the last 9 years of his career as deputy fire chief.

Our house was a real fixer-upper in 1945 and Dad was always working on improving it. Other than the kitchen cabinets, I think he tackled all of the home improvement projects by himself including at least 2 re-roofing projects. I don't think he ever stopped working on the house until years after his retirement. I can still see him sitting at the window admiring what he had done in the backyard that day and sipping his Narragansett beer while puffing on his Phillies cigar. His home was truly his castle.

When we were young, Dad took the family on vacation almost every summer. Often we rented a cottage at the seashore; occasionally we went to the White Mountains of New Hampshire. We would spend at least one day at Crescent Park, Rocky Point or Nantasket each summer. There were many trips to the beaches in Narragansett Bay long before the freeways made it a quick and easy drive to get there. We also swam locally each summer in the fresh waters of Harris Pond and Lincoln Woods.

Since it was mandatory on reaching age 65, Dad retired from the Woonsocket Fire Department on September 4, 1969 after 32 years of faithful service. He was one of the few men I have ever known who was not happy having to retire. I'm certain that he would have stayed on another 5 years had it been possible. He certainly was healthy and vigorous enough to do so. However, he kept busy working around the house and traveling with Mom.

Dad was a strong influence in the lives of his four children. When we were youngsters, he would spend each evening that he was home making sure we did our homework. He constantly encouraged us to continually do better. Though he never went to college, he lectured us that college and any career we wanted were very real possibilities in our future.

After we were all adults with families of our own, Mom and Dad continued to travel by car, and, on occasion, by air, to visit. Since we were spread across all corners of the country, they didn't get to see

all of their grandchildren as often as they would have liked to but they understood about our busy lives. Mom developed Alzheimer's in her early 70s and Dad devoted himself to her care until the very end. She died on June 1, 1990 at age 75. Dad insisted on living alone in his home on Third Avenue becoming the longest resident in the history of the house.

In June 1998 when Dad was 93 years of age, I was finally able to convince him to come to live with us in California. He thrived here living in his own nearby apartment followed by an apartment in an assisted living facility. All four of his children and our families celebrated his 100th birthday with him in the summer of 2004. Dad lived another 7 months beyond the century mark passing away peacefully in his sleep on April 15, 2005. To the best of my knowledge, my father, George H. Buteau, was the longest living Buteau.

New - Members' Corner

Members' Corner is created to provide a conduit by which our members may contact each other for the purpose of exchanging information. This is a service provided for members only at no cost on a space-available basis. You may submit short items (one paragraph) in the following categories:

Work in Progress - If you are involved in an unusual project or are researching a specific subject or surname, you may use Members' Corner to announce this fact. Members able to help are encouraged to contact you.

Books Wanted - If you are searching for a book or books to aid you in your research, you may advertise your need here. Please include as much information as possible about the books, i.e. title, author, publisher, publication date, etc.

Books for Sale - We will accept items for used books that you wish to sell, or for books you have personally authored. Be sure to include the name of the book and your asking price. Book dealers may not use this space. Book dealers are encouraged to purchase advertising space in this journal. Rates are published on the inside front cover.

Cousin Search - If you have a living relative with whom you have lost contact, you may use this space to help in your search. Include the person's full name and last known address, along with any other pertinent information.

All submissions to Members' Corner must include your name, address, phone number and email address. Deadlines are 15 December for the Spring issue, and 15 June for the Fall issue. Keep in mind that this is a semiannual publication. Where time is important, items should be sent to AFGnewS.

Please email all submissions as attachments to EditorJMS@AFGS.org.

DETOURS - UNEXPECTED BYWAYS

by George Christian #0678F

For over 25 years, my brother and I were heavily engaged in genealogical research to identify our Chrétien/Christian roots. Early on, we learned of three French sources, implanted in Canada. In time, we also found four German lines — former mercenaries who decided to remain in Canada after their service. All four adopted the name: Chrétien (and eventually, Christian). In addition, a late Italian source appeared who converted Cristiano into Chrétien (again eventually Christian).

As we have indicated in previous writings, we spent eight years collecting all Chrétien names we could find — which accounts for the richness of our database. At that point, a cousin of ours in Canada discovered a baptismal record that, while lacking some names, included another that led us to identify the parents of the child and eventually connect us to Michel Chrétien, who arrived in Canada around 1662.

After aligning the names in relation to their respective ancestors, we considered a detour, in order to discover if we were in any way related to the Honorable Jean Chrétien, at the time, Prime Minister of Canada. It turned that we were not. His ancestor was Vincent Chrétien, who arrived in Canada around the same time as Michel but was not related to him. Nonetheless, their chronological appearance led a number of important researchers (Tanguay and others) to make them brothers, without any evidence to support their claim. We have published several articles detailing the known facts and our arguments to support the conclusion that they were not related.

Our first “detour”, then, led us to compile the family history of Jean Chrétien. At the time, since we found him indifferent in the matter of genealogy, we decided to contact his nephew, Raymond

Chrétien, then Canadian Ambassador to the US, and succeeded in getting him interested. His enthusiasm flowed over to his uncle, who quickly revised his thinking.

Our second detour was occasioned by the request of Raymond Chrétien's wife, Kay Rousseau, to look into her grandmother's lineage, the Bruguier / Bruyère [NOT Brière] family. Family lore had it that a certain religious sister in the family had been honored as a blessed or a saint.

Élisabeth Bruyère (1818-1876) was the daughter of Charles Bruguier and his second wife, Sophie Caron-Mercier. In 1841, Elisabeth was professed in the community of Grey Nuns of Montréal (officially, Sisters of Charity of the Cross). Barely four years later, she was assigned the mission of starting a new foundation in the province of Ontario. There, in Bytown (the future Ottawa) she did indeed establish schools, medical dispensaries, and engaged in other services greatly needed in this fledgling town. She has been recognized as the foundress of the Sisters of Charity of Ontario. The cause for her beatification is in process.

Now for a third detour: — an uncle of Sr. Elizabeth was Jean-Baptiste Médard Bruguier-Belair; he bore the nickname ["dit"] Madrid during his duty as a captain in the militia. He and his wife, Elizabeth Kipp or Keep (from Brittany) had seven children, of whom two died in infancy. Now we encountered an unexpected drama. Their third child and son, Théophile, headed southwest from L'Assomption County in Québec, and ended in the Dakota Territory of the US. There, he befriended the Natives and especially the Indian Chief WAR EAGLE, three of whose daughters were given to him in marriage! When the first daughter was abducted by a Native (an acceptable act at the time), the Chief sought to console Théophile by giving him two other daughters, as his joint wives! Late in life, Théophile married a White Canadian widow. He is credited with being the founder of Sioux City, Iowa, and is buried on a hill overlooking the city, next to his father-in-law.

The saga continued. We delved into all the records we could find and produced a family history of the Native Bruguier Branch, consisting of six generations. As recently as July 2007, a woman, whose grandmother was a Bruguier, sought details about her Native ancestry. While we have not been as successful as we had hoped in obtaining more details from members of this branch, we have constructed a well-founded framework for future researchers. Our problem — as has been pointed out to us — is that the Native Americans, on the whole, transmit their histories orally and not in writing. This could explain the reluctance of Native Bruguier family members to provide us with information to be written down.

Fascinated by these revelations, we made it a point to collect other documentation concerning Native-Americans, though not necessarily involving this family. One fact that we uncovered was that a Native Bruguier was a scout in General Custer's service. It was said that he was a "double-agent", keeping the Natives abreast of the company's whereabouts. He was the only individual to survive the massacre at Little Big Horn. And we know his name!

If you are curious about this subject, look to the Internet under: Théophile Bruguier, and Chief WAR EAGLE, Sioux City, and other links provided. As of this date, we have shared our collection with only two or three persons, members of the family.

So there you have the gist of our genealogical journey and some of its detours. They have provided us with much satisfaction and enjoyment. As an aside, you can well understand that Kay Rousseau Chrétien was dumbfounded in obtaining two books when she had only asked for the answer to a simple (!) question — not to mention the unexpected character of the second book dealing with a Native-American branch of the family.

If you should chance upon an opportunity for a detour, be bold; get into it, at least until you get its flavor; let it entice you to go further afield. Would that more researchers could enjoy rewarding experiences such as we had with the Bruguier / Bruyère families.

I WILL DO YOUR.... FRENCH CANADIAN FAMILY TREE

BACK TO THE 1600'S



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Biography of Joseph Alfred Carignan

By: Becky Keegan for AFGS Research Committee

Commissioned by Donald Carignan

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Few Woonsocket French Canadian immigrants will be remembered as well as Joseph Alfred Carignan. Among the population, Mr. Carignan amassed a considerable list of accomplishments. Among those were his many business undertakings and his political involvement.

Mr. Carignan was born in Princeville, Arthabaska County, Quebec on September 10, 1878 to Joseph Carignan and Sophie Talbot. He was baptized on the same day that he was born, at the local church in Princeville. His Godparents were Narcisse Blais and Elmiere Carignan. He had one brother, Joseph Oscar who was proprietor of a Library at Victoriaville, Quebec; and a sister, Marie Leda who married Louis Favreau and lived in Cambridge, Massachusetts at the time of Mr. Carignan's death. There was at least one other sibling who did not live to adulthood.

He attended school in the Princeville parish school, and graduated from College in Arthabaska.

Before his 20th birthday, in about 1897, Mr. Carignan immigrated with his parents to the United States going to Fall River, Massachusetts. It was in Fall River that he met and married his wife Octavie Garceau, daughter of Hilaire Garceau and Anna Langlois. She was born March 12, 1880 in Yamachiche, St. Maurice County, Quebec. The couple was married at Notre Dame de Lourdes in Fall River, Massachusetts on May 14, 1900. Witnesses to their marriage were Joseph Carignan and Napoleon

Asselin. Mr. Carignan was living at 337 Hartwell Avenue in Fall River at the time. He was working in the mills as a weaver and Octavie was working there as a spool threader. She was living at 27 Avon Street. The first child born to this marriage was Joseph Herve Alfred who was born on June 30, 1901 in Fall River and Baptized at Saint Anne's Catholic Church on the same day. This child must have died in infancy as there is no mention of him again.

According to his obituary, Mr. Carignan went back to Canada with his bride in about 1902 and started a grocery business in Shawinigan Falls, Quebec. He is said to have come back to Fall River by 1906, four years later. By 1910 he is listed in Fall River in the 1910 census with children: Donat, 6, born in Canada; Harry, 5, born in Canada; and Yvonne, 2, born in Massachusetts. Further investigation reveals that Donat was born on the 12th of August in 1903 in Chutes de Shawinigan, Quebec. Harry was born on or about July 7, 1905 in Canada. Yvonne was born about 1907 in Fall River, Massachusetts. By 1910, Mr. Carignan had ventured into the insurance business. He was an agent for the Prudential Life Insurance Company. He soon was promoted within the company. Soon thereafter he came to Woonsocket and was employed by Metropolitan Life and was living at 31 Charles Street in Woonsocket by 1911. By 1912, Mr. Carignan went into business for himself again. City directories reveal that he owned several businesses including a variety store at 10 Main Street, a 5 & 10 Store at 56 Main Street, A 5 & 10 Store at 98 Washington Street in Arctic (West Warwick), a filling station at 2 Greene Street, and Carignan Motor Sales at 27 Hamlet Avenue. The family had bought their first home by 1913 at 181 High Street and by 1920 bought a home in the desirable area of Park Avenue at 68-70 Park Ave.

By 1918, Mr. Carignan had become a naturalized citizen, which he needed to be to pursue a political career. And in 1923 he did just that, he was appointed as a representative of the eighth district and was selected to the General Assembly. He served in this capacity until at least 1932. He also ran for Mayor of the city of

Woonsocket in 1925 on the democratic ticket but was defeated by the then Mayor Alfred Soucy.

On June 27, 1928 his son, Donat, married Florence E. Beaudoin, daughter of Pierre Beaudoin and Virginie Godue. Two children were born to this marriage; Joseph Donald Alfred born on June 7, 1932; and Gerald Edouard born on September 17, 1934. His grandchildren were both baptized in Precious Blood parish, the church that the family faithfully attended and supported.

By 1934, son, Harry, married Juliette Bourque. To this marriage were born two children: Marie Hariette Shirely, who was born March 25, 1935; and Charles Gary who was born December 3, 1936. Both of these grandchildren were born in Woonsocket and baptized at Precious Blood parish.

Daughter, Yvonne Irene, married William Taylor Rigby on June 2, 1938 at Precious Blood Church. William is the son of William Taylor and Elizabeth Sugdun.

Unfortunately, Mr. Carignan was to die an untimely death at the early age of 55 years. He lived to see one of his grandchildren born as he died on July 17, 1932 in Woonsocket, Rhode Island. He was buried in Precious Blood Cemetery, located on Rathbun Street on the Massachusetts, Rhode Island border. His final resting place is located in Section L of the cemetery. His wife, Octavie, died on November 18, 1951. She is buried beside her husband in the family lot. Son, Donat, died on May, 1, 1952. He is also buried in the family lot along with his wife, Florence, who died November 24, 1984.

Mr. Carignan's son, Harry, died on November 29, 1977 at Wallum Lake, Pascoag, Rhode Island. He was married at that time to Eugenie Gaudette. He was 72 years old at that time.

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- 4) Funeral Home records: Harry (Henry) A, Carignan, published by AFGS
- 5) Franco-American Burial of the Woonsocket, RI Area and Ascendancy to Canada: published by AFGS, pages 478 &209
- 6) Baptisms of Precious Blood church, Woonsocket, RI page 318: Published by AFGS
- 7) Precious Blood Church, Woonsocket, RI, listings of Brides, page 576:published by AFGS
- 8) Death record of Joseph Alfred Carignan dated July 17, 1934:Woonsocket, RI
- 9) Drouin Film copies of Baptisms of Joseph Alfred Carignan, Joseph Donat Alfred Carignan,and Marie Octavie Aglae Garceau. Collection in the possession of AFGS and copyrighted by AFGS.
- 10) Draft registration card of Joseph Alfred Carignan dated September12, 1918.
- 11) Baptisms of Saint Anne Catholic Church, Fall River, Massachusetts, page 397:published by AFGS
- 12) Precious Blood Church records (microfilmed originals) Marriage of Donat Alfred Carignan to Florence Evelyn Beaudoin.
- 13) Massachusetts civil record of marriage for Alfred Carignan and Octavie Garceau.
- 14) Notre Dame de Lourdes, Fall River, Massachusetts Marriages, page 277:published by AFGS
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The plane hit the retirement home "like a bomb"

Sister Jean-Marie (Rosalie De Blois)

By Mark D. Hamel

The plane hit the retirement home "like a bomb" the newspaper article stated. My great-great-aunt, then in her early 70s, climbed out onto a lower roof to escape the flames, lowered herself and let go to fall to the ground. She lived to tell the journalist all about it, but 15 people died that day, including 11 of her religious order.

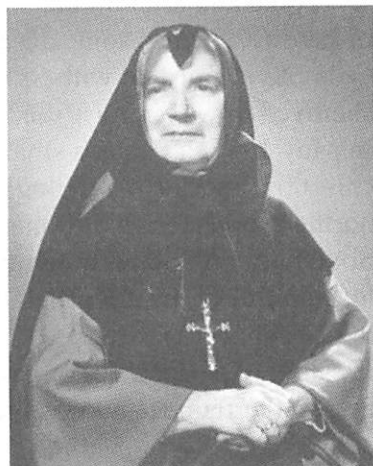
My great-great-aunt Rosalie Deblois had joined the Grey Nuns of Montreal (the formal name is Order of Sisters of Charity of the Hôpital Général of Montreal) in the early 1900s. Rosalie lost her eyesight during her adult life and then miraculously, overnight she regained it. Some years later, she was living at a retirement home in Canada for the religious when it was hit by a plane. When I first heard these stories as a child, they were hard to believe; I had to do some research.

Rosalie de Neiges de Blois was born 4 August 1883 in Windsor Mills, Richmond and Wolfe, Quebec. She was the youngest daughter of Joseph Deblois and Eleanore Aubin. Her mother, Eleanore, died in the mid-1880s and left Joseph to care for 6 children on his own. In 1889, he remarried to Anna-Marie Morel, the daughter of Thelesphore and Anna (Gilbert) Morel, my great-great-grandmother. Joseph and Anna moved the family to Laconia, New Hampshire, where Joseph's two brothers and their families lived. Rosalie's half-brother, Elzear Deblois, my great-grandfather, was born there in 1893. By 1900, Joseph, Anna and Elzear had moved to Haverill, MA, following the factory work, like so many migrant French-Canadians of the time. At 17 years old, Rosalie was probably living with an older sibling or under the care and guidance of the Grey Nuns. Rosalie's brother Edmond and sister, Zerila (Deblois) Tessier lived in Haverill at the time, so

the holidays were remembered as quite pleasant for the Deblois family.

Approaching his retirement years, Joseph, Rosalie's father, decided to move back to Canada in the early 1900s. He bought a farm (literally in this case) in St. Claude, Richmond and Wolfe, where the farm is still in use today.

When Rosalie's mother was dying she made one wish; that one of her daughters would go into the religious vocation. The youngest, Rosalie, would fulfill her mother's wish. In 1904, she took the vows of the Grey Nuns - poverty, chastity and obedience, as well as serving the suffering members of society, and took the name Sr. Jean-Marie. She would serve in Quebec and Ontario for the next 50 years. While administering to orphans, the elderly, and the handicapped, she slowly lost her eyesight starting around 1908. Along with the persistence of the head Mother at her convent, they prayed to the founder of their order, Saint Marie-Marguerite Dufrost de Lajemmerais, or more commonly known as "Madame d'Youville" to regain her vision.



Madame d'Youville was born in 1707, grew up near Montreal and founded the order of the Grey Nuns when she was in her early 30s. Her father died when she was seven years old, very similar to Sr. Jean-Marie losing her mother when a toddler. By the end of the 19th Century, there were dozens of orphanages, homes for the infirmed, and hospitals all over Canada, as far away as Manitoba (in the mid-1840s) and the northern part of the US, that were owned and administered by the Grey Nuns.

The doctors gave no prospect of Sr. Jean-Marie's sight coming back. After praying for years, Sr. Jean Marie woke up one morning in 1927 with her sight entirely restored, not even reading glasses were necessary! The Grey Nuns were certain of it – a miracle had occurred.



By the mid-1950s, Sr. Jean-Marie was in her 70s. She lived in a rest home and after all the struggling and ministering she did most of her life, she has some deserved time to relax. The excitement had not yet finished with Sr. Jean-Marie, however. The rest home she lived in was in La Villa St-Louis, Orleans, just outside Ottawa. In May 1956, a plane, a small Canadian two-seater fighter called a CF-100 Canuck (no kidding!) that typically patrolled the vast northern boundaries of Canada to protect against the incursions by Soviet aircraft, actually fell out of the sky. The pilot and navigator lost control of the aircraft and died in the impact and the carnage to the building was extensive. The ever-feisty Sr. Jean-Marie, with eyesight in perfect working order, dropped off a lower rooftop to escape the flames and was brought to the hospital.

In 1957, the Vatican proposed to have Madame d'Youville beatified, the first step to sainthood. Early the next year, Sr. Jean-Marie was invited to Rome to provide proof to the Pope for the miracle she experienced. Of the three miracles that occurred in the name of Madame d'Youville, only Sr. Jean-Marie was still alive to tell her story in person. The trip was extraordinary! A woman born on a farm in rural Quebec, lived the vow of poverty all her long life, was traveling overseas to have audience with Pope John XXIII. Sr. Jean-Marie provided her medical records to the Holy See and spoke to the Pontiff. Madame d'Youville was beatified in 1959. She would be the first native Canadian to be canonized in history. Pope John Paul II later canonized Madame d'Youville in 1990 as the "Mother of Universal Charity", who put nothing in front of caring for those who could not for themselves.

On Sr. Jean-Marie's return trip to Ottawa, she visited her half-brother Elzear, my great-grandfather, now living in West Warwick, RI. They were the only living siblings left and she spent a few weeks there. The nieces and nephews, now grown-up, listened to her stories in fascination. She carried with her the dark glasses she wore when she was blind. She had brought them to Rome with her. When she returned to Ottawa, she placed the glasses at the feet of the statue of Madame d'Youville at her convent in thanks for the miracle bestowed upon her.

Years ago my great-aunt had written a short letter to my cousin in Texas about my great-great-aunt Rosalie. My cousin sent me a copy of the letter in the early 1990s when I started my quest to investigate our genealogy. After reading through the letter, I had to do some more digging. My grandmother had passed away when I was 11. Fortunately, her younger sister, my great aunt, was still enjoying life in Springfield, MA and a 20-year - and still going-correspondence would follow. I would barrage her with questions about everything I could think of, and then I would follow up by giving her copies of documents that would prove her memory impeccable. I visit her as often as possible, but living in Arizona the six years after college and in Germany for the past three makes the distance difficult, so I do the best I can.

I had done much research on both of my parents' side of the family by the time I started on this fascinating story. I knew I could search the 1881 census for free at www.familysearch.org. My great-great-grandfather was Joseph Deblois, born 1851 in Trois Rivieres married Eleanore Aubin in 1871 in St. Fulgence, Drummondville, Quebec. I had other relatives married into the Deblois family from the Sherbrook area. I had no idea where the Deblois family was in 1881 though. Finding a Joseph Deblois in Canada? Sure, no problem! There can't be more than one or two of those in Canada in the 1880s. I did find them eventually, with the usual genealogist hiccups along the way - Eleanore was spelled Ada, and so on. Besides my great-grandfather, Elzear, born in 1893, I had no idea who Joseph and Eleanore's other childrens' names were. I found them after careful research: Zerila, Alphonse, Edmond, Onezime, and Amboise.

I started looking for information about my great-great aunt losing her eyesight since I had some information to start with. Besides the photographs I have been given of Sr. Jean-Marie's last visit to Rhode Island in 1958, I was also given two separate newspaper articles by relatives about Sr. Jean-Marie's visit to Rome.

I did bump into a brick wall after that, regarding finding primary information on the plane crash incident. I contacted the Grey Nuns at their main convent in Montreal via email a few years ago. I wrote in my pidgin French with an English interpretation of what I meant to say below my signature in the hope whoever was reading it could tell I was not trying to be offensive. They pointed me to an archivist at their headquarters in Ottawa. The archivist sent me a wealth of information! At first she sent me an electronic copy of Sr. Jean-Marie's official portrait when she was in her mid-60s, about a half-dozen articles about her trip to Rome, both in English and French, a three-page official biography of Sr. Jean-Marie, a summary of her medical condition that was presented in Rome, and a list of all her known relatives when she died in 1961 – which included my great-aunts, great-uncles, my grandparents, and their cousins, nieces and nephews! I then enquired about the nursing home plane crash. I was sent one article about the event, but it was one entire newspaper page filled of details. Sr. Jean-Marie is mentioned since her and only one other person was brought to the hospital. The correspondence I had with that archivist was like crawling in your grandmother's attic and finding a trunk full of forgotten photos and letters from a hundred years ago! I couldn't thank her enough, and it's a good thing writing 'thank you' in French isn't all that difficult, even for me.

When I sent copies of all this to my aunt in Springfield, she had a wonderful time going through all of it. After all, she remembers Sr. Jean-Marie personally and remembers the stories her aunt told. My great-aunt had visited Sr. Jean Marie in Ontario with her parents Elzear and Albina (Cloutier, daughter of Ernest Cloutier and Selfride Boisvert), her husband Roland (and my great-uncle) and their two children in the 1950s on a long road trip. To this day, relatives can go through the pile of documents and read an

incredible story my 86-year old great-aunt and I discovered together.

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Discovering the American French Genealogical Society Website

By William Pommenville Webmaster AFGS Website

www.afgs.org

If you stop by the AFGS website often or only on occasion you should check the "What's New" page which will explain the changes and updates to the site. If you're planning your first visit to AFGS check out "Plan a Visit" which gives hours, direction, Calendar, and guidelines for the library and more. Also you should consider picking up a copy of the latest "library holdings" which may save you time at the library. This way you can identify the items you want to review in advance.

As you know the AFGS is on the brink of obtaining a building! The "Building Fund" Campaign is in phase II and the website will play a roll in dispensing current information and the progress of the Building fund campaign. You can donate or pledge online or if you prefer printout a pledge card and mail it in. Follow the campaign progress including seeing a list of contributors who have come forward to help us reach this goal. Anonymous Donors will not be identified.

We now have on a line a section devoted to "Our Departed Members". Also if you want you can donate to AFGS in the name of a departed person. Information on our "Lending Library" program is also available, which allows members to borrow microfiche for their research. You can read about the "AFGS Hall of Fame" which started in 2003 and recognizes individuals of French-Canadian ancestry who have made significant contributions to their community, or who have achieved success in their life's endeavors.

The site has a "FAQ" section, which contains Frequently Asked Questions. There is a section for Members to list some of the names they are researching and it has their emails so you can respond. Also another popular is our Links section, which list Genealogy related website. We have an online store where you can purchase a large assortment of genealogical resources as

well as gifts and membership. Check the picture album about the library. Also our Recipes and of course we have our AFGS cookbook for sale.

For research information we have "Terms and Phrases" which covers - Terms - Phrases - Translations - Abbreviations - Quips (Genealogy Humor). This also includes an explanation of "dit" names. French accents, which explain how to type the French accent marks on a PC or a MAC including a printer friendly version of the instructions.

One of the largest sections of the website is for "Surname Variations" which is a collection of name variations. These names are French-Canadian Surname Variations, dit, Anglicization, etc. Also in this section are French-Canadian Given Names with English Variants, Anglicization's and Latin.

The Reference section contains "NOTES AND EXPLANATIONS" for Répertoires etc. plus it covers "KINSHIP & DESCENT". Also covered are Rhode Island Village Place and Town Names and Rhode Island Historical Cemeteries in Woonsocket, Rhode Island.

As an aide to help you find something at the AFGS website we have a search area that you can search the website for what you're looking. So stop by the AFGS website and see all that it has to offer.

American French Genealogical Society website www.afgs.org



THE SEARCH FOR PHEBE

By Betty Vadner Haas

An addendum to La Famille Vadenay

A Genealogical Journey from France to Quebec to the United States

After twenty-five years of genealogical research a mystery still remained:

- Who were my great-grandmother's parents?
- When and where was she born?

In La Famille Vadenay I mention my inability to find the birth and parentage of my great-grandmother. Here is a summary of details from the book:

On July 21, 1856 Phebe Jordan became the bride of Samuel Vadenait (*sic*) in St. Joseph's Church, Pittsfield, Massachusetts. She gave her residence as Pittsfield, her age as 17, and her father's name as Edward. No marriage intention was filed. Samuel Vadnais was 19 and a blacksmith. His birth is recorded in St. Jean Baptiste, Rouville, Quebec on July 3, 1836. His parentage is readily documented. The 1855 Massachusetts census lists him as a boarder in Adams, Massachusetts.

After their marriage the couple lived in Adams, where there was a small French-Canadian population. St. Assisi Catholic Church served both the larger Irish population as well as the French-Canadians. The French-Canadians longed for mass in their language. It was not until 1871 that the French-Canadians had a priest of their own. Their church, Notre Dame, was built in 1880, to a large extent as the result of Samuel's financing the purchase of property.

Adams civil records list the births of eight Vadnais children, and the deaths of six of these as infants. Only the sixth and eighth children survived - a son Charles, born in 1870 and daughter Georgiana, born in 1883. The mother's name was given as Phebe Vadnais or Vadner in all civil records. Not all baptismal records were found. Georgiana was baptized in the "French Church". Traditionally, the mother did not attend the baptism; the godmother brought the infant and gave the priest the parents' and child's names. In Charles and Georgiana's baptismal records the mother's name is Euphemie Guertin. Charles' godmother was Theotice Guertin. Could she be related to Phebe or Euphemie? The search would have been easier if any siblings of Phebe had been identified.



Phebe Vadnais

circa 1880

Samuel established a successful carriage manufacturing business. In 1874 he built an elegant Victorian home, which is currently owned and used by an accounting firm. Son Charles was well educated, judging by his having been granted fourteen patents, all related to extraction of ores.

Although we know of his interest in mining, knowledge of where he studied is unknown. Charles married Agnes Reardon on October 1, 1895. Later that month Samuel and Phebe, with Charles and his bride, and Georgiana moved to Salt Lake City. A newspaper article stated the move was made for Samuel's health.

Samuel died in Salt Lake City in 1905. Charles brought his father's body back to North Adams for burial in the Samuel

Vadnais plot, where Samuel's six infant children are buried. Phebe did not come east for the funeral.

In 1916 Charles left Agnes and his children, taking his widowed mother with him. In 1917 he divorced Agnes and later that year married Emma Newport, a widowed seamstress. They, with Phebe, lived in unidentified places in Nevada and California. There is no record of any of the three of them in the 1920 census. Phebe died January 1, 1925 in Santa Rosa, California, and was buried there in the Odd Fellows Cemetery. The death certificate, with information provided by Charles, gave her birth as March 19, 1838 in Vermont, maiden name unknown.

In 2003 my search for Phebe's background intensified. Finding her was my unfinished business. After reviewing past findings, I considered options for renewing the search. If she were born as Euphemie Guertin why did she adopt a new name upon entering the United States? United States censuses, always subject to question, reported variously that her parents were born in Canada or in France. It seemed likely that Phebe herself was born in Canada, probably in Quebec. Her birth date was given variously as March 19, 1838 or 1839. In one census it was stated she had nine children, two living. It had been rumored there was a first-born named Anna, seemingly possible since the first recorded child was born four years after her marriage. No birth record of an Anna was found.

Could I tie her to her parents through her DNA? I phoned the Odd Fellows Cemetery. The cemetery verified her burial there and gave me information necessary to exhume her body and collect her DNA. I phoned Ugo Perego, Director of Operations at the Sorenson Molecular Genealogy Foundation, in Salt Lake City. Mr. Perego said that at this time DNA resources to establish someone's heritage were limited, but some new technology might be available in the next few years. I could collect and store DNA until a later date when the process became more advanced and might give me the data I

wanted. This seemed like a long shot, so I abandoned this project.

Bits and pieces of family information showed up in unexpected places. In 2005 I had contacted the Sonoma County Library in Santa Rosa for Phebe's obituary. There was nothing on the obituary page. However Anthony Hoskins, an astute Archives Librarian there, found this news article printed in the midst of a page of product ads in the November 3, 1925 Santa Rosa Press Democrat:

Aged Woman to Be Buried Here Today
Mrs. Charles Vadner, 57, a native of Vermont, died yesterday at the home of her son, Charles S. Vadner, 728 Cherry street, after a short illness. The aged woman came to California from Nevada about four years ago. Requiem mass will be celebrated for the repose of her soul this morning at 8 o'clock from St. Rose Catholic church. Interment will be private. A daughter, Mrs. Georgia Green of Dubuque, Iowa, in addition to the son here, survives. The daughter is suffering from a stroke of paralysis.

Since much searching for a Phebe Jordan, daughter of Edward, had provided no leads, my search shifted to looking for a Euphemie Guertin, born in 1838 or 1839, daughter of Edouard. Quebec is a large province and searching all possible Quebec parish records for her baptism was a daunting task. She might have

been born in northern Vermont or New York where many French-Canadian families lived. Marriages of Edouards in Quebec were few and none seem to fit.

To help find a Euphemie Guertin, in 2003 I contacted Guertin family genealogist, Beth Guertin. She had no record of a Euphemie, but sent me a listing of an Edouard Guertin, husband of Theotiste Meunier, having a family of five children, but none named Euphemie. This Edouard had died at age 36, leaving this young family.

In October 2006, at the New England Historic Genealogical Society in Boston, researchers extraordinaire Pauline Cusson and Michael Leclerc reviewed options with me. We were sure that Euphemie Guertin was Phebe's birth name. Michael searched the newly-online 1851 Quebec census - there was no trace of an Edouard and his family and no other possibilities.

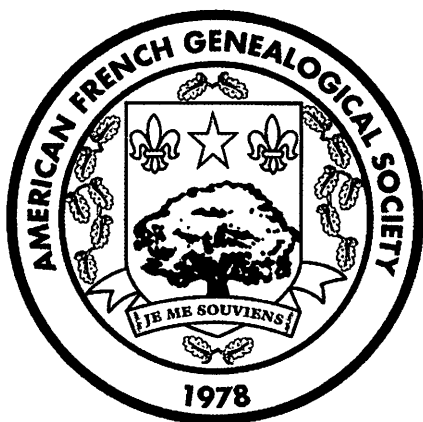
The following week Pauline went to the Montreal Archives and ran into a relative to whom she told of the search for Euphemie. The relative noted that Quebec law required a "tutelle", a guardianship, when a father died leaving minor children. She suggested looking for the tutelle document. Pauline did so and found the tutelle for Edouard's family - it listed SIX children for Edouard, the youngest being Euphemie, born sometime in 1841, the year her father died. However, she was not an age-appropriate fit with our Euphemie, nor was she born in the parish where her siblings were born.

Where was this Euphemie's baptismal record? It was Beth Guertin who provided the final breakthrough. Beth asked herself: "If I were pregnant, had five children, and my husband was dying, what would I do?" Her answer: "I'd go home to Mom." Beth therefore searched the parish records of Theotiste's home town St Mathias, Rouville and found this baptismal record: Euphemie Mathilde Guertin, baptized March 3, 1841, daughter of Edouard Guertin and Theotiste Meunier. It had to be our Euphemie! The search team was elated.

There are still questions which remain unanswered: When did teenager Euphemie Guertin come to the United States and why to Pittsfield, Massachusetts? Why did she change her name to Phebe Jordan? Why did she lie about her age and adopt a birth date of March 19, 1839, a date she repeated throughout her life. My thoughts: Samuel most probably knew Euphemie in Quebec, since his uncle and cousins lived in the same not-too-distant parish as Euphemie. Let us suppose Euphemie had the nickname Phebe, although Phebe is not a usual nickname

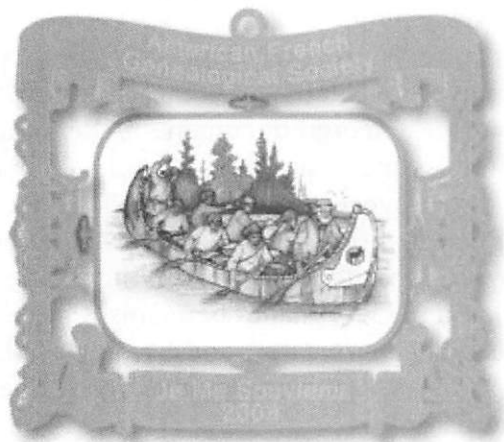
for Euphemie. Samuel came to Adams, Massachusetts at 18 and the next year proposed to Phebe, probably not knowing she was only 15. She came to Adams. Samuel and Phebe took the train from Adams to Pittsfield, got married, and returned to Adams and set up housekeeping.

Phebe never revealed her actual birth date. Her maiden name did not appear on civil documents. After marriage her surname became Vadnais, and the use of the Guertin name never needed to be revealed. Theotice (or Theotiste) was undoubtedly Phebe's mother, whom she asked to be godmother for Charles. Were it not for Theotice giving Phebe's real birth name at Charles' and Georgiana's baptisms, Phebe's secret would never have been revealed, and I would not have had the fun and anguish of a twenty-five year search for her birth, birthplace, and parentage.



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THE FUR TRADER

JOSEPH HENRY ROBIDOUX

August 10, 1783 - May 26, 1868

By Clyde Rabideau

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Donation of Land

As part of the agreement, the Indians wanted their friend, Joseph Robidoux, to be given the 160 acres [2 sections] of land that he occupied, on which the present day St. Joseph, Missouri, is located. Joseph's son-in-law, Chief White Cloud insisted on this provision. Unfortunately for Joseph, the United States Congress had quietly passed a law that said "*no more donations of lands or reservations made by any tribe of Indians hereafter to any trader or any person should be allowed or recognized by the general government in the future.*" This law was apparently passed with Joseph in mind.



Courtesy Kansas City Museum

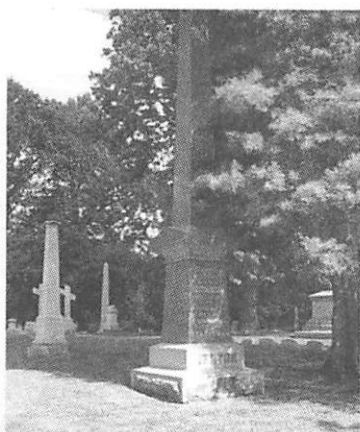


Photo by Author, 2001

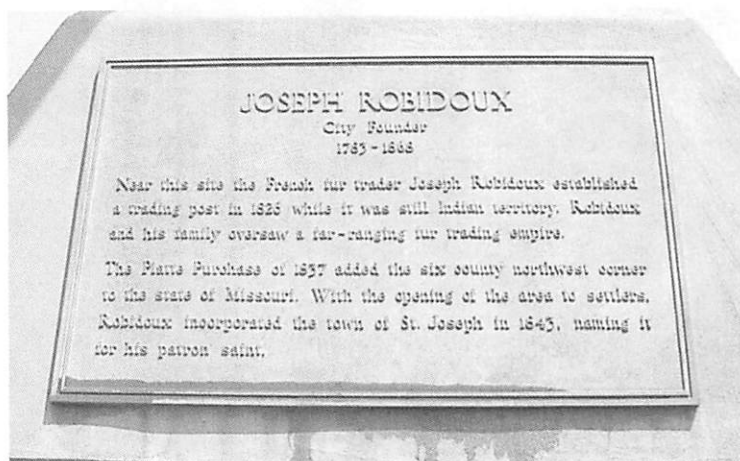
Thomas Hart Benton represented Missouri in the United States Senate as a Democratic Senator for over 30 years. Memorial is at his burial site in the Bellefontaine Cemetery, St. Louis, Missouri

Thomas Hart Benton

Joseph employed the services of the able and influential Senator from Missouri, Thomas Hart Benton, to fight for his cause. Senator Benton had served as a Senator from Missouri for fifteen years and was a powerful influence in Congress. Benton was a driving force in obtaining funds from Congress to settle and explore the west. After his daughter, Jessie, married John Charles Fremont, Benton made sure that Fremont was in charge of the expeditions. Benton eventually served Missouri as a Senator for 30 years. There are now Benton counties in six states named after him. Although Senator Benton did everything that he could to get Congress to allow the gift to Joseph, he was not successful. Joseph and his Indian friends were disappointed that he could not be given the land.

Staking a Claim

Joseph staked a claim to the 160 acres and fought any claim jumpers until he was granted a deed to the land in May 1843. Joseph gave or leased the property to anyone who desired to move to Blacksnake Hills. There was a rush to the area after the "Platte Purchase" was signed and the town and Joseph prospered.



Plaque at location of Robidoux Landing in St. Joseph, Missouri

Claim Jumpers

In the fall of 1838, Joseph got word of a plot by a group of settlers and farmers to jump his claim and drive him from the area. From different parts of Buchanan, Andrew, Holt, and Nodaway counties they were coming to his trading post for a confrontation. They had been bragging of their intentions and making threats against Joseph.

Joseph prepared for their arrival by hiring a bunch of town bullies and a hundred Indians to be at his place when they arrived. When they arrived and hitched their horses to a large picket fence in front of Joseph's house, the leaders of the group were invited inside and treated politely by Joseph and his friends. Joseph confronted them about their intentions. He said that he was prepared to evict them and invited them to fire the first gun.

When the group leaders saw that they were outmaneuvered, they acknowledged their intentions and admitted that they were mistaken about Joseph. They talked at length with Joseph and then went outside to consult with their followers. They returned and told Joseph that they wished to become friends with him.

Upon their return, they had many drinks which Joseph always had available and exclaimed their friendship with Joseph. They promised to do all that they could for him and to trade with him, as he was the only trader that stocked everything that they needed. Joseph managed to defuse the confrontation as he handled many others throughout his life.

The First Ferryboat

Joseph saw the need for a ferry that crossed the Missouri to serve the settlers going west, the Indians, and his employees. It also served anyone else desiring to cross the river. The ferry was docked at Robidoux Landing. The county court met in Joseph's house on May 7, 1839, at which time Joseph's son, Julius C., was issued a license to operate the ferry. The court ordered that "Robidoux be licensed to keep a ferry on the Missouri River in the county of Buchanan at Robidoux Landing, for the term of one

year, expiring May 7, 1840.” The ferry continued operating for thirty years.

Gambling Stories

There are several stories about Joseph’s love of gambling and his expertise at it. One of the stories involved three businessmen from Independence, Missouri, including George W. Samuel, who came to Blacksnake Hills in 1839 to buy out Joseph. They offered Joseph \$1,600 for his land with the intent to build a town on it. According to the story, Joseph agreed to the terms and the sale was going to be finalized the next day. That night there was a card game with Joseph and the three men. When Joseph accused them of cheating, the sale was off and the three men returned to Independence.

In 1803, Indians were excited about the arrival of Joseph at Blacksnake Hills with a stock of goods that the Indians coveted. Joseph soon ingratiated himself with the Indians and while learning their language and customs, exposed them to the mysteries of the card game of seven-up and draw poker. The Indians played but Joseph always had a better hand than they did. The Indians soon held a council and it was decided that the Great Spirit was angry with them because of some unknown act. Something had to be done.

The chiefs called a cabinet meeting where the medicine man said that he had consulted the fates and demanded an explanation for the constant loss in cards to Joseph Robidoux. The clouds of vapor arising from the brew came forth and said to him, *“Naught but the costly gift of a human sacrifice would appease the wrath of the Great Spirit and cause things to go as usual.”* The Indian in charge of the tribe’s finances said that a costly gift was out of the question because all of their money was gone to the paleface with the flowing sleeve [Joseph]. He urged that a human sacrifice be made and soon, as he was about to sit in a game with the paleface. He was certain that he would beat Joseph and regain all of the tribe’s funds. One of the tribal leaders suggested that it would be polite to spare the sacrifice of one of its leading citizens. As they had no use for the Frenchman, it would be an act of

commendable wisdom and economy to sacrifice Joseph, particularly since any funds on him would revert back to the tribe. He was about to offer a motion that his suggestion be executed, when Joseph walked into the council chambers.

Joseph overhearing the discussion, argued that it would be unfair and discourteous and in direct violation of the rules of etiquette to take advantage of him as he was outnumbered. He would, however, agree to give the chief three points in a game of seven-up and play to decide which one of them would be sacrificed. After a brief discussion of Joseph's proposal, they agreed. Joseph insisted that he would put up a large sum of money against the personal property of the chief so that if the chief won, he would be compensated for the risk that he was taking with his life. The game was played and Joseph took possession of the chief's worldly goods. The chief was sacrificed and sent to see his Great Spirit.

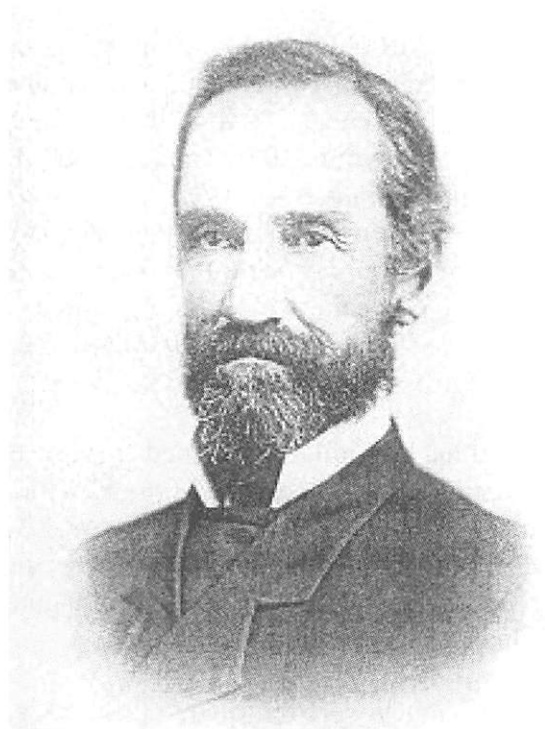


Courtesy St Joseph Museum Graphic
Felix Robidoux, 5th child of Joseph and
Angelique (Vaudry) Robidoux. He
Married Jane Smith and had five children.

The Riverboat Gamblers

The Missouri River had many riverboats or steamers going up and down the river. One of the hazards of a trip on the river was the many professional gamblers waiting to fleece the unaware passengers. The gamblers usually worked in groups of three and were very successful in taking their victim's money. Many young men heading West thought that they could increase their stakes by playing a few hands of cards.

In the late 1830s, three notorious gamblers who were riding on a riverboat up the Missouri River fleeced a number of passengers. They saw a young man with his wife and child and enticed him into a game of euchre to pass the time away. When the time was right, they introduced the game of poker. The boss of the threesome sat opposite the young man and his two partners sat on each side of him. After awhile, one of the gamblers said, "*I wish I were playing poker, for I would like to bet on my hand.*" "*So do I,*" said another, and "*I'll bet you ten dollars.*" They put up the money and the boss who suddenly discovered that he had a good hand, also called the hand. A partner of the gamblers that was not in the game saw that the victim held four kings and urged him to bet. The victim thought that he could not lose and covered the bet of ten dollars and raised it one thousand dollars. Unsurprisingly, the boss saw his raise and raised it two thousand dollars. The victim used all of the remainder of his funds and called the two thousand-dollar raise. Needless to say, the boss held four aces. The young man went pale and left the table to find his wife in the ladies cabin. He put his arms around her and exclaimed, "*We are ruined; I have lost every cent.*"



**Courtesy Memorial to the Robidoux
Brothers**

Edmund Robidoux, 6th child of Joseph and
Angelique (Vaudry) Robidoux married
Martha Riddle and had 4 children.

Who is That Gentleman?

This sad scene made an impression on all of those that witnessed it, particularly on a middle age gentleman who had been watching the game and how the gamblers worked. He walked back to the gamblers who were about to leave the table to get on another boat to fleece a new group of passengers and said, "*Have you quit the game?*" "*Not yet, do you wish to play?*" said the boss.

"*Certainly,*" replied the middle-aged man "*What is the game and limit?*" Their response was, "*Poker without limit.*"

The gamblers had gotten about \$15,000 from the passengers and had their own stake of about the same amount. Two or three games were played to warm up the victim and then they got down to serious business. The first gambler bet \$1,000;

the next one raised him \$1,000; the third put up his \$2,000. The stranger saw the \$2,000 and raised \$10,000. The gamblers were delighted with the turn of events and two of them folded. The boss of the gamblers said, "I see your \$10,000 and go you \$20,000 *better and give you fifteen minutes to call me.*" "I don't need it," said the stranger as he sized up the amount of money that the boss had left. "*Mr. Clerk, bring out my boxes of money and pile them upon the table.*" "Now," he said to the gambler, "*I see your \$20,000 and raise you \$30,000 and give you thirty minutes to call me.*"

The gambler had bet his last dollar and turned as white as the young man that he had fleeced. "*Take down the \$30,000 and call me, for I have staked all of my money,*" he said. "No," The stranger quietly said, "*I will show you the same mercy that you showed your victims.*" Looking down the barrel of a gun, the gambler waived his rights according to Hoyle.

The boxes of money were returned to the clerk's office. The stranger sought out the lady in the cabin and gave the young wife the \$3,000 that her husband had lost. He received a promise from her husband never to gamble again. He sought out the losers on the boat and gave back their losses. The gamblers got off at the first stop and were never heard from again.

The boat landed several days later at Robidoux Landing and the stranger shook hands with everybody as they departed. As the stranger was leaving, the young husband said, "Captain, who is that generous gentleman?" The captain said, "That sir, is Joseph Robidoux, Indian trader and owner of all you see this side of the river, a Frenchman from St. Louis."

William Paxton

In the Annals of Platte County, Mt. William Paxton, an attorney, describes his stay in Buchanan County in November 1839. He was there to attend the first term of the circuit court:

"I went up to Roubidoux the evening before court. His house was perched on the hillside; it was of logs on a stone

basement. I was shown to my bed on a plank frame in the basement and was given two blankets. I spread one blanket on the board and covered with the other.

It was a cold, blustering night and I nearly froze. In the morning before day, I heard Roubidoux stirring in the room overhead, and I went up the rood ladder. He asked me in broken English, French and Indian how I passed the night. I told him that I had suffered from the cold. 'What?' said he, 'cold with two blankets?' I explained how I had used the blankets. He replied with contempt: 'You haven't got even Indian sense, or you would have wrapped up in them.'

The old man had built a roaring fire. Two prairie chickens and half dozen ears of corn on the cob were boiling in the pot. I made a hearty breakfast of these viands. Before court met, I took a survey of the future site of St. Joseph. I saw two houses; that where I spent the night and the store above the mouth of the creek. The Blacksnake Hills were romantic. They seem to be composed of red, crumbling earth, while here and there a turf a grass. From the sides of the hills, at intervals, broke out oozing streams of water, which gathered into a bold stream that coursed the prairie bottom to the river. In the rear of the house, on the hillside, stood four or five scaffolds supported by poles. On these scaffolds lay the bones of Roubidoux's children. His wives were Indian and he buried his dead in Indian fashion.

Court was held in one room and the elevated porch. The docket was short. The most interesting cases tried at that term of court were several indictments against Roubidoux for gaming. All the members of the bar except W. T. Wood, the circuit attorney, entered their names as counsel for Roubidoux. We got the old man clear on some quibble, and he was happy. We charged him nothing, but he made all of us pay our tavern bills."

Manuel Lisa

During the period from 1837 to 1840, rival trading posts opened up throughout the territory. Joseph had competition, but the business continued to prosper under his leadership. Manuel Lisa

was his main competitor. Lisa, a Spanish trader that had dealings with Joseph's father, was born in Cuba and came to Louisiana with his parents. Lisa built the first Fort Lisa on the Big Horn River in Montana. The fort was also called Fort Manuel or Manuel's Fort. Lisa had to abandon Fort Lisa during the War of 1812 because of pressure from the Indians and the British. He established a second Fort Lisa just north of present day Omaha, Nebraska. There also was a Fort Manuel near present day Kenel, South Dakota. Lisa had once formed a partnership with Jacques Clamorgan, a person that had caused Joseph's father to lose thousands of dollars. Both Lisa and Joseph traded with the Pawnee for pelts. They had many arguments about unfair competition and finally agreed not to take advantage of one another. Despite their agreement, Joseph did not trust Lisa.

Shut The Trap Door

On one occasion, Lisa, as president of the Missouri Fur Company, was expecting a visit from the Pawnee to trade. He made preparations for the trade at his trading post and then went to visit Joseph so that Joseph would not know about the impending trade. Joseph acted as if he did not know anything about it and began to drink with Lisa. When the bottle ran out, he asked Lisa to go into the cellar to fetch a bottle of liquor. He explained to Lisa that he was unable to stoop down; otherwise he would go get it himself. After Lisa descended the ladder into the cellar, Joseph shut the trap door and put a heavy cask over it so that Lisa could not come back up. Joseph was alone when he traded with the Pawnee that night. Maybe it was retribution for Lisa having gone into business with Clamorgan, the man that had swindled Joseph's father, or maybe it was just Joseph's competitive nature. Many of Joseph's competitors described him as slippery.

Gristmill

Joseph built a water-powered gristmill in 1841 near the mouth of the Blacksnake River. It became a necessity to have a gristmill in the area and he was always attuned to a need that would prove profitable. Joseph also operated a distillery.

Robbery

On the night of October 18, 1842, Joseph's store was robbed of \$4,000 in silver. The silver was in four boxes stored under the shelf in the store. Everyone who traded in the store was aware of the money and its location. Joseph slept in a room next to the storeroom and his clerk, Mr. Isadore Poulin, the husband of his niece, Cecile, slept in a house next to the storehouse. The store had iron bars on the windows and the door was locked. When Joseph got up in the morning, he found a window open and the money missing. He and his clerk, Mr. Poulin, had not heard anything in the night. As word of the robbery spread, everyone congregated at the store.

Catching The Thieves

It was the consensus of the crowd that gathered at the post that the "Spencer Boys" did the robbery. John Spencer had four sons, John, George, Monroe, and James. They all lived about seven miles from town and were generally known as counterfeiters and gamblers. Joseph went to the acting justice of the peace, Mr. Samuel P. Hall, to make an affidavit against them. Justice Hall issued a warrant for the arrest of the Spencer boys and the sheriff arrested them.

Before the trial was scheduled, Joseph tried but was unable to get them to confess. They were ready to go on trial and prove their innocence. At the trial, Mr. Poulin testified that he had sold a pair of low quarter shoes to a Mr. Scott who was a witness for the Spencers. One of the shoes was found in Joseph's cornfield the morning after the robbery about two hundred yards from the store. The evidence of the shoe contradicted the story of the witness and the Spencer's defense that they were over a hundred miles away on the night of the robbery. Nevertheless, they were acquitted of the robbery and released.

The Spencers were elated with their acquittal and told Joseph that he had made a mistake in having them arrested. They promised to do all that they could to recover the money and collect the large reward that Joseph was offering. There were many spectators at the trial that believed that the Spencers were wrongly

acquitted and were upset about it. They were determined that justice would be done.

Joseph's son, Julius, and a number of other good citizens, went to the Buchanan County Seat in Sparta the next day to consult with the Honorable David R. Atchison, Circuit Court Judge. After listening to their story, the judge agreed with them that the Spencers were probably guilty. He cautioned them that they would have to come up with definite proof of their involvement if justice was to be done. As they left his office, they discussed taking the law into their own hands.

The following morning, a group of seventy-five men organized and met at Joseph's post to plan their strategy. General William Ashley, a farmer from Andre County, was elected their leader. They went to the home of Squire E. S. Castle in Andre County, Missouri, to get papers for the arrest of the Spencers. While there, they discussed the possibility of their mission failing and the Spencers taking revenge. After this discussion, several of the group excused themselves and left for home. General Ashley ended up with about twenty-five men that were willing to continue. They proceeded to the farm of John Spencer, in Andrew County, Missouri.

All of the Spencer boys were home in addition to Mr. Scott [their witness] and a Mr. Davis. General Ashley informed them that he had a writ that allowed the party to arrest them and to search the house and premises. The Spencers made no objection and the search was made. Although nothing was found, Mr. Scott and Mr. Davis were arrested. The Spencers refused to provide horses to take Scott and Davis back to town but did accept an invitation to be in town for the trial.

The group stopped five hundred yards from the Spencer farm. They drew their pistols and told Scott and Davis of their intention to hang them unless they confessed to the robbery. Scott and Davis were separated with two hundred yards between them.

General Ashley then gave Davis time to make peace with his God. Nothing would elicit a confession from him. He was then blindfolded and the rope around his neck adjusted. Despite this and other threats, he held to his story. They decided to leave Davis under guard.

They returned to Scott, shooting in the air and shouting that they had just hanged Davis. Scott turned white with fright and begged for mercy. He offered to confess if his life was spared. After he was promised safety, he began to blurt out the story of the robbery. He said that John and George Spencer, Davis, and he went to the store on the night of October 18th. He entered the storeroom after breaking a window while John and George Spencer stood guard at Joseph's door with a club and revolver. Davis stood guard at the door of Mr. Poulin. They were determined to strike them down or shoot them if it became necessary. After they got the silver, they ran across the cornfield where Scott lost one of his shoes. Upon crossing the river, they buried one of the bags of silver while Scott stood guard. The next box was buried about fifty yards away on the prairie, close to a bush. They proceeded to the Spencer farm where they buried the remaining two boxes of silver about two hundred yards from the house. Scott also said that they had removed about three hundred dollars out of the boxes.

It was getting late at night. Davis was sent under guard to Joseph's house. After hearing the story, Joseph was so furious that he had to be restrained from hurting Davis. In the meantime, General Ashley and his company headed for the Spencer farm. All of the Spencer boys fled after having witnessed some of the events. Ashley's company camped outside of the farmhouse and cooked some chicken that was appropriated from the farm. By now, word had spread of the confession and many people arrived. They all waited until morning to take action. The Spencer women were upset and mad at the company and proceeded to assail them.

Early the next morning, a search was made for the two boxes of silver that were buried at the farm. The silver was found buried about one and a half foot deep as revealed by Scott. They

proceeded to the prairie location but were unable to find the buried box, so they sent for Davis. Davis would not cooperate. He was told of Scott's torment by the crowd and his subsequent confession. He was also told that it would be difficult to control all of the angry people that were present if he did not cooperate. Davis finally confessed the location of the box. The box was retrieved together with the one buried next to the stream. Davis subsequently escaped and Scott's case was discharged because he had given evidence against the others.

Reward

Joseph paid out over thirteen hundred dollars as a reward for the recovery of the silver. The area citizens formed a regulation company that proceeded to rid the area of unsavory characters in that part of the country. They acted as vigilantes and publicly cowhided several men and notified many more to leave the country. The area became safe very soon afterwards.

(Editor's Note: This article will be continued in Fall 2008.)

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- To collect, preserve and publish genealogical, historical and biographical matter relating to Americans of French and French-Canadian descent.
- To play an active part in the preservation of French-Canadian heritage and culture in the United States.
- To establish and maintain a reference library and research center for the benefit of its members.
- To hold meetings for the instruction of its members.
- To disseminate information of value to its members by way of a regularly published journal and other appropriate means.
- To disseminate genealogical and historical information to the general public, using appropriate means.



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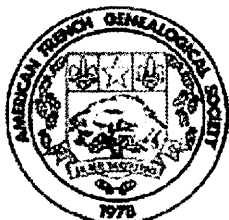
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