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Je Me Souviens Magazine

A Publication of the American-French Genealogical Society

Volume 3 Number 3

Winter 2017



Our 39th Year

AMERICAN FRENCH GENEALOGICAL SOCIETY
FRANCO-AMERICAN HERITAGE CENTER

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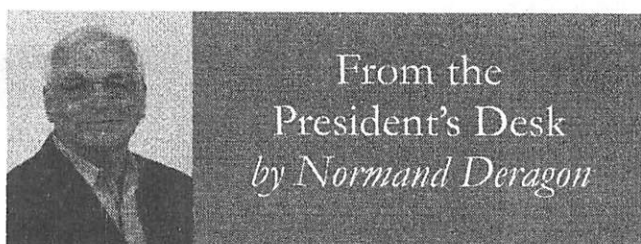
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Welcome to the winter edition of *Je Me Souviens*. This is one of the best information- and feature-filled editions that we have produced in recent years.

Thanks to our editors, Jan Burkhart and Annette Smith, for their hard work assembling this issue and to our columnists and story contributors who provide us with valuable tips and resources and interesting reading.

I particularly enjoyed the pages detailing our French-Canadian Christmas customs. Many of our younger readers may not have experienced some of these traditions. I think they will find them interesting. I know some families still honor them to this day. My mom told me about some of the traditions they honored on Christmas Eve in the early 1900s. They would celebrate most of Christmas Eve, attend Midnight Mass, and start all over again on Christmas Day. In the words of that traditional Christmas song by Andy Williams, "It's the Most Wonderful Time of the Year."

Right on the heels of our extremely successful Filles du Roi certificate program, our librarian Jan Burkhart, is about to launch another such program. This time honoring the 200 plus Filles à Marier, who preceded the King's Daughters to Quebec. You can find the details and request forms on our website at <http://afgs.org/site/les-filles-a-marier/>.

2017 allowed the Society to enter the world of digital recording. Unfortunately, it wasn't a smooth entry. We experienced technical glitches that involved both software and hardware. **However, I am pleased to tell you that we have worked through those issues and we will finally** be able to provide our members with recorded workshops and other events for viewing on our members-only site. We are now working on a schedule that we expect to announce in early 2018.

Speaking of the members-only site, we have formed a committee to review our various repertoires and other holdings to determine which would be best to upload. We want you to have more opportunities to use some of our resources for your family search from the comfort of your home. Because of the conversions necessary to make this happen we plan to upload them on a continuing basis...more to come in 2018.

On behalf of the officers and board members here at AFGs I extend to each of you and your families a very Merry Christmas and best wishes for a happy, healthy and prosperous 2018

IN SEARCH OF JULIA'S SCHOOLHOUSE – BORN: 1894 - DIED: 1928

By Fran Jimmis-Tivey

Yesterday I felt like putting a little extra love in making a special meal for my husband Bert – pan seared scallops with all the fixings. He said it was so good he wanted to know what he could do to repay me for this lovely meal. My response was, “My goodness. I don't know right now. I'll need to sleep on it.” By the next morning I knew the answer to his question. I would love to take a ride to the countryside, to a place where I've wanted to go for a long time. This would work for Bert as well as he loves to drive in the country rather than into the city with all the traffic. I wanted to find the schoolhouse in Canterbury, Connecticut where my Grandmother Julia Johnston Andersen lived and taught school.



Julia Johnston Andersen circa 1917

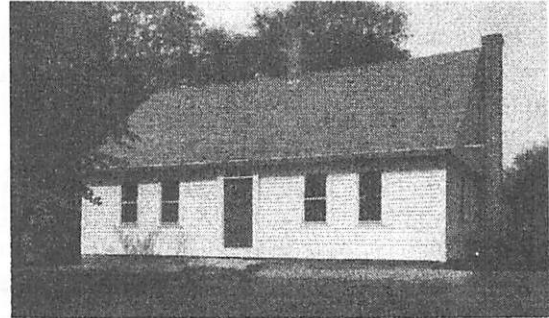
It was a lovely day for a drive to search for Julia's schoolhouse so off we went. Now mind you, we're taking this ride based on a story that's been on the back of my mind for a number of years. Mom had mentioned she and her father Ernest, along with his wife Evelyn visited the school/farmhouse in 1966. A few years later, after Mom's passing, I was looking at some of the items she left behind. In this pile of things was a group of five pictures. It appeared as though they were taken on the same day and in the same location. I was very interested in these pictures as they matched Mom's story. Furthermore, the postmark on the back of the photos was the year 1966. What a find!

The drive to Canterbury took us only 45 minutes. Knowing I was going to ask many questions if we found the right person, I came prepared. I brought my iPad which takes beautiful pictures, some notes, the five pictures, a pad and something with which to write. As we drove up to the town it reminded me of Bingham, Maine where our camp was – a charming New England village where people are friendly and helpful. My first thought was that we had to find the town hall, hoping they had a road map of the town circa 1910 – 1920. I was thinking if we don't have a town map to show us where to go we'd be driving around the town forever looking for the farmhouse that looked like the one in the pictures. That approach seemed daunting. We arrived at the town hall and to my amazement the town's people wrapped their arms around me. Upon walking into the building I noticed two women behind the counter in the main office. They were so helpful. They asked me all kinds of questions just to make sure they understood my grandmother's story. I didn't have much information to give them other than that she taught school for about 2 years or maybe even less. This was her first teaching job since graduating from college and probably the only one. My grandfather Ernest came from Providence, RI to Canterbury to marry her on July 22, 1917 in one of the two churches where Rev. Benjamin F. Nye was pastor. I felt that after the wedding they probably moved back to Rhode Island where his job was or maybe moved to Hartford, Connecticut. After all, this was their hometown.

To my amazement the women in the town hall pulled out a map dated 1869. On this map were not only the roads but also a total of eleven schools that were established in the town at that time. After looking at my pictures one of the women came to the realization that she did not know for sure where the farmhouse was located but she said, "I know who would know where it is." Need I say how excited I was?

Luther Thurlow is a man who loves to dabble in the history of Canterbury and is an expert who knows every house in town. After all, he's a realtor by trade. "For sure", she said "he'd know where it is." She made a call to him. He was very willing to come and meet me at the town hall in about 45 minutes. So Bert and I went off to the local Cumberland Farms and purchased three little bags of peanuts, a water for Bert and an iced coffee for me, just enough to hold us over and pass the time away. After that we drove back to the town hall to wait.

In only thirty minutes Luther drove up. While still outside, standing by my car, he took a look at the pictures and said, "That school is the farmhouse on Raymond Schoolhouse Rd. in the Waldo section of Canterbury." Can you imagine! I never in the world thought I would be that lucky. In the past I had called the town hall and local historical society. They gave me some interesting leads but they all led to a dead end. Yes, they were gracious and tried to help me but yesterday proved to me that sometimes it's best to go there in person.



Julia's Schoolhouse, Canterbury, CT

Luther suggested we go back into the town hall to view some materials he knew were in the vault. He handed me two books, phase one and phase two, each with the title of "Historic and Architectural Resource Survey, of Canterbury, CT", published by the Canterbury Historical Society. In the second phase we found Julia's farmhouse. There was a tremendous amount of information about the farmhouse, most importantly the book stated that it was a modest Cape and was perhaps constructed by one of the pioneers of the area, Joshua Raymond, shortly after the mid-century circa 1754.

Luther and I had quite a long conversation that day. He suggested a few other leads and promised he would keep in touch. Since then I thought of a few questions to ask so maybe I will be in touch first. I thanked him and gave him a hug. Then we said our goodbyes.

After we departed, Bert and I took a ride to the farmhouse. Need I say it was charming and beautiful? The new owners have restored it closely to its original state. What a nice surprise! I took a few pictures and took time to reflect on my Julia and what it must have been like when she was here away from her family, single and at the young age of 21.

I promise I'll be back to continue my walk in your footsteps,

Your loving granddaughter,

Franny

September 14, 2017



SEND US YOUR STORIES

We would love to receive and publish your stories. Tell us about your ancestors, memories of traditional family celebrations, customs that you remember your grandparents celebrating, brick walls you have "smashed", even trips you have taken to explore where your family came from. We would love to hear from you.

A Tip From Your "Bookie"

by *Janice Burkhart*
Librarian



I would like to point out to you an interesting resource that we have at the library. Rob Gumlaw, our vice-president, has loaded numerous songs and videos onto a computer in the library annex. These songs and videos are in French. This is a nice opportunity to listen to songs you may

already be familiar with or to introduce yourself to the music your parents and grandparents once enjoyed. The computer is equipped with headphones so there is no chance of disturbing anyone. I hope you will check this out. Many of you have commented on the column in the last *Je Me Souviens* that suggested you should try to find out more about you family than just a list of names and dates. You have been wondering how to go about doing this. So, following are a few suggestions.

In modern times, obituaries will fill in some of the blanks. They could tell you about military service, places the person lived, occupations, hobbies and even clubs or organizations in which your ancestor may have participated. Once you have this information, you can follow up on each of these areas. If your ancestor was in the service, what was the service record? Was your ancestor involved in battles? What countries was your ancestor stationed in? What activities were the clubs or organizations involved in? What were the significant world events taking place during your ancestors lifetime? For other information, check out our town and parish history books. Often, this type of book has information about why a parish or town was established. Even more importantly, these books often have a section on the pioneers of the area. You might find that your ancestor was instrumental in the establishment of a particular town or parish. Sometimes you will find old photographs of the pioneers. Another good source of information is old newspapers. There are many sites on the internet that have old newspapers that you can access. Some sites are free and some have a fee. These sites are interesting because at some periods of time it was customary to let your community know what was going on in your life. You might find parties and who attended, bridal and baby showers and who attended, visitors from other towns, states or countries and how they are related, trips your ancestors took, graduation honors, promotions, even repairs done on houses – lots of little pieces that make up the fabric of your ancestors' lives. Be prepared however. You might find out some well-hidden family secrets. But then again, a little color only makes for a more colorful picture.

In later times in Quebec, you need to go to the notarial records. You will find all kinds of information there. Getting married - go to the notary. Building a house - go to the notary, selling a cow - go to the notary. Someone dies - the notary will record all their possessions. Make a will - go to the notary. Signing up to be a voyageur - go to the notary. Your ancestors pretty much documented everything happening with the notary. AFGS has many books that list the contracts drawn up by notaries. Once you know the date and place the contracts were written, you can purchase the actual contract. Michael J. Leclerc gave a very informative workshop on this topic in October. If you were unable to attend, please check out his talk on the Members Only section of our web page. Also, in the early days, many disputes were settled in court. We have some court records at the library. Check them out to see if your ancestor is listed there. We have books that might show how people dressed, what they ate and what the houses looked like in days gone by. Once you get started you will find that the possibilities are endless.



DO I HAVE ACADIAN ANCESTORS?

When researching ancestors in Québec, we are bound to stumble upon person or family that seems to appear from out of the blue. Where was their marriage? Who were their parents? Why can't I find any baptisms for

this family? If what we are researching is in Québec between 1750-1800, they may be Acadians.

Who are Acadians? Simply put, the descendants of European immigrants, mostly from France, who first settled what is today Nova Scotia and the Canadian Maritimes between 1632-1653. Many of these people resettled in Québec before, during, and especially after "Le Grand Dérangement", the forced deportation from the land they had made and called home for over one hundred years. A place that was not too far away, where the people spoke French, and were Catholic was the trifecta Acadians were looking for when they resettled along the St. Lawrence River. Some stayed only a few years before finally settling in New Brunswick.

Some of the more common Acadian surnames are: Allain, Arsenault, Aucoin, Babin, Babineau, Benoit, Bernard, Blanchard, Boudreau, Bourque, Bourgeois, Breau, Caissie, Chiasson, Comeau, Cormier, Cyr, Mius d'Entremont, Daigle, Doiron, Doucet, Dubois, Dugas, Dupuis, Forest, Gaudet, Gautreau, Girouard, Granger, Haché dit Gallant, Hébert, Lambert, Landry, Lanoue, LeBlanc, Léger, Maillet, Martin, Melanson, Pitre, Poirier, Richard, Robichaud, Saulnier, Savoie, Thériault, and Thibodeau.

Surnames which can be both French Canadian and Acadian are: Hébert, Boucher, Martin, Dugas, Collet, Desroches, Roy, and Granger.

The parishes they settled after arriving in Québec are very familiar to most of us: St-Jacques de l'Achigan, St-Grégoire, L'Acadie, L'Assomption, St-Gervais de Bellechasse, Îles-de-la-Madeleine, Bonaventure, Bécancour, Nicolet, Drummondville, Longueuil, Carleton, Trois-Rivières, St-Jean-d'Iberville, Laprarie, St-Ours, St-Denis, Contrecoeur, Arthabaska, Lac Mégantic, and St-Leonard. Some of these were founded by Acadian families. For instance, Acadians from Memramcook, New Brunswick sailed to the Eastern Cantons in 1848. The Léger, Cormier, LeBlanc and Poirier families were some of the first to settle the parish of Saint-Hippolyte-de-Wotton.

Some of the books available at the AFGS that are helpful when looking for Acadians in Québec are: The Acadians of Québec by Paul-Maurice Hébert, translated by Rev. Melvin Surette and Le Grand Arrangement des Acadiens au Québec by Adrien Bergeron. An extensive collection by AFGS past-president Dennis M. Boudreau, Dictionnaire généalogique des familles des Îles-de-la-Madeleine, Québec covers 1760-1948.

As an example, let's follow the marriages of this Granger family who settled in Central Falls, RI, with materials available at the AFGS:

Granger, Jeanne Aurore 27 Nov 1922

(Ferdinand & Elizabeth Comtois)

Res: Central Falls, RI

b. 10 Sep 1902, Drummondville, PQ

From: Marriages of Notre-Dame Catholic Church, Central Falls, RI 1873-1988

Beausoleil, Ernest Francis

(Henri & Amada Laperche)

Res: Central Falls, RI

b. 21 Oct 1894, Montreal, PQ

| | | |
|--|----------------------------|--|
| Granger, Ferdinand (veuf Emma Dionne) | 4 Sept 1894 | Comtois, Elizabeth (Alphonse & Adelaide Théberge) |
| Mariages de Drummondville (Saint-Frédéric) (1815-1965) | | |
| Granger, Ferdinand (Isaie & Marie Phébée Boudreau) | 30 July 1889 | Dionne, Emma (Emile & Eva Manseau) |
| Mariages de la Region de Drummondville (St-Cyrille) | | |
| Granger, Isaie (Pierre & Lafaye, Francoise) | 13 Nov 1849 St-Jean | Boudrault, Phebe (Antoine & Michel, Marie-Anne) |
| Répertoire alphabétique des mariages des Canadiens français, 1760-1935 (Blue Drouin) | | |
| Granger, Pierre (veuf Gosselin, Louise) | 25 Oct 1813 L'Acadie | Lafay, Francoise (Francois & Foret, Marguerite) |
| Repertoire alphabetique des mariages des Canadiens français, 1760-1935 (Blue Drouin) | | |
| Granger, Pierre (Pierre & Lanoux, Marie-Jos) | 23 Oct 1803 St-Luc | Gosselin, Louise Joseph & Plouf, Ursule |
| Repertoire alphabetique des mariages des canadiens français, 1760-1935 (Blue Drouin) | | |
| Granger, Pierre (Joseph & Nathalie Doucet) | 1 Nov 1772 L'Assomption | Lanoud, Marie-Josephthe |
| Acadiens: 17 ans prisonniers | dispense du 3 au 4 | legitimé: Pierre 21 mois |
| Mariages du compte de L'Assomption, volume 4, page 543 | | |

The Tanguay, Drouin, and Jetté collections all contain records of families who once called Acadia home. New on our shelves is *Le Québec acadien - Parcours historiques* which gives the reader snippets of history from Gaspé to Montréal.

Pawtucket and Woonsocket, RI are commonly associated with French Canadians from Québec, but Acadians have always been an important piece of our shared puzzle. At the first annual meeting of the AFGS at Le Foyer, 29 Apr 1979, the speaker was Father Clarence J. Muis d'Entremont, an Acadian. The title of his lecture was "The Acadians in New England" and was printed in the September 1979 issue of *Je Me Souviens*.

RESEARCH ALERT!

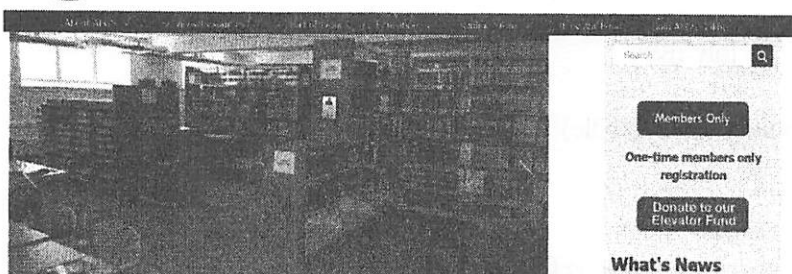


AFGS IS A FAMILY HISTORY AFFILIATE. As of September 5, 2017, AFGS now has the capability of viewing records that were previously not available at our library on familysearch.org. The Family History Library has agreed to allow all Family History Affiliates the privilege of being able to view these records just as if we were a Family History Center. This means you will be able to view more records on familysearch.org at the AFGS library than you can if you were using your own computer from home. If you are a member who visits AFGS to research, you will be able to access these records on your personal devices using our Wi-Fi connections. This is a tremendous asset for our members and we must thank Fran Tivey for her hard work on this project.



American-French Genealogical Society

Preserving Our French Canadian Heritage...Connecting Generations Since 1978



FIND IT ON OUR WEBSITE

If you visit the AFGS website <http://afgs.org/site/> you will find a wealth of information. One area with a great deal of useful information is our **Acadian Heritage** section. Go to the Home Page and scroll down to the bottom of the page. Click on the Acadian

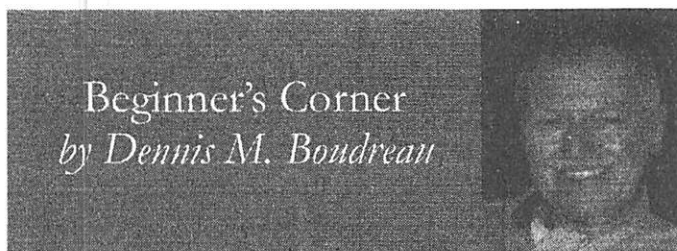
link and the page will open. Here we highlight our Acadian ancestors. Most Quebecois have a line or two that will include these hardworking people, devoted to church and family. They faced struggles unlike most others and created a unique cultural identity – Acadian. Our aim is to highlight genealogical sources, historical events and places, language, food, music and *joie de vivre* typical of this group. And also to shed light on what may be a difficult area of your family research. The links provided here offer a wealth of information on this subject. We will be adding to this site regularly as more articles and references are submitted.

You may be wondering where these people came from. Here is what “The Encyclopedia of Canada’s Peoples – Acadians,” by Naomi Griffiths, www.multiculturalcanada.ca has to say on the subject.

Origins of Acadians The varied origins of Acadians at the opening of the eighteenth century is captured in a statistical snapshot prepared by the French scholar Geneviève Massignon.

In 1707:

- 36.1 percent of the Acadian population could be traced to the Loudunais region of France, southwest of Nantes;
- 11 percent came from the centre-west areas of France, the regions of Poitou, Saintonge, and Angoumois; and a further
- 4.1 percent were from Aunis.
- Some 2.7 percent originated in Anjou, one family each from Tours, Orléans, and Paris, representing respectively 0.3, 0.2, and 0.5 percent of the total population.
- The numbers from Normandy (1.2 percent) and Brittany (1.2 percent) were less than half of those who had an anglophone heritage (4.7 percent).
- There were families from Maine, Bourgogne, Champagne, and Brie, accounting in total for 9.2 percent of the population.
- A family from Flanders made up 0.4 percent of the population, and Guyenne, Provence, and the Basque country accounted for another 2.5 percent.
- Almost a quarter of the population, 23.9 percent, left no trace of particular regional affiliation, but were of obvious French backgrounds.
- There was at least one family, accounting for 0.2 percent, from Portugal, and 1.6 came from France’s larger colony along the St. Lawrence.”(source: The Encyclopedia of Canada’s Peoples – Acadians -by: Naomi Griffiths, www.multiculturalcanada.ca)



READING BURIAL RECORDS

As a last installment of “cheat sheets” for beginners, we arrive at burial records, which often include death data. It should be stated that burial records

most often appear within a week of the death of a person, but in some missionary journals, graves were known to have been blessed much later, and thus a burial record could refer to an actual death and burial that took place over a year or more before. Remember, too, that all burial data is given by informants, and can contain errors of parentage, age, etc., especially if the informant did not know the deceased well or the details of their life. I have seen a record written by a priest for his maternal grandmother that gave her an additional 10 years of age, and because of this, had stumped people from finding her true identity and birth record. So know that such errors exist.

As mentioned in the past three articles of this series, for the numbers: Rather than list them all out for you, the following web site may be of great help. Print out the page and keep it with your research papers. <http://blogs.transparent.com/french/french-numbers-learn-how-to-count-from-1-to-1000/>

Common terms found in Burial records: Since the record is a Burial record, the date recorded at the beginning will be the burial date. The actual date of death will be found within the record, much like that of Baptismal records. After the established burial date, look for the following indicators for death info:

nous prêtre soussigné = I the undersigned priest

ai inhumé dans le cimetière de cette paroisse/du lieu = I have buried in the parish cemetery/or cemetery of this place

ANONYME / NÉ SANS VIE Since the registers of Québec have many of these, one will often notice the records for persons called “Anonyme.” In France, they are most often referred to as: “**Né Sans Vie**” (Born without life). These records refer to unnamed, stillborn children (thus the term, anonymous), but can also refer to children who were born and lived hours, or even a day or two before passing away. For those children in this category, one will also often find the notations for their birth (né) and baptism performed in danger of death (ondoiments).

né(e) et ondoyé(e) = born and baptized (because of danger of death; usually done by a layman or doctor) with baptism ceremonies later supplied at church (if the child lived). For those who did not live, this conditional baptism counted as the actual baptism of the child, assuring them burial in the parish cemetery, and a place in heaven.

à la maison = at home.

If given a name, the name of the child follows or “**un enfant anonyme**” (Canada) / “**un enfant sans vie du sexe féminin/masculin**” (France)

Note for Québec records: a single “**é**” on **né**, **ondoyé et décédé** indicates a male child; a double “**ée**” indicates a female. For France-French records will actually state the gender of the child.

GENERAL RECORDS After the initial opening of the record, normal burial records will name the person, when they died, whether a child of a legitimately married couple or a spouse, where they died may also be stated (if not, presume it happened in the parish where the burial record is given). So watch for the following indicators:

décédé(e) hier / la veille = died yesterday

décédé(e) avant-veille / surveillance / depuis deux jours = died two days ago

quelques instants/heures après sa naissance = a few moments/hours after his/her birth

Sometimes the date of the death will actually be stated: (3rd of current month, etc.) (date) followed by: **du courant** = current month; **mois dernier** = last month; **année dernière** = last year, etc.

enfant de = child of

épouse de / femme de / veuve de = wife of/widow of

époux de / mari de / veuf de = husband of/widower of

agé(e) de ... mois / ans / jours / semaines = aged ... months/years/days/weeks (or more exactly as: 5 years, 3 months, 22 days, etc.)

Présent à l'inhumation = present at the burial (followed by names of witnesses & priest). Often the parish sexton (bedeau), additional clergy or cemetery workers are witnesses, in addition to family members.

qui n'ont susigner/sousigner = who do not know how to write/have not signed (beneath)

CAUSE(S) OF DEATH Many researchers often want to know how a person died or from what. Death records from this century as well as obituaries have spoiled us in giving us these answers, however, the vast majority of burial records in Québec before 1900 are silent on these details, unless it was from some unique event or tragedy (such as being thrown from a horse or carriage, being struck by lightning, a shipwreck and subsequent drowning of crew members, a suicide or murder) or from an epidemic (such as smallpox, measles, cholera, etc.). Such items have been noted by the pastors when they were out of the usual course of causes of death, for example the smallpox epidemic in Québec City, which followed the arrival of the exiled Acadians there, and ravaged the city and its inhabitants for several months from November 1757 to March 1758. For a great many others, one can assume death was by "natural causes" or as stated in many coroner reports found tucked into the pages of the parish registers, "as a result of the visitation of God".

OBITUARIES While these are good to collect for their genealogical value, please note that obituaries are generally an invention of the mid-1900s, unless one was rich and/or notable. In many early papers, notices of death are very abbreviated, giving but a date, place and age only. The embellishment that we are familiar with today only came into vogue just prior to and after World War II. Due to the exorbitant prices that newspapers are asking for publication of obituaries at present, many details have been omitted, and obituaries are not what they used to be. One good place to find better obituary records is at the web sites of local funeral homes (where the obituaries are free, part of the funeral homes services to the family, and actually created for the newspapers anyway).

Hoping these cheat sheets were of help to you, and good luck in your research efforts.



**CHARLES BLANCHARD:
A FRENCH CANADIAN ON THE SANTA FE TRAIL**

Edited by Christopher Frechette

After three years working in untamed Lincoln County, N.M., Charles, 27, born and raised near Verchères on the South bank of the St. Lawrence River, was ready to lead an overland trip on the Santa Fe Trail from Las Vegas, in the Territory of New Mexico, to the Missouri River in Kansas. On April 1st 1868 he started out from Las Vegas with an ox outfit of eleven prairie schooners (also referred to here as: wagons/freighters/trains) loaded with spring wool and twelve men via the dry Cimarron route. This article is adapted from his journal.

We reached the Arkansas 18 miles west of Fort Dodge, April 22nd. The river was high from melting snows. Ice delayed us two days. The prairies were silent as a grave. Near Pawnee Rock Indians awaited their treaty rations. We camped beyond the teepees, and soon many came asking for food. An interpreter explained Arapahoe, Cheyenne, Kiowa, Utes and Comanches were at the powwow.

At Great Bend, Kansas a caravan of freighters heading West informed us the railhead was at Commission Houses (established to transfer goods for the Territory of New Mexico) near Ellsworth, Kansas. By early June my outfit faced west for home. We saw the same Indians near Fort Larned, waiting. Some invited us to camp, hoping to eat. Due to the Indians peacefulness, we arrived safely at Fort Union. Our freighters returned towards Kansas carrying loose wool, sold at Ellsworth for shearing and freight expenses. In mid-July, we passed the same Indians near Pawnee Rock, seemingly tired and hungry. Braves tried to drive away a fat steer.

From that day, I thought about what might happen. I understood the injustice of forcing Indians to wait months for treaty rations. I knew the Indians had not forgotten the bad faith Whites often exercised toward them. A spark might kindle an outbreak. My thoughts were forgotten in Ellsworth. We camped a fortnight awaiting supplies from St. Louis. Little did we dream what fate reserved for our return. Near Pawnee Rock and Fort Larned we passed the same Indians from April, June and now in early August. They stared at our fresh mules and full wagons. I didn't think of the Indian's feelings. I was young and unable to comprehend the talent of the Red Man to conceal the secrets of his mind when tortured by injustice and persecution.

When the dust from our teams hid the teepees, my mind yielded to our monotonous work. We aimed to cross the Arkansas at Aubry Ford, above the Cimarron Crossing. August 19th, we camped for breakfast near the river. The cook had an oven full of fresh meat, the first of the season. Around a fire we enjoyed the smell of a buffalo I shot earlier. Suddenly, Domingo the cook fell with one earring to the dirt. He yelled "Chicos, to arms! Indians!" We jumped, but saw and heard nothing. While Domingo pulled his gun from the wagon, a long file of mounted Indians emerged through a deep ravine. They passed 60 yards from us, and only a cloud of dust was left. Sixty-six mules and my saddle horse were driven away by nearly one hundred feathered, painted, and heavily armed Indians. The four men we left guarding the herd took refuge in the waters of the Arkansas to avoid death.

Fortunately we camped before their attack. Five-hundred yards further, and our wagons would have been scattered, and everyone, including the \$22,000 cargo and the \$15,000 outfit, would have perished. What humanity kept those savages from waging war on twelve defenseless men? Americans seemingly accept that Indians are a savage race, which God willed should perish at

the approach of civilization. I suffered greatly by Indian hands, and I persist, Indians should be absolved of their crimes, and white greed made responsible for Indian acts of cruelty.

The attack was evidence of war. We needed to preserve ourselves and our wagon train. The cook's buffalo breakfast remained untouched. We formed the heavy schooners into a corral at river's edge, leaving a rear entrance. All spaces were barricaded with movables. As leader, I needed to obtain relief. The small garrison at Fort Dodge was nearest. I named the oldest to take my place, enjoining everyone to obedience. Without touching food or drink, I set out on foot, for the long 50 miles. My men protested for my safety. With five hours of daylight, I planned to push for ten or twelve miles until resting or sign of Indians. Then, I would wait for darkness and try to reach Dodge before dawn.

I entered Dodge at first light. I announced to the sentinel that the Indians were on the warpath. He called me "an idiot". I convinced him to show me to the quarters of his Commanding Officer. I was covered in dust and sweat. Douglas, still in bed, challenged yet granted some credence to my story. Sobering up, he jumped from bed and in ten minutes the fort bustled. Within three hours his men were ready to haul my train back to Dodge. The next morning the government troops reached a divide from where I saw the white covers of my wagons against the verdure of the river bank. Pearls of sweat and tears ran down my cheeks, I cried out "Sauvé!" I ran ahead of the soldiers. I heard a voice and horse's hooves. Gun drawn, the wagon master called me to halt. The soldiers had appraised the situation, tolerating nothing affecting discipline. Bands of Indians were on the south shore and adjoining sand hills. The first night out, ten miles from my camp, a great war dance took place at which the soldiers claimed to see fresh scalps dangling from the belts of braves. Imagining my men massacred, my outfit destroyed, tortured me all night.

I considered the rescue miraculous. The men had a strenuous night holding off the Indians and ironically, we were now captive to the military. The Captain's duty was to bring us within his jurisdiction. He could not send us forward to Fort Lyon, practically out of the danger zone, nearer home. We were condemned to return to the center of the hostilities, indefinitely. With heavy hearts we followed the soldiers to Dodge. Denied protection inside the fort, the Captain compelled us to camp two miles east. I dispatched a courier to the railroad to transmit news back to Las Vegas via military telegraph, recently established for all forts in New Mexico and Arizona. On his return he carried news from home that an ox outfit would be sent as soon as practicable. Twenty days had passed when I received this news. Every day, had new evidence of warfare and carnage. Ambulances constantly in and out of the fort, loaded with dead and wounded. Rumors left our faces blanched and terrified. Domingo could no longer cook regular meals. We caught fish, or ate the eternal salt bacon.

Almost daily news of massacres and the sight of blood hardened our hearts. Mid-September came without a single train passing, to or from the railroad. All traffic stood still. My mind turned. The history of my native land was still fresh in my memory, less than five years since I bid adieu to the shores of the St. Laurence for the wilds of the West. I knew from tradition and history that numerous tribes of Indians were known in Canada. I knew Hurons, Abenakis, Iroquois, Kaughnawagas and others lived on the St. Laurence River. I never heard of Indian Wars in Canada. I often saw Indians take their produce to market centers. Why such a contrast on American soil? That white men encroached upon the Indian's subsistence, without furnishing proper returns, was slow to enter my mind.

Around four on the evening of October 9th, a cloud of dust rose east of our camp. Was it Indians again attacking the Fort? Dissenters said the Indians were never known to follow a road. One of the boys yelled "Son Carros!" They're wagons! The white wagon covers came into view. Every

wagon train waiting at the railhead, had joined together for the return trip home. There were 250 wagons, about 1,500 cattle, horses and mules, and 275 men traveling two abreast.

An old neighbor from Las Vegas informed me that my ox outfit left on September 16th. Conservatively, they should arrive within three days unless they met with reverses. The next day we prepared for our anticipated departure. A lot of activity came from the Fort and was crossing the river. I learned the next day that a woman and her two year old were captured on the trail 110 miles west of Dodge. My men greased the long disused axels, and rearranged loads for the long trek. About three, Domingo's keen eyes discovered from the Fort six wagons keeping closely to the Santa Fe Trail. Some of the boys tossed their hats in the air and shrieked. Five of the schooners made camp and the sixth, with the herd, continued towards camp. It is hard to describe the complete excitement of my men. Fifteen minutes of embracing and kissing, volubility of words and gesticulations prevented me from addressing anyone.

I took the river shore trail to the Fort to try to secure an escort for our train from Douglas. The Captain looked at me with disdain. If I dared leave with such a small outfit he would stop me, and lodge me in the fort calaboose. I had no right to jeopardize the men and property in my charge. At camp, I summoned all hands to listen to the results of my interview with Captain Douglas. To my surprise the men unanimously determined to force their way past the fort, or to circle around the military reserve to a junction with the Trail.

The next morning, October 13th, while the boys fitted the goosenecks and tongues of our wagons, I slipped back to speak with Douglas. He said, "I thought sure you'd be gone long ago." He was however, in a position to loan us twenty rifles and all the ammunition we could carry to be returned at Fort Lyon unless destroyed on the way. We left at 2 o'clock, halting a few minutes at the Fort to receive the guns and ammunition. Only the howling of coyotes was heard that night. With first light, oxen were yoked, the little caravan on its way. At nine we stopped at the old Cimmaron crossing. It was an ideal Indian Summer day. Eight men went to the river with the herd. Domingo surveyed the horizon preparing breakfast. I saw the sandhills south of the river, the old trail beyond. I daydreamed a lone horseman eighteen years earlier. He approached the river bank surrounded by twenty-five mounted Indians, and escaped by urging his steed across the river under a hail of arrows. Francois Xavier Aubry, wagering to reach Independence, Missouri from Santa Fe in six days had no time to spare. I told Aubry's story at the breakfast circle, one of the men exclaimed: "If that Canadien could, with only a shot gun in his hand, standoff 25 Indians, I think we could rout one thousand of the redskins with the rifles of Uncle Sam!"

The following afternoon, we reached the spot where we were attacked on August 19th. We discovered evidence of a fight by the big wagon train with the Indians. A fresh grave had been disturbed by wild animals. One shoulder and the scalped head of a man exposed. We halted and six of us mounded rocks over the grave. We then crossed the broken ground of the ravine where the Indians drove off our mules two months earlier. No one uttered a word as we passed single file. The next morning, we camped for breakfast opposite the wreckage of a wagon on a hill north of the trail. Our men from Las Vegas identified it as that of the woman and child carried away by the Indians. The 20th, we crossed the Arkansas, and early on the 21st we reached Fort Lyon. We returned our government rifles and camped on the broad meadows south of the Fort. We remained two days for a much needed rest. The Animas and the Purgatoire Rivers offered no serious anticipation of trouble. As we finished the trail, I started to figure out my losses; 66 mules, my saddle horse, two extra months' wages, provisions and the interest on the money invested in the merchandise on board. My losses totaled \$18,000 (\$300,000 in 2016).

ENDNOTES:

* Charles A. Blanchard wrote these memoirs for the benefit of his children and grandchildren, so they “may acquire some experiences ahead of their own times, and for their guidance in the many dangers in life.”

** The Department of the Interior was not willing to consider his claim. C.A. Blanchard eventually filed legal action against the Indian Department of the US government, obtaining a judgment of \$9,600 in his favor being paid out piecemeal over the next 40 years.

WERE YOU SURPRISED?

No doubt some of you were surprised to read about a French Canadian leading a wagon train across the Sante Fe Trail. When we in the East think about the Quebecois who came to the United States and especially New England, we tend to think about the large numbers who came in the late 1800s and early 1900s to work in our textile mills. Most of us do not stop to think about the rich history our ancestors contributed to the exploration and settlement of the western regions of the United States. Truthfully, it is a somewhat hidden history. Textbooks and history books have not been very forthcoming regarding the part that these Quebecois explorers, fur trappers and traders played in the development of the western outposts. If you knew more about the facts, you would be very proud indeed.

Well, now you have an opportunity to read the real story. *Songs Upon the Rivers: The Buried History of the French-Speaking Canadiens and Métis from the Great Lakes and the Mississippi across to the Pacific* by Robert Foxcurran, Michel Bouchard and Sébastien Malette is an eye opening read. Here is what one reviewer has to say. “Before the Davy Crockets, the Daniel Boones and Jim Bridgers, the French had pushed far west and north establishing trade and kin networks across the continent. They founded settlements that would become great cities such as Detroit, Saint Louis, and New Orleans, but their history has been largely buried or relegated to local lore or confined to Quebec. In this seminal work, Foxcurran, Bouchard, and Malette scrutinize primary sources and uncover the alliances between early French settlers and voyageurs and the indigenous nations. It began with the founding of New France by Samuel de Champlain in the early 1600s and continued well into the 19th century long after France was no longer a force in North America.

The authors have combined keen and accessible story telling with vintage maps, forgotten documents (such as the little known writings of Alexis de Tocqueville), and old photos or paintings. What they have discovered and now recount will propel the story of the peoples engendered — and still thriving—, their French lingua franca and their ways of life back into the heart of the narrative of North American history where they belong. *Songs Upon the Rivers* also challenges historical orthodoxies. The French-speaking Canadien and Métis, who descended from the French and indigenous nations, developed a hybrid culture invigorated by their close kinship ties with the indigenous peoples across the continent. Yet they kept their French songs and language, which effectively made French the lingua franca of the American and Canadian West well into the 19th century.

If you have an interest in our rich history, this might be a book you would like to add to your home library. You will find it listed under “Books and Publications – Other. Just click the following link to our on line store for ordering information: <http://afgs.org/site/shop-online/>

FRENCH-CANADIAN CHRISTMAS CUSTOMS

by Janice Burkhart

Holidays are a time for family, memories and those special rituals that you repeat year after year, sometimes without realizing where they came from. This article will highlight some of the customs that many Franco-American families have enjoyed for years. If you want to know more, please visit this website: <http://www.culture.gouv.fr/culture/noel/angl/noel.htm>.

Let us start with the tradition of "le réveillon". This tradition traveled to the new world from France with the French colonists who would attend Midnight Mass and then have a light supper of tourtière (a meat pie) and a warm drink before retiring to bed. Later the celebration grew and more dishes were served. Tourtière, a stew of meat balls and pork, minced pork pie, oyster or pea soup, a variety of sauces and relishes, several desserts, music, and large amounts of liquid refreshments were often on the menu. Traditional réveillon desserts include pastries, candies, fruitcake, sugar pie, cornmeal cake, doughnuts, ice cream, and bûche de Noël. Lots of friends and family would attend. "Le réveillon" could last into the wee hours of the morning. Maybe our Christmas Eve open houses have remnants of the réveillon. There is a popular Christmas song in Quebec that tells about these celebrations. It is lively with fiddle music, accordions, tapping of feet and maybe spoons. I have included the lyrics, translated for you by Dennis Boudreau, but you might enjoy listening to the actual song. Google *Dans Nos Vieilles Maisons* and you will find a number of videos and sound tracks. Here are the French and English versions.

Dans Nos Vieilles Maisons

Si vous voyagez un brin
Du côté de St-Quentin
Dites bonjour à mes parents
Qui habitent le cinquième rang
Vous pouvez pas lé manquer
Prenez le ch'min pas pave
Près d'la maison vous verrez
Y'a une croix qu'on a planté
En vous voyant arriver, m'man ôtera son tablier
Et dira, mais entrez donc, passez donc dans le salon
Les planchers sont frais cirés, on ose à peine marcher
Un bouquet de fleurs des champs, embaume l'appartement.
Que c'est charmant, chez nos parents
C'que ça sent bon, dans nos vieilles maisons

Sitôt que vous s'rez entrés
Y faudra vous dégrayer
On vous garde pour le souper
Car ce soir y'a t'une veillée
On vid' la chamb' des garçons
Roul' le tapis du salon
Heureux, l'père tire une bouffée
En attendant les invites
Les voisins arrivent gaiement
Avec leur douzaine d'enfants

In Our Old Houses

If you travel a bit
Near St-Quentin
Say hello to my parents
Who live in the fifth rang
You cannot miss it
Take the path not paved
Close to the house you will see
There's a cross that we planted
Seeing you arrive, maman will take off her apron
And say, come in, then go into the living room

The floors are freshly waxed, we dare hardly walk
A bouquet of wild flowers, give fragrance to the apartment.
How charming, with our parents
It smells good, in our old houses.

As soon as you enter
You will have to unfasten
We'll keep you for supper
Because tonight there's a vigil
We empty the room of the boys
Roll up the living room carpet
Happy, the father draws a puff
Awaiting the invited guests
Neighbors arrive cheerfully
With their dozen children

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| <p>On monte en haut les coucher Cinq par lit, faut les tasser Quand ils sont tous endormis On ferm' la porte sans bruit On descend le coeur joyeux En attendant les violoneux</p> <p>Ah, c'que c'est gai Dans nos veillées La vie a du bon Dans nos vieilles maisons</p> <p>Pour ceux qui prennent un p'tit coup Papa sort son caribou Quand on est bien réchauffé On s'invite pour danser Ti-Jos avec Joséphine Le grand Arthur pis Caroline Thérèse avec Poléon Pis tous les maîtres de la maison</p> <p>Les violons sont accordés Les musiciens tapent du pied C'est Frétine qui va caller Le premier set de la veillée Swinguez là su's plancher-là Les gigueux sont fatigues Thérèse, qui étouffait, Est allée ôter son corset</p> <p>Dansons gaiement C'est le bon temps Du rigodon Dans nos vieilles maisons</p> <p>Quand c'est l'temps du réveillon Ah, la vieille a fait des cretons Du ragoût d'pattes de cochon D'la tourtière pis du jambon Pour dessert sur la table Notre bon sirop d'érable Des beignes, d'la crème d'habitant Les ceintures changent de cran</p> <p>Maintenant qu'on a trop mange On peut à peine souffler Des histoires à raconteur Oh, rire ça fait digérer Déjà cinq heures du matin La veillée tire à sa fin On réveille les enfants On s'dit au revouère en baillant Oh yes! Ça s'passe comme ça</p> | <p>We go upstairs to sleep Five per bed must be packed When they are all asleep We shut the door noiselessly We descend the heart joyous Waiting for the fiddlers</p> <p>Ah, that's gay In our vigils Life is good In our old houses</p> <p>For those who take a little shot Dad takes out his caribou (moon shine?) When you are warmed up We invite ourselves to dance Ti-Jos with Josephine Big Arthur and Caroline Thérèse with Poléon Then all the masters of the house</p> <p>The violins are tuned The musicians tap their feet It is Frétine who will call The first set of the evening Swing there on the floor The jiggers are tired Therese, who was suffocating, Went to take off her corset</p> <p>Let's dance cheerfully It's a good time From rigodon (a dance) In our old houses</p> <p>When it's time for réveillon (Christmas meal) Ah, the old woman has made cretons Pigs feet ragout Meatpies and then ham For dessert on the table Our good maple syrup Donuts, fresh cream Belts will change a notch</p> <p>Now that we have eaten too much You can hardly breathe Stories to tell Oh, laughter makes it digest Already five o'clock in the morning The evening is drawing to a close We awaken children We say our goodbye's while yawning Oh yes! It goes like that</p> |
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|--|--|
| La vie a du bon Dans nos vieilles maisons C'est la tradition Dans nos vieilles maisons! | Life is good In our old houses This is the tradition In our old houses! |
|--|--|

"In contrast to the 'le réveillon', Christmas dinner in Canada was a midday meal and was part of Francophone as well as Anglophone family tradition. Friends and relations were always present in large numbers for the occasion. More than at any other time, an abundant variety of dishes were the highlight of this great family celebration. Today this meal is served in the evening, or even sometimes on another day altogether, because of constraints on guests like health, distance and travel, the capricious climate and of course celebrations of the night before!"¹

In Quebec, the Christmas crèche was a part of the Christmas celebrations from the beginning but they did not begin to appear in the houses until about 1875. In the 1930's, people began setting up the crèche under the Christmas tree. Little by little they began to add little houses and villages to the crèche. Many of us have Christmas villages to this day and of course the creche still holds pride of place in many homes.

"In the early days, there was a custom of burning an enormous log in the fireplace. It was called the Yule Log. "The Yule Log would be fetched and carried to the house with great ceremony. On Christmas Eve, the master of the house would place it on the hearth, make libations by sprinkling the trunk with oil, salt and mulled wine and say suitable prayers. In some families, the young girls of the house lit the log with splinters from the preceding year which they had carefully tucked away. In other families, the mother had this privilege. It was said that the cinders of this log could protect the house from lightning and the malevolent powers of the devil. Choices about the variety of wood, the way in which it was lit and the length of time it took to burn constituted a genuine ritual which could vary from region to region."² When great fireplaces began to be replaced with wood stoves, the custom of the great Yule Log was replaced by a smaller, edible one - bûche de Noël. It is a small cake shaped like a log and filled with cream. If you have served this cake, you may not have realized that it represents the great Yule Logs of days gone by.

Of course, Christmas music is a large part of the season. "Minuit Chrétien" is the French Christmas Carol equivalent of "O Holy Night". Here are the lyrics. You'll find a version on YouTube. Google Minuit Chretien Andrea Bocelli and David Foster and you will hear truly beautiful music. Follow along with the lyrics printed below.

"MINUIT CHRÉTIEN" - O HOLY NIGHT

Minuit, chrétiens, c'est l'heure solennelle,
Où l'Homme-Dieu descendit jusqu'à nous
Pour effacer la tache originelle
Et de Son Père arrêter le courroux.
Le monde entier tressaille d'espérance
En cette nuit qui lui donne un Sauveur.
Peuple à genoux, attends ta délivrance.
Noël, Noël, voici le Rédempteur,
Noël, Noël, voici le Rédempteur !

Le Rédempteur a brisé toute entrave
La terre est libre, et le ciel est ouvert.
Il voit un frère où n'était qu'un esclave,
L'amour unit ceux qu'enchaînait le fer.
Qui Lui dira notre reconnaissance,
C'est pour nous tous qu'il naît,
Qu'il souffre et meurt.
Peuple debout ! Chante ta délivrance,
Noël, Noël, chantons le Rédempteur,
Noël, Noël, chantons le Rédempteur !

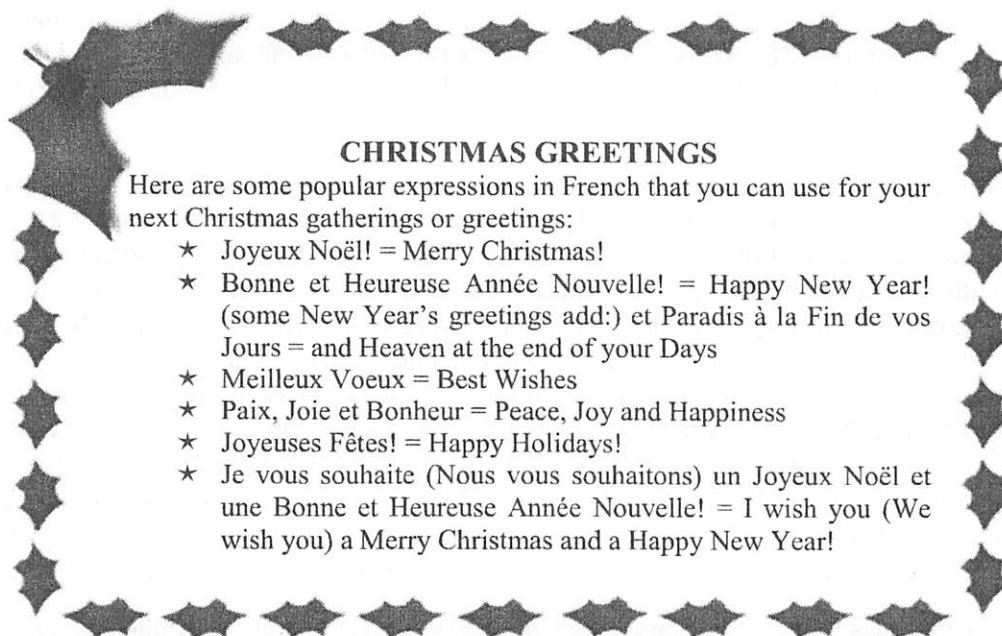
We must not forget Midnight Mass. In this day and age when many of us have abandoned the church, Midnight Mass is still a very special event. I love it when I leave the church and a light snow is falling. Somehow that beautiful gospel reading, the cherished Carols and greetings from friends and neighbors leave a warm and wonderful feeling in my heart. It is truly a "holy night."

There are many more traditional customs. I invite you to go on line and explore the many ways our families celebrated Christmas season. Joyeux Noël et Bonne et Heureuse Année Nouvelle.

End Notes:

¹ <http://www.culture.gouv.fr/culture/noel/angl/dineno.htm>

² <http://www.culture.gouv.fr/culture/noel/angl/dineno.htm>

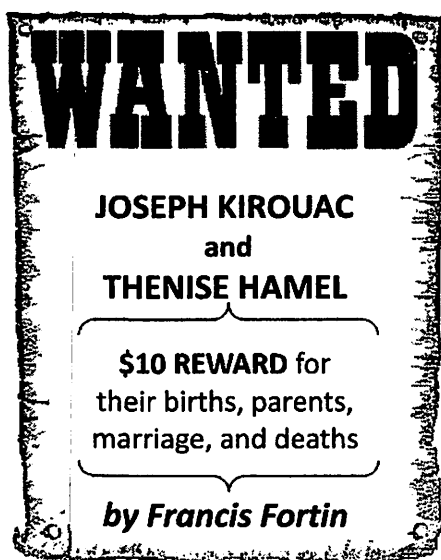


FILLE A MARIER PIN AND CERTIFICATE PROGRAM READY TO BEGIN

By popular demand, AFGS will offer a second pin and certificate program. This time we will be honoring the marriageable girls who came to New France before the Daughters of the King – THE FILLE A MARIER. For those receiving this newsletter electronically, all the necessary information will be found on our website. For those receiving the newsletter by "snail-mail," the information is attached.

CRAFTERS NEEDED

If you like crafting, (knitting, crocheting, painting, jewelry making etc.), and would like to give us a hand preparing for upcoming craft shows and supplying products for our AFGS gift shop, we would welcome your participation. Please contact Connie Lamoureux (401-309-2399) and she will get back to you.



Joseph Kirouac (or Kerouac) and Thenise Hamel, my Paternal Great-Grandparents, have eluded capture for almost 25 years. It's about time their whereabouts become known. To that end, a reward of \$10 (prestige is the big payoff) is offered to the first person who finds sources for their births, parents, marriage, and deaths. Your assistance would be greatly appreciated.

Their daughter AMANDA KIROUAC was born 24 May 1874, in Lewiston, Maine and was baptized the same day at Saints Peter & Paul, Lewiston, Maine. Her baptism lists her parents as 'Joseph Kerouac' and 'Thannias Hamil'. Amanda's godfather was Francois Xavier Hamel (married Sophie Paquette) and her godmother was Sophie St. Pierre (married Odilon Hamel). Amanda married GEORGE JOSEPH FORTIN (b. 27 Apr 1859, Bath, Maine; d. 10 May 1924, Westerly, RI) on 26 Aug 1895,

at Saints Peter & Paul, Lewiston, Maine (intention filed 10 Aug 1895, Lewiston, Maine). Amanda died 7 Sep 1965, Hopkinton, RI and is buried with her husband George Joseph Fortin at St. Sebastian Cemetery, Westerly, RI.

Amanda's sister, MARIE LOUISE KIROUAC, was born 1 Nov 1877, Brunswick, Maine and was baptized there on 2 Nov 1877. Her godfather was Olivier Boulanger and her godmother was Phelonise Hamel. Marie-Louise married ARSENE SAMUEL MORIN (b. 14 Dec 1875, Ste. Helene, Canada; d. 14 Oct 1955, Waterman, Illinois) on 11 Sep 1899 at St. Ann, Lisbon, Maine. Marie Louise died 7 Feb 1946, in Aurora, Kane County, Illinois and is buried with her husband Arsene Hamel at St. Joseph Cemetery, Aurora, Kane County, Illinois.

The 1880 US Census for Brunswick, Maine lists both Amanda (age 6) and Marie Louise (age 2), not with their parents, but were recorded at the home of ODILON HAMEL, age 60 (Odina in the record) and SOPHIE HAMEL, age 48 (born Sophia St. Pierre), along with their children; Exavier (age 26), Adanaise (age 23) and Felonise (age 17). Amanda's parents Joseph and Thenise have not been found in the 1880 or 1900 US Census records. Incidentally, Sophie St. Pierre is Amanda's godmother.

When Amanda married George Fortin on 26 Aug 1895, both of her parents were listed with residences in 'BROCKTON, MASS.'. Her father is listed only as 'JOSEPH' (occupation 'shoemaker') and her mother is listed as 'TANISE HAMEL'. The birthplace of each parent is listed as 'Canada'.

When Marie-Louise married Arsene Morin on 11 Sep 1899, both of her parents were listed with residences as 'DECEASED'. Her father is listed as 'Joseph Keronac' with his birthplace as 'Canada'. Marie's mother is listed as 'Thenaise Hamel' and born in 'Brunswick, Me'.

Marie-Louise's death record lists her father as 'GEORGE KIROUAC' and her mother as 'Mary Hamel', both parents are listed as born in 'Canada'.

The KIROUAC surname has various spellings in the records, including: Kerouac, Kerouak, Kerouack, Kerowack, Kierrock, Kilwack, Kierward. Some ancestors of Kirouac even used the surname of BRETON in Canada.

JOSEPH's given name usually appears as Joseph, except for Marie-Louise's death record, where he was 'George Kirouac'.

THENISE's given name appears in various records as Tenise, Tanise, Thenaise and Felonise, so it might actually be Athanaise, Felonise, Terese or Denise. Phonetic spelling may be the best approach for Thenise.

Proposed Timeframe:

1830-1855 - reasonable birth range for JOSEPH KIROUAC, but more likely 1845 to 1855.

1835-1855 - reasonable birth range for THENISE HAMEL, but more likely 1847 to 1855.

1870-1873 - estimated marriage range for JOSEPH and THENISE HAMEL, possibly in Quebec, Maine or Madawaska.

1874 - birth of daughter AMANDA in Lewiston, ME.

1877 - birth of daughter MARIE-LOUISE in Brunswick, ME.

1880 - both Amanda and Marie-Louise in the US Census for Brunswick, ME at the home of Odina and Sophie Hamel.

1895 - AMANDA married GEORGE FORTIN, both Joseph Kirouac and Thenise Hamel listed as LIVING in Brockton, MA.

1899 - MAIRE-LOUISE marriage to ARSENE MORIN listed Joseph Kirouac and Thenise Hamel, both being DECEASED.

So, where did JOSEPH KIROUAC and THENISE HAMEL go? Where were they from? Who were their parents? Where did they die and get buried? Your assistance would be greatly appreciated. Please contact AFGS with any leads, feedback and for further information.



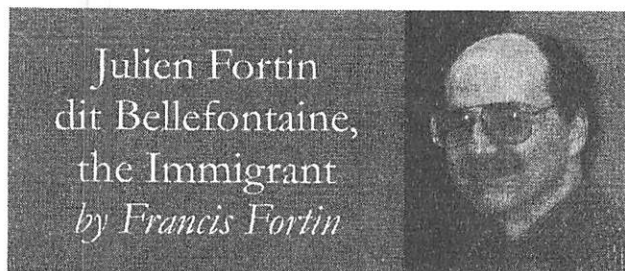
Interesting Links

This **Family Tree Magazine** site is a treasure trove of information:

<https://www.familytreemagazine.com/premium/101-best-websites-2017/> and all for free! Take a few minutes to browse the many resources you will find here.

In the words of Sandra Goodwin, founder of **Maple Stars and Stripes** <http://maplestarsandstripes.com/>, "*Maple Stars and Stripes: Your French-Canadian Genealogy Podcast* was created as a way to share tips and tricks that might make it easier to research your French-Canadian family here in America as well as to trace them back in Quebec. We discuss ways to make it easier to move around in French-language records, especially if you're not a native French speaker, as well as take a look at different record groups, repositories, history, geography, culture, and methodology particular to French-Canadian genealogy."

Here is an interesting link that Annette Smith, one of our members, has been following: **Robert Bérubé – Genealogy and Other Stories...** It is especially nice because it is in both French and English, the English version following the French. This site gives historic information on various French Canadian families and you may likely find an article about an ancestor in your own family tree on this blog. <https://robertberubeblog.wordpress.com/author/robertberubeblog/>. You can also get an email when a new post is published.



Julien Fortin dit Bellefontaine was the first of at least seven Fortin immigrants to venture from France to Nouvelle France (Quebec) in the 1600s under the French regime. Julien represents 90% of the Fortin descendants on the North American continent, according to Jean-Pierre Fortin, of "l'Association des Fortin d'Amérique". At

the time Julien arrived in Nouvelle France, there were only about one hundred families in the colony although it was founded some forty years earlier. To better understand Julien's immigration and the hardships he faced, a bit of history is needed about the colony.

Colony of New France

The beginnings of the colony seemed to be more of a business venture for fur trading, than it was a colonization effort. In 1627, Cardinal Richelieu created the Compagnie des Cents-Associés (Company of 100 Associates) and began recruiting investors. Champlain became the governor of the colony and under his commission he was required to establish a permanent colony in New France with a population of at least 4,000 before 1643. For the most part, the company ignored the settlement requirements and focused on the lucrative fur trade, with only 300 settlers arriving before 1640. The early years of the company's rule were disastrous for Quebec.

English Quebec

In 1628, during France's war with England, the first two French convoys of supply ships and settlers bound for the colony were captured near Gaspé by British privateers under the command of the Kirke brothers, who were French Huguenots loyal to England, whose family had escaped to England to avoid religious persecution by the French Catholics. On 19 July 1629, Champlain surrendered Quebec to the Kirkes without a fight, since Quebec was effectively cut off with no hope of relief. Champlain was then taken to England, where he learned of the '1629 Treaty of Suza' that had been signed before Quebec's surrender. The Kirkes refused to give back Quebec until the '1632 Treaty of Saint-Germain-en-Laye', that finally returned Quebec and all other captured possessions in North America back to France.

French Quebec

After 1632, serious recruitment efforts were undertaken to bring more colonists to New France to increase the population, and make it more secure. That's where Julien Fortin gets involved.

Julien Fortin

An explanation of Julien's name is in order. He was born as Julien Fortin in France, but acquired the 'dit Bellefontaine' portion after arriving in Quebec. A Canadian 'dit' name is a nickname used to differentiate the person from others of the same name, or to draw attention to a particular skill or talent. In some cases, people would drop their surname and use just the 'dit' name. In Julien's case, he included the 'dit bellefontaine', which means 'beautiful fountain', because of abundant and fine water quality of the spring on his property at Petit Cap.

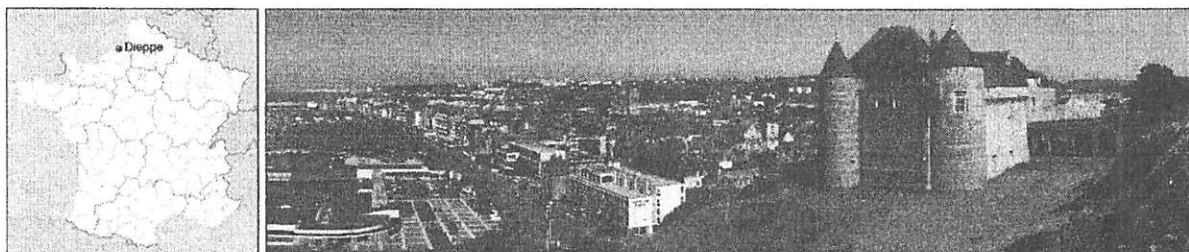
Julien was the son of Julien Fortin and Marie Lavye, and grandson of Simon Fortin. He was born at Saint-Cosme-de-Vair, a parish of Varais, Perche, France and was baptized there on 9 Feb 1621. On 25 Nov 1628, Julien's mother Marie Lavye died at Notre Dame de Vair, Mamers (now Sarthe), France at the age of 27, when Julien was only 7 years old. Incidentally, Notre Dame de Vair (below center, is now a Post Office) is also where Julien's father (also named Julien) was baptized in 1595.



In 1634, when Julien (Jr) was about 13 years old, Doctor Robert Giffard, then proprietor of Beauport Seigneurie (similar to a US County) in New France, returned to France for a visit and stayed at 'l'Auberge du Cheval-Blanc' (White Horse Inn, above right), that was owned by Gervais Lavye, maternal grandfather of Julien. Julien must have heard the stories told by Siegneur Giffard about the 'grand life' in New France. Giffard went back to Canada, but later returned to France on another recruiting mission. As a result, many of the local citizens of Perche decided to emigrate with the Seigneur, these included Julien. Unfortunately, Giffard's reasons for recruiting were a bit more complex, due to recent encounters with local Iroquois just prior to Julien's arrival in New France, as detailed by a court deposition made by Julien on 6 Oct 1661 about the Iroquois attacks.

Emmigration

At about age 29, Julien embarked for New France from the port of Dieppe in Normandy, located at the mouth of the Arques River on the north shore of France. Viewed below along the North face of the city, the Arques River is in the distance.



In Julien's time, Dieppe was a walled town and major seaport, with the sea to the north, a shielded river and harbor to the southeast, a fortified castle to the west, and high-walled ramparts all around. Dieppe was a fairly safe place to be, based on the history of the town walls and castle.

Julien Fortin's voyage to New France took 3 months (2 months is normal) and the ship finally arrived at Quebec by the end of the summer of 1650. To put this voyage in perspective, a ship captain did write in 1716: "I travelled seven times to Canada and though I pulled through, I dare to ensure you that the most favorable of these voyages gave me more white hairs than all other voyages which I made elsewhere."

Immigration

Julien arrived in New France at possibly the worst time for the colony. Beaver skins were a valuable commodity and the beaver population was being devastated by fur trappers from the Dutch colonies in the Hudson Valley area of New York. As a result, trappers expanded north into New France, which caused friction between the native Mohawks of the Hudson Valley, the native Hurons in the St. Lawrence Valley, and the Iroquois who wanted a bigger piece of the fur trading action to obtain European goods.

The 'Franco-Iroquois War' began in the 1640s, when the Iroquois began attacking some villages along the St. Lawrence River that were occupied by the Huron tribe. The Iroquois started to attack the French directly at the start of the 1650s and the raids seriously threatened the colony through 1660. Since France was in a war of its own, it offered no assistance, so the colonists had to fend for themselves. In 1661, King Louis XIV finally declared war on the Iroquois, but it wasn't until 1665 that 1,200 additional military troops or the Carignan-Salieres Regiment and more immigrants were recruited to strengthen the colony.

On 26 Dec 1650, Julien recorded his first official act in 'New France'. He must have brought resources with him from France, since he bought a prime piece of waterfront property, just in front of the present St. Anne de Beaupre. On 27 Mar 1654, he sold it to Robert Caron for the sum of 500 livres.

Marriage

On 23 Oct 1652, Julien's contract of marriage was made at the 'house of Toussaint' on the Cape Tormente, recorded by notary Claude Auber. Neither spouse could sign the marriage contract. Prior to the marriage, two bans were published – on 28 Oct and 3 Nov, and the couple was given a dispensation for the third.

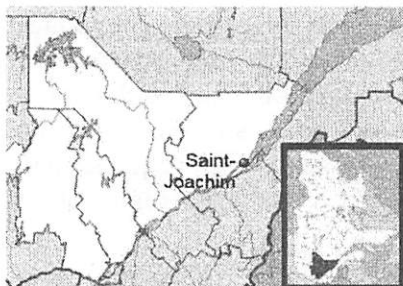
Julien had worked as a butcher in his father's shop in France and was promised a job by Nicolas Gamache, his brother-in-law, as part of his wife's dowry. Genevieve's brother Nicolas was present at the contract signing. In the contract, he promised to give Genevieve clothes, furniture and linens in the amount of 200 livres and to feed the couple for two years. In return, they were both to serve him for this time, for which he would pay them 150 livres per year out of the inheritance of his and Genevieve's parents.

On 11 Nov 1652, Julien married Genevieve Gamache, the seventeen year old daughter of Nicolas Gamache dit Lamarre and Jacqueline Cadot from Sainte-Illiers, Diocese of Chartres, in the Beauce Region of France. They married in the chapel of Saint Joachim de Montmorency at Cap Tourmente, though the act is recorded in the Quebec City registers at Notre Dame, Quebec. Present at the ceremony were Genevieve's father, Nicholas Gamache, the Sieur Le Tardif, Louis Gagne and Claude Auber. Father Ragueneau, superior of the Jesuits, performed the marriage which was at the time within the limits of Saint-Anne parish.

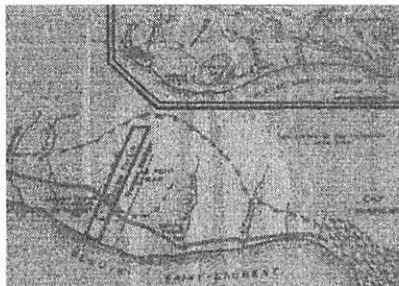
Land

On 23 Aug 1657, Julien became part owner of both the Seigneurie of Beaupre and of Ile d'Orleans. The seller was Sieur Charles Lauzon-Charny, Commandant-General of New France. Julien paid 700 livres in beaver pelts for this fiefdom. On 11 Feb 1662, he sold it all to Monseigneur de Laval for 750 livres.

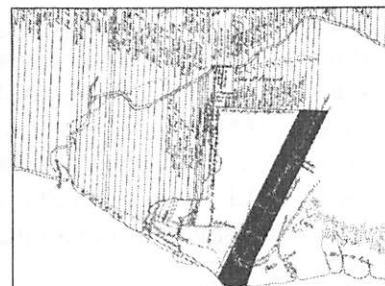
On 4 Jun 1659, Julien was given a concession of land at Cap Tourmente consisting of six arpents (about 1,152 English feet) of river frontage by a league and a half deep (about 4.5 miles or 23,760 feet). Today this territory is also called "The Fortin Coast". The censuses on 1666, 1667, and 1681 recorded that Julien lived there. By 1667 he had two domestics in his employ, Leonard and Francois Jarivet; he had eight arpents of cleared land, seven beasts in the stable, and he would live in Saint Joachim until his death. Based upon the size of Julien's land compared to the adjacent plots, Julien appears affluent at the time.



Quebec is at the 'i' in Joachim



Contour Map of Julien's land at Petit Cap



Original Plot Map, Julien's Land in blue

Settlement at Cap Tormente

The original settlement was called 'Cap Tourmente' (named by Jacques Cartier) and was one of the first places colonized in New France. It later became the Parish of St. Joachim.

By 1668, the settlement of Cap Tourmente became an agricultural center because of the large fertile plains on the banks of the St. Lawrence. It provided Quebec with much needed food crops to feed the growing population and hay for the animals through the long, cold winters. In 1687, the Saint-Joachim Parish was founded, and the place became formally known as St. Joachim.

The 'original' church at St. Joachim was destroyed by the Kirke Brothers in 1628, when they had taken over the regions of Cap Tourmente, Tadoussac, and Québec for the English Crown. The site of the 'original' church is now a National Historical Site (reconstructed foundation on the left). The 'new' church was built further inland ... beyond the cannon range of English ships.



The first 'new' church was built in the center of St. Joachim and later replaced by the present second 'new' church (built 1779, shown above right). The present church is recognized as one of the oldest in the province of Quebec and the present church was classified as an historic monument in 1959. It is located at 165 rue de l'Église, Saint-Joachim-de-Montmorency, Québec.

In July 2002, the 350th wedding anniversary of Julien Fortin and Genevieve Gamache was celebrated by a mass and rededication of their marriage in the present church at St. Joachim by the l'Association des Fortin d'Amerique (Association of Fortin in America, a genealogical group promoting Julien's heritage) and other interested parties.

Homestead

The site of Julien's homestead is located at 765 Chemin du Cap Tormente in St Joachim. The original house was gone long ago, but the foundation is believed to be the same one used for the current house.



Home as it appeared in 2003 (Le Soleil)



Current home on 4 Jul 2015

Memorial Monument

On July 4th, 2015, the immigrant Julien Fortin dit Bellefontaine was given the recognition he deserves, when a memorial monument was dedicated at his home site, to commemorate his role in bringing the Fortin name to America, and helping to ensure the survival of the colony of New France. The present home owners were gracious to provide a location near the road just to the right of the home.



Prosperity

Julien became a prominent land owner and also owned lot number 149, consisting of twelve arpents on the St. Lawrence by forty-two arpents in depth. He purchased this land, located in the territory known as La Petite Riviere de Saint Francois in Charlevoix county, for the sum of 280 livres (=21 pounds English coin) from Pierre Laforest dit Labranche and his wife Charlotte-Anne Godin.

On 2 Feb 1660, Julien was confirmed at Chateau-Richer by Monseigneur Francois de Laval, Bishop of Quebec.

On 6 October 1660, Julien made a gift to the church of Notre-Dame de la Visitation at Chateau-Richer of 50 livres (=3 pounds, 15 shillings English coin) and a little wooden house.

On 6 Oct 1661, Julien testified by deposition before the court on the subject of the Iroquois attacks; the sacking of the farms of Jean Picard, the widow Caron and Claude Bouchard, as well as massacre of six people, including Louis Guimond.

Two gifts from Julien were recorded in the register of receipts of the church of Saint-Anne. The first gift on 27 Jan 1665 reads: "given by Bellefontaine 20 s", a gift of 20 sous (about 1 shilling and 6 pence in English coin). The second gift early in 1676 reads: "received from Bellefontaine two minots of wheat" (about 2.1 bushels).

The 1666 Census, the First Census for Colonial Canada lists Julien Fortin (Butcher, age 50) and Genevieve Gamache (Wife, age 30) as residents of Beauport. With them were their children Barbe (12), Charles (10), Eustache (8), Jacques (6), Genevieve (4), Joseph (2), Marie-Anne (4 months) and a servant named Nicolas Palmy (25).

In 1669, Julien Fortin and Genevieve Gamache are listed as residents in Sainte-Anne-de-Beauport, Quebec.

On 18 Aug 1680, the notary Romain Becquet, recorded that Julien "gave to Pierre Voyer, Guillaume Boucher, and Felix Auber, Wardens of Chateau-Richer, for the churches of Chateau-Richer and Saint-Anne, a house situated at Chateau-Richer nearby the church, with a bake house at one end, bordered on one side by Thomas (illegible) for the use of the two churches equally ... the said donation made to the said churches because of the great devotion he has for them."

In the 1681 Census, Julien Fortin and Genevieve Gamache were residents at the seigneurie of Beauport, Montmorency along with their children Marie-Anne, Marguerite, Jean, Louis, Pierre, Julien, Genevieve, Jacques, Eustache, and Charles. Julien Fortin then owned two guns, sixteen 'horned beasts' and twenty acres of land.

Children of Julien Fortin and Genevieve Gamache

Julien Fortin and Genevieve Gamache were blessed with 12 children, 8 sons and 4 daughters:

Barbe Fortin, their first child, was born on 21 Oct 1654. On 4 Nov, Father Paul Ragueneau went to the home of the said Bellefontaine on the Beaupre coast to celebrate the baptismal ceremony. The Grand Senechal of the country, Jean de Lauzon, acted as godfather. Barbe Aymont, wife of Sieur Le Tardif, as godmother, gave her first name to the baby. Barbe married Pierre Gagnon, son of Pierre senior and of Vincente Desvarieux, in 1699 at Chateau-Richer. The marriage contract was notarized on 6 Feb 1669 by Aubert. They had eleven children, six boys and five girls. On 10 Aug 1687 Pierre Gagnon died and was buried at Sainte-Anne.

Charles Fortin was likely born in 1656, since he was reported as ten years old in the census of 1666 and as twenty-five years old in the census of 1681. He married Sainte Cloutier, daughter of Jean Cloutier and Marie Martin, on 11 Nov 1681 at Chateau-Richer. The contract was notarized the previous day by Aubert. They had ten children, five boys and five girls. Shortly after her marriage to Charles, Sainte gave birth to a son fathered by Nicolas Thibault.

Eustache Fortin was likely born in 1658, since he was reported as being eight years old in the 1666 census, nine years old in the 1667 census, and twenty-five years old in the 1681 census. He married Louise Cloutier, daughter of Rene Cloutier and Marie Leblanc, on 25 May 1693 at Cap-Saint-Ignace. The contract was notarized on 29 March by Jacob senior. They had eleven children, six boys and five girls. Eustache served as a major of the militia at Cap Saint-Ignace.

Jacques Fortin was born on 12 Jan 1660 and was baptized three days later at Quebec. He married Catherine Biville, daughter of Francois Biville and Marguerite Paquet, on 11 Jun 1689 at Quebec. The marriage contract was notarized the previous day by Gilles Rageot. They had eleven children, five boys and six daughters.

Genevieve Fortin was born on 8 Apr 1662, and was baptized the following day at Chateau-Richer. She married Noel Gagnon, son of Pierre Gagnon and Vincente Desvarieux on 8 July 1683 at Beaupre. (Noel's brother, Pierre Gagnon married Barbe Fortin.) The contract was notarized the previous day by Duquet. They had ten children, four boys and six girls. Genevieve died on 21 Mar 1703 and was buried the next day at Chateau-Richer. Noel married a second time to Barbe Cloutier on 12 Jan 1705 at Chateau-Richer. Noel and Barbe Cloutier had no children, but Barbe already had nine children from her previous marriage to Charles Belanger.

Joseph Fortin was born on 15 May 1664, and was baptized five days later at Chateau-Richer. He married Agnes Cloutier, daughter of Jean Cloutier and Marie Martin on 25 Oct 1691 at Chateau-Richer. (Agnes' sister, Sainte Cloutier married Charles Fortin.) The contract was notarized the previous day by Jacob senior. They had six children, a daughter followed by five sons. Joseph died prior to 12 Jul 1704 when notary Jacob conducted an inventory of his estate for his inheritors. Agnes married for a second time to Paul Cartier on 16 Oct 1705 at St-Joachim. Jacob and Agnes had only a single daughter.

Marie-Anne Fortin was born on 1 Mar 1666, and was baptized at Chateau-Richer. She married Jean Picard, son of Pierre Picard and Renee de Suronne, in January of 1683 at Beaupre. The contract was notarized on 12 Jan by Aubert. They had two children, a boy and a girl, before Jean died and was buried on 29 Nov 1700 at Quebec. Marie-Anne was Jean's third wife and there were children still at home from his second marriage to Marie-Madeleine Gagnon. Marie-Anne married a second time to Etienne Mirambeau, son of Salomon Mirambeau and Elizabeth Villegier, on 7 Jan 1702 at Quebec. The contract was notarized 8 days earlier by Chambalon.

Marie-Anne died before the year was up on 28 December without further children. Etienne also married a second time to Jeanne Levasseur on 22 Apr 1705 at Quebec. This couple had six children.

Julien Fortin (III) was born on 17 April 1667, and was baptized five days later at Chateau-Richer. He died on 21 Nov 1687 and was buried the next day at St- Joachim.

Pierre Fortin was born at Beupre on 21 May 1669, and was baptized three days later at Cap Tourmente. He married Marie-Gertrude Hudon, daughter of Pierre Hudon and Marie Gobeil, on 4 July 1697 at Riviere-Ouelle. The contract was notarized five days earlier by notary Chambalon. They had fourteen children, seven boys and seven girls.

Louis Fortin was born on 7 March 1671, and was baptized twelve days later at Beupre. He died on 8 Dec 1687 and was buried the following day at Saint-Joachim.

Jean Fortin was born between 10 June and 25 July of 1674 at Beupre. He died prior to the 1681 census.

Marguerite Fortin, their last child, was born on 28 May 1677, and was baptized eight days later at Cap Tourmente. She married Pierre-Francois Fromage, son of Laurent Fromage and Benoit des Chazelles, on 23 Nov 1699 at Quebec. The contract was notarized two days earlier by Chambalon. They had a son born prior to Marguerite's early death and burial on 15 Jan 1703 at Quebec.

Tragedy

Blessed with a large family, Julien and Genevieve also suffered with tragedy:

- a) In 1687, two sons died, Julien III and Louis aged twenty and sixteen respectively. Then, on 10 Aug 1687 Pierre Gagnon, the husband of daughter Barbe was buried at Saint-Anne. All three were victims of epidemics of scarlet fever and measles which swept the St-Lawrence valley that year.
- b) Then, in 1702-1703 the smallpox epidemic took four more children; Genevieve, Joseph, Marie-Anne, and Marguerite. Between 6-6.5% of the settled population and 10% of women of child-bearing age succumbed to smallpox.

Within 15 years, Julien lost 6 of his 12 children, plus a son-in-law, due to maladies common at that time, easily cured today.

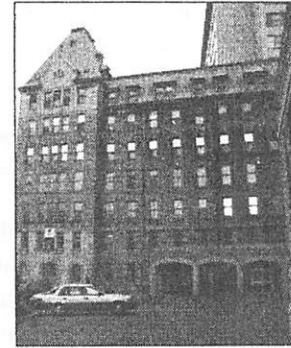
Miracle

On a positive note, miracles do occur to the Fortin family. In 1667, Father Thomas Morel set about recording miracles accomplished through intercession of Saint Anne of Petit-Cap. The following text describes a miracle that happened to the Fortin family in 1666.

"Barbe Fortin, daughter of Julien Fortin Belle Fontaine habitant of Beupre age of twelve years or about, attacked by a pleurisy and in danger of death, having been recommended to Saint Anne by her father and mother who made a vow and novena to her, straight away received a perfect cure at the end of the novena." Barbe would grow up to marry twice, first with a Gagnon of Château-Richer, second with a Lessard of Sainte-Anne-de-Beaupré, and Barbe had at least eleven children, six boys and five girls.

Death

The exact death date of Julien Fortin is not known, but it is believed to be between 18 June 1689 and 16 April 1690. On 18 June 1689, Julien was the godfather to his granddaughter Marie, the daughter of Genevieve and Noel Gagnon. Then nothing appears after that date. At the second marriage of Barbe to Pierre Lessard on 16 April 1690, Julien did not sign as a witness, so it is reasonable to assume that he died between these two dates. Pictured below is the Hotel-Dieu Hospital de Quebec where he died. Yes ... the hospital still exists.



Hotel-Dieu Hospital de Quebec



Julien Fortin dit Bellefontaine

Legacy

Julien braved the unknown of New France in the mid-1600s, and survived the hardships to produce the most prolific line of Fortin descendants in North America. A few of his more notable descendants are... Madonna, Celine Dion, Jack Kerouac, Angelina Joli, Justin Trudeau (Canada's 23rd Prime Minister), Shania Twain, Camilla Parker-Bowles, Donnie and Mark Wahlberg,... as well as Hillary Rodham Clinton and Justin Bieber ... plus many, many more.

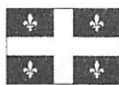
Are you a descendant of Julien Fortin dit Bellefontaine?

=====

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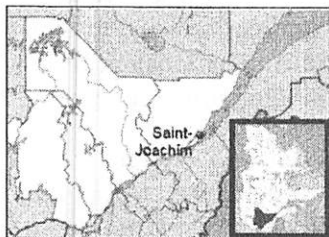


Association des FORTIN d'Amérique



Commonly referred to as the 'Association of FORTINs of America' in the U.S., the AFA was established in 2002 in Quebec, as a non-profit organization registered with the "Registre des Entreprises du Québec" (#1160639911). The AFA's main objective is to **spread knowledge of the FORTIN name**. To this end, the AFA has compiled a FORTIN database that contains over 123,000 individuals and some 55,000 families. The surname of FORTIN is the 9th most significant founding family in Quebec. However, not every FORTIN descendant is in the database, so we need your help.

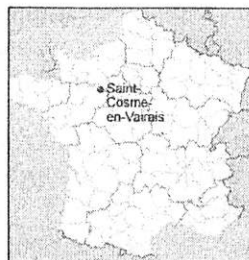
The AFA organizes annual member gatherings around the 4th of July, in various places in Quebec, primarily to meet with fellow members and share information, but also to present members with valued experiences from different Canadian sites, many directly related to our FORTIN ancestry.



In 2002, the AFA gathered in Saint Joachim, Quebec, the town where our immigrant ancestor, Julien Fortin dit Bellefontaine settled and married his wife Geneviève Gamache in 1652, then built a robust family. The trip celebrated their 350th wedding anniversary, and included a visit to Julien's property and many other historical sites. About 90% of all FORTINS in North America are descendants of Julien and Genevieve, according to Jean-Pierre Fortin (AFA).

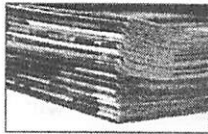
Annual AFA gatherings have also been had at Côte-du-Sud, St-Jean-sur-Richelieu, Baie-Saint-Paul, Saint-Georges de Beauce, Alma, Lévis, Laval, Rimouski, Sherbrooke, Beauport, Trois-Rivières, Gatineau, Drummondville and Saguenay.

In 2007, fifteen members of AFA traveled to FRANCE (author included) to visit Saint Cosme en Varais, the village where Julien Fortin dit Bellefontaine was baptized on 9 Feb 1621. It was a great opportunity to walk where Julien had walked in the early 1600s. The trip included many historical sites, most notably the Normandy Beaches, and the U.S. and Canadian war memorials. It was a very moving experience to say the least.



On July 4, 2015, the AFA again gathered in Saint Joachim, Quebec. The AFA dedicated a memorial monument in honor of Julien Fortin and Genevieve Gamache at the homesite on Julien's property. It was to commemorate their role in bringing the FORTIN name to America, and helping ensure the survival of the colony of New France. Over 175 members and friends attended from all over Quebec, the United States, Ontario, Saskatchewan and British Columbia.

Keep your schedule open for 2021, because the AFA is organizing another trip to FRANCE, this time to celebrate and commemorate the 400th anniversary of the baptism of Julien Fortin dit Bellefontaine in 1621. It will be a truly memorable experience that you don't want to miss. Anyone descended from Julien Fortin dit Bellefontaine, or related to a FORTIN, or wishing to build friendships with Julien's descendants, is encouraged to visit the AFA web site at www.afafortin.com. For more information please contact Francis Fortin (U.S. Representative, author) by email at: us_representative@afafortin.com.



Periodicals
by Diane Olivier

THE NAMES OF OUR ANCESTORS

At least 30 years ago I was seriously moved by the desire to know more about my family name and its history. All of my grandparents were deceased by the time I was born but I knew their names. They sounded sacred to me – Omer, Rosilda, Mathe, Michel. Sadly, I did not know them. The few family stories and history which I heard were told by my parents, aunts and uncles. When I learned that only two generations before me, my paternal grandparents had come to the Fall River area FROM CANADA, oh, mon Dieu – I had to know more! But, I had no idea how to do it. Where and how could I find information about my own family?

Fast forward to about 5 years ago, I began attending a genealogy group that met at the Mohr Library in Johnston, RI. I happened to go on a night when Sylvia and Norm had come to talk about AFGS. I became an AFGS member shortly thereafter. I was like a child at Christmas after walking into the research room for the first time and seeing all of the resources! That first day, Sandy led me from my family in Fall River, back to Antoine Leduc and Jeanne Fauchaux, Fille du Roi! Every time I walk into our building, I have the same sense of anticipation, excitement, and the urgency to know more.

Whatever your motivation or focus in research, how fortunate you are to know that AFGS has resources and volunteers to help. There is a thorough index near the book stacks in the main research room. I urge you not to ignore the periodicals collection in the annex across the hallway. AFGS receives periodicals from genealogical societies all across the United States and Canada – several of which even focus on researching other than French Canadian roots. Some publications, sadly for many of us, are published in French, and a few are bi-lingual. Many publications have a single focus such as a family name or specific geographic area and its local resources. Some states have more than one genealogy society, each publishing its own journal. There is an alphabetical listing of the periodicals which you can look through.

Following is a list of some periodicals that are focused on a single family name but there are so many more. In searching for a few titles to include here, I find that most of them are published in French. (The number in parenthesis is the AFGS numerical designator that you will look for on the shelves. (FR) indicates that the publication is written in French; (BL) indicates it is bi-lingual.)

(25) (FR) (BL) Le Campagnard – Bulletin de l'Association des familles Campagna et allies. The July 2017 issue includes a lengthy article entitled Dossier: Les Amerindiens en Nouvelle-France (discussing Les Micmacs, Les Abenakis, Les Algonquins, Les Monagnais, Les Hurons, et Les Iroquois) and another article entitled La Parlure des Quebecois (which would seem to discuss the changes in the traditional French language in New France). This issue also includes an English insert announcing the Campagna family's 55th reunion, a recipe for Blueberry Crisp by Jan Burkhart (our very own ?), and an article entitled The Life of Suzanne Aubineau which includes names of her sons and grandchildren. In looking back in prior issues of this magazine, almost every one of them has an English insert with good information.

(33) (FR) La Clouterie – Bulletin d'information de l'Association des Cloutier d'Amerique.

(309) (FR) Association des Descendants de Nicolas Audet dit Lapointe Bulletin de liaison Nicolas et Magdeleine.

In addition, AFGS has received only a few editions of some publications. It appears that these newsletters were sent to AFGS in the hopes of gaining a subscription. If one of these family names interests you, possibly the association is still active and you may be able to contact them. These issues do not have AFGS numerical designators but, instead, are shelved in magazine holders marked alphabetically as boxes A-Z, according to the publication's title. In the listing below, that alphabetical box designator is indicated in parentheses. The publications housed in these boxes date back several years, and contain information on varied topics. For example:

(A box) The Arceneaux Announcement (April 1999).

(B box) Bariteau Family did Lamarche (Feb. 1995).

(FR)Ba.Biards – Bulletin de l'Association des Familles Theberge (Jan. 2000 & Jan. 2001).

(I box) Off the topic of family name publications, this box contains newsletters from The Irish Family History Society (April 1980) and from the Italian Genealogical Society of America (Fall 1994)

(L box) Leduc Journal (Fall 1989), When I first looked into this box two years ago, the names ANTOINE LEDUC and JEANNE FAUCHEUX jumped off the cover page because as I mentioned above, they are MY ancestors. The 1989 issue is in English. (The association still exists and I subscribe to the newsletter, which is now bi-lingual.)

(FR) Also in the L box is the MARS 1947 (yes, 1947) issue of La Famille Trudel... Au Canada.

(P box) The Palantine Immigrant – Researching German Speaking Ancestry (Dec. 2003).

(T box) The Journal Association des Familles Tanguay Inc. (1995).

Don't be afraid to get your hands dusty – dig into these treasures!



*****HIGHLY CONTAGIOUS***
GENEALOGY POX**

Symptoms: Continual complaint as to need for names, dates and places. Patient has blank expression, is sometimes deaf to spouse and children. Has no taste for work of any kind, except feverishly looking through records at libraries and court houses. Has compulsion to write letters and swears at mailman when mail does not arrive. Often frequents strange places like cemeteries, ruins, and remote desolate areas. Makes secret phone calls at night, hides phone bills from spouse and mumbles to self. Has strange faraway look in his/her eyes.

NO KNOWN CURE. *Treatment:* Medication is useless. Disease is not fatal, but, gets progressively worse. Patient should attend genealogy workshops, subscribe to genealogy magazines and be given a quiet corner in the house where he or she can be alone. – *Anonymous*



SILENT PRESENCE THE FRENCH IN NEW ENGLAND

On October 7, 2017, Jeanne Douillard spoke to members of AFGS. For over 25 years Jeanne Douillard has probed the history of the French in New England. She began by researching her own family genealogy and discovered she had Québécois, Acadiens, Algonquin and English roots. She wanted to find out more about these people. Her passion led her to delve deeply into the quagmire of



conflicting historiographies. English, French and American historians of the past offered up irreconcilable views of La Nouvelle France [New France] and its people. She was intrigued. What is the truth and why have the French in particular been such a silent presence in New England?

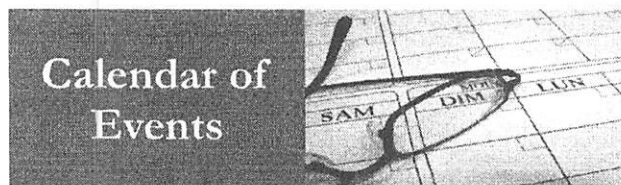
Her talk, "Silent Presence The French in New England," brought a unique, fresh look to the story of "un petit peuple." Jeanne took us to France at the time of immigration when a group of pre-revolution people from the same country (they immigrated about 100 years before the French Revolution), inhabited two different areas of La Nouvelle France: Canada and Acadie. Although they grew up under the same political conditions in the land of their birth and left France around the same time (1600's), their lives developed in two vastly different directions once they came to the Americas. We found out how and why. She also examined the hardships the French faced when they became British citizens in Canada and then ventured south to settle in New England. It was surprising to hear about the presence of the KKK in New England and the practice of Eugenics especially in Vermont. This is the story of a peoples' struggle to reclaim pride, a story of forgiveness and hope; a story that has not been told in just this way.

Jeanne has published her own book under the auspices of Swamp Press. Jeanne's book, *I Remember... Je Me Souviens...*, presents in greater detail the story of the French in the Americas. She also shares the story of her travels to France in 2014 and 2015 when she and her husband, Armand Proulx, went off in search of their ancestral villages. The final piece covers the story of the Deerfield raid by the French and the Natives in 1704 in Deerfield, MA. There was a book signing after her talk. This book, *I Remember... Je Me Souviens...* is available in the AFGS book store, click here to order from our website: <http://afgs.org/site/shop-online/>

Have you renewed your membership for 2018?

BENEFITS OF AFGS MEMBERSHIP

- Access to the research library and collections
- Access to our quarterly *Je Me Souviens*, a digital magazine filled with resources for genealogists, member's research stories, new member listings, tips and facts.
- Access to a members-only section of our website containing genealogical research resources, archives of the *Je Me Souviens*, and other useful material.
- The right to attend the annual business meeting where members are informed of Society activities.
- New members who visit our library receive individual assistance and training from experienced and highly competent staff members.
- Members unable to conduct their own research may use the library resources through the Research Committee, a staff of experienced researchers available at low member rates. For more information visit our website at www.afgs.org/site.



*Events are held at the AFGS Franco-American Heritage Center, 78 Earle Street, Woonsocket, Rhode Island 02895
Admission is free for workshops and presentations unless otherwise noted.*

We are currently putting together a calendar of events for 2018. Please check our website at www.afgs.org/site often. New speakers and events will be added throughout the year and you will want to keep up to date on what is happening.

April 21, 2018 – Joseph Petrie – How To Do Irish Genealogy. 10:00 A.M. in the Auditorium.

April 28, 2018 – Thomas Allaire – DNA: Getting Started. 10:00 A.M. in the Auditorium.

May 26, 2018 – Joseph Petrie – The French in Nova Scotia. 10:00 A.M. in the Auditorium.

June 23, 2018 Joe Petrie - The French and Acadians in Cape Breton and Newfoundland – this workshop will also touch upon Miguelon and St-Pierre. 10 A.M. in the Auditorium.

July 14, 2018 – Janice Burkhart – How to Read the Various Repertoires in the Library. 10:00 A.M. in the Library Room.

July 21, 2018 – Janice Burkhart and Fran Tivey – How To Use the Resources in the Library and the Film Room. 9:30 A.M. in the Library Room.

Our French-Canadian Ancestors



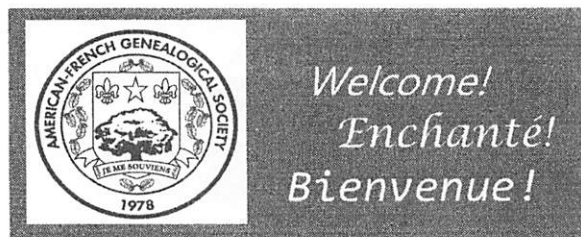
Recently Norman Hebert entered into a license agreement with Edie Laforest, widow of the late Thomas Laforest. He is now authorized to produce and sell to the public, compact discs from the original works of Thomas Laforest. In fact, Edie is very happy to have this opportunity to further the impact of her husband's work in the world of genealogy.

For those not acquainted with these volumes, each disc contains on average 15 to 18 biographies of our colonial ancestors from the 17th century – Quebec. There are also chapters regarding life at the time of these colonials such as the “King’s Daughters” and the Cargignan regiment. The books were scanned, cropped and saved in jpeg format so a PDF program does not need to be loaded on your computer to read them. All 30 volumes are available on CD-Rom as well as a number of the original books, most still in the original printers shrink wrap.

CD: volumes 1-30 are \$25.00 each or all 30 for \$450.00

Books available are volumes: 1, 2, 4, 8, 9, 11, 14, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30 and they sell for \$40.00 each. All are available on EBay with free shipping within the U.S.

**CELEBRATING OUR
NEW MEMBERS**



Jacob Talley Bailey,RI
Kimberly Barber,GA
Raymond Baril,NY
Steven W. Beauchaine,CT
Susan G. Beaudet,RI
Norma Boyce,RI
Thomas F. Bushery, IL
Susan Chartier,CT
Carol Collins,RI
James Conway,MA
Joseph Defanti,OH
Mark Devost,FL
Joan DiSanto,NC
Thomas Dubois,RI
Robert E. Dupre,IN
Pauline Durand,RI
Catherine Evans,RI
James Farmer, NV
Carolyn Faubert,CA
Luanne Frey,NY
James & Jeannine Gagnon,NC
Becky Gardipee,ID
Mary Ann Lavoie Gee,NH
Lucille M. Girard,MA
Angelynn Grant, MA
Amanda Haverland,HI
Connie Hill,NJ
Alice Hirsch, WA
Lesley Horwarth, FL
Cheryl Junk,TX
Claudette Kalf,RI
Heather Pouliot Kisilywicz,RI
Sidnie A. Kruse,MA
Mark Labbe,CA

Donald LaCasse,RI
Sarah Lavorgna,RI
Jennifer Veillette Lessig,RI
Jennifer L'Heureux,CT
Lee Love,RI
Cynthia Ann Lubinsky,NY
Marlyn Mahoney,MA
William Matias,MA
Morris,MA
Robert & Christine Albert
Morrissette,FL
Patricia A. Pace,AK
Anita Patten,SC
Martin Pelland, WI
Paul E. Pelletier,RI
Michael & Laurie Quigley,RI
Paul Raino,RI
Ida Ranson,RI
Cindy Ray,AZ
John Raymond,RI
Denise Rogan, MA
Blanche Gagnon Ryan,MA
Rene Saulnier,WI
Gerard Savard,WA
Elaine Simmons,CT
Frances Skyeck,NH
Pearl A. Smith,RI
Marjorie (Margie) Stein-Beldin,RI
Therese M. Sullivan,NH
Louise Teasdale,RI
Daniel Tucker, TX
William A. White, III, MA
Eric Whitley, NC
Karen E. Wood,MA

The American-French Genealogical Society, founded in 1978, is a 501c3 non-profit organization. Our mission is to collect, preserve, publish and disseminate cultural and historical matter relating to Americans of French and French-Canadian descent. Donations are tax deductible as allowed by law. Consult your tax adviser or the IRS about how to claim charitable tax deductions.

Michael J. Leclerc, C.G.
The Genealogy Professor



USING QUEBEC'S NOTARIAL RECORDS TO ENHANCE YOUR RESEARCH

The records of Quebec's notaries are among the most valuable for genealogical research, and perhaps the most underutilized. With the passage of the Quebec Act in 1774, the British Parliament guaranteed the French-Canadians that while criminal law would follow British law, civil law in the province would follow the coutume de Paris.

Notaries in Quebec are not like notaries in the United States. In Quebec, they handle all aspects of contract law (unlike advocates, who are trial lawyers and handle court cases). Any kind of arrangement between two individuals that required a legal agreement was created by the notaries. There were four different kinds of notaries:

- **Greffiers:** These individuals served as assistants to judges and recorded court proceedings. They usually served as notaries also.
- **Tabellions:** These were public scribes who prepared documents to be brought to a notary for registration. There were not many tabellions in New France, and they were eventually replaced by Notaires Seigneuriaux.
- **Notaires Seigneuriaux:** These officials were linked with specific seigneuries. They worked only with individuals who lived in their estate. Originally appointed by the seigneurs, the Crown's representatives eventually appointed them and oversaw their work.
- **Notaires Royaux:** These notaires were attached to royal jurisdictions such as towns or regions. New France was divided into three regions: Montréal, Trois Rivières, and Québec. These notaires superseded the Notaires Seigneuriaux. The governor, intendant, and sovereign council began appointing Notaires Royaux in 1663. These notaires were the most numerous in the colony.

Over time, the seigneurial notaries were phased out. This left a system where, once a man (and until the twentieth century, they were all men) was registered as a notary, he could practice anywhere he liked. There were no boundaries.

Michael J. Leclerc conducted an interesting workshop on this topic at AFGS on October 28, 2017. You may view this workshop at <http://afgs.org/site/> in the Members Only section. – Jan Burkhart, Editor

Notarial records were considered the property of the notary. They were a revenue generator. If you needed a copy of a contract, the notary would gladly provide one to you... for a fee. Sometimes a notary's son would follow in his father's footsteps. When the father died, his records might be kept by the son, continuing to produce a revenue stream. Eventually, surviving records were turned over to the provincial archives. Today the records of notaries are turned over to the provincial government upon their death.

Because of this system, there are no global indexes to notarial records. This is one of the reasons why they are underutilized. One must look in a wide variety of places to locate them. Some abstracts/indexes were published by Pierre-Georges Roy and the Drouin Institute. Most of them cover only the French regime, or, at most, through the 18th century. AFGS has an extensive collection of these.

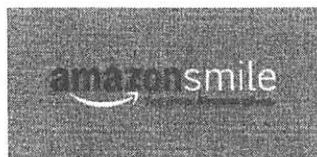
Many of the original indexes have been microfilmed and/or digitized. The Bibliothèque et Archives Nationales de Québec, of course, has a complete collection. The New England Historic

Genealogical Society has an extensive collection. The Family History Library has a collection of the actual records, but fewer of the indexes. Their online collection is currently limited to post-1800 materials.

Ancestry.com is working on digitizing notarial records, but at the current pace it will be a number of years before the records are available online. In the end, it will likely be a very valuable database providing easy access. Until then, we must use a combination of new and traditional methods to access the materials.

*Michael J. Leclerc, CG, is an internationally renowned genealogist. Author of numerous articles for genealogy magazines and scholarly journals, he is a popular presenter at conferences and seminars around the world. For seventeen years Michael worked in a variety of capacities at the New England Historic Genealogical Society. He served as Chief Genealogist at Mocavo for three years. And he has been with the Boston University Center for Professional Education Online Certificate in Genealogical Research since 2010. He served on the boards of the Association of Professional Genealogists and the Federation of Genealogical Societies. He has edited several books, including *Genealogical Writing in the 21st Century: A Guide to Register Style and More, Second Edition*, with Henry Hoff, and the fifth edition of the seminal guidebook *Genealogist's Handbook for New England Research*. He was a contributing editor for *American Ancestors* magazine and a consulting editor for the *New England Historical and Genealogical Register*. He is author of a multi-volume genealogy of the ancestors and descendants of Josiah Franklin (Benjamin Franklin's father), the first volume is set to appear later in 2017. Michael holds credentials as a Certified Genealogist SM from the Board for Certification of Genealogists.*

1. <https://genprof.digitalchalk.com/dc/profile/michael-j-leclerc>



YOU SHOP AND AMAZON GIVES

AmazonSmile support's a Great Community® "*Uplifting lives
One day at a time.*"

What is AmazonSmile?

AmazonSmile is a simple and automatic way for you to support your favorite charitable organization every time you shop, at no cost to you. When you shop at smile.amazon.com, you'll find the exact same low prices, vast selection and convenient shopping experience as Amazon, with the added bonus that Amazon will donate a portion of the purchase price to your favorite charitable organization. You can choose from nearly one million organizations to support.

How do I shop at AmazonSmile?

To shop simply go to smile.amazon.com from the web browser on your computer or mobile device. You may also want to add a bookmark to smile.amazon.com to make it even easier to return and start your shopping.

Which products are eligible for charitable donations?

Tens of millions of products are eligible for donations. You will see eligible products marked "Eligible for AmazonSmile donation" on their product detail pages. Recurring Subscribe-and-Save purchases and subscription renewals are not currently eligible.

Can I use my existing Amazon account?

Yes, you use the same account information you use on Amazon. Your shopping cart, Wish List, wedding or baby registry, and other account settings are also the same.

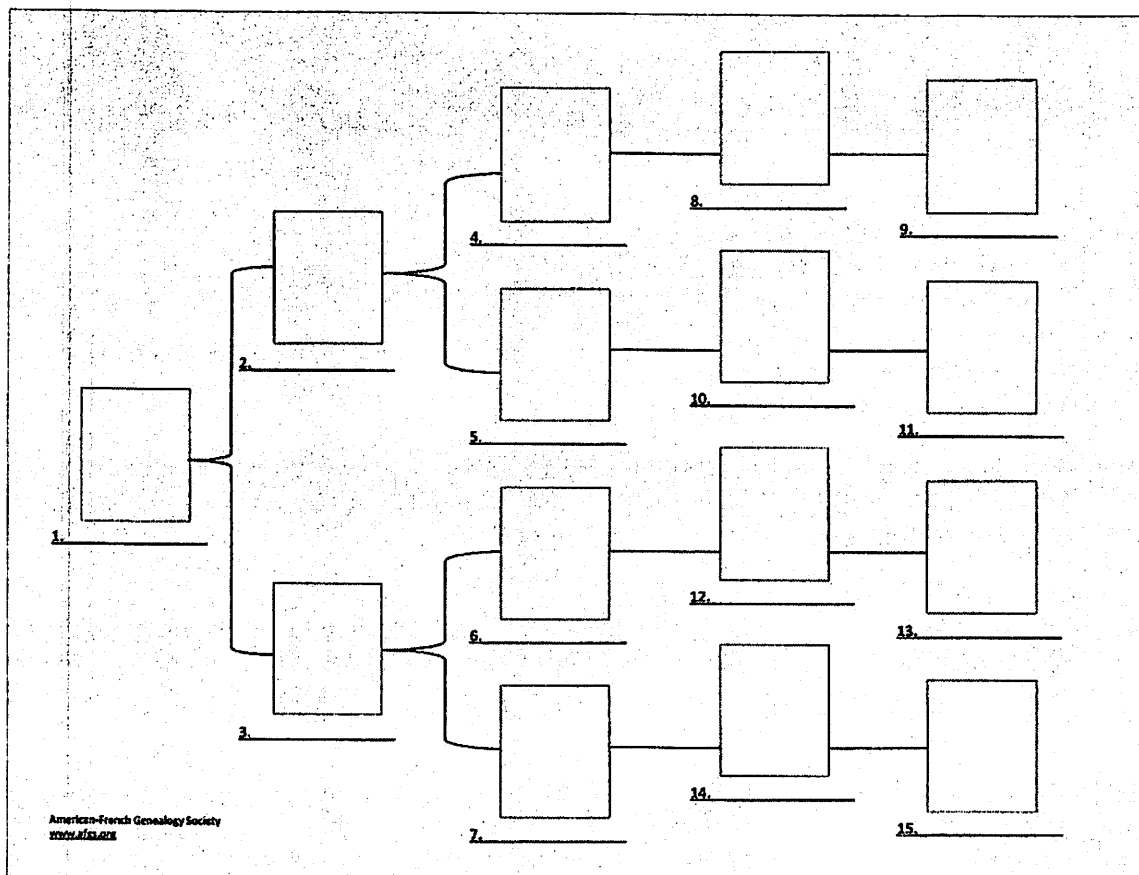
OCTOBER IS FAMILY HISTORY MONTH

October is "Family History Month," a perfect time to share your family stories with other family members who may not know much about their family history. Not only is it a great time to introduce young family members to their ancestors but it is also an opportunity to get older children, siblings, aunts, uncles and cousins interested in the work you have been doing. Start small and make it fun.

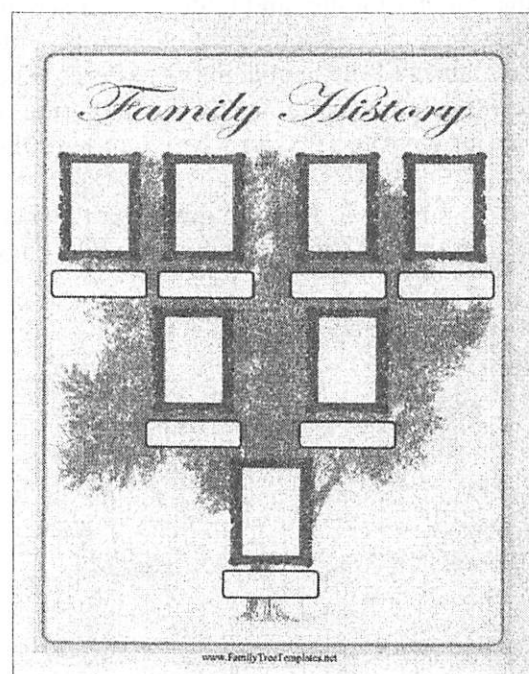
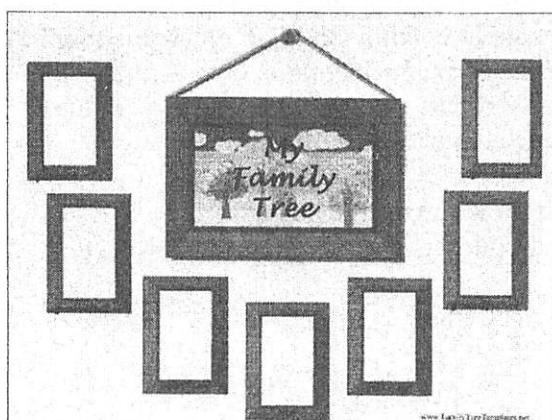
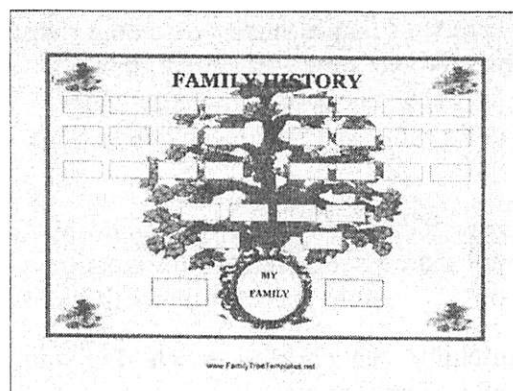
From now to October 2018, AFGS will be giving you some ideas about what you can do. We hope you will find something interesting and that you will share your own ideas for activities with us. We will have a section on the website where you can explore ideas for this activity.

Below is a fun picture chart you can complete with your child, grandchild or any child in your family. Picture 1 is the child. Pictures 2 and 3 are the child's father and mother. Pictures 4 and 5 are the father's mother and father. Pictures 6 and 7 are the mother's father and mother. Of course pictures 8 to 15 are the next set of parents. You will want to enlarge this chart and leave room to list the names of the people in the pictures. There are many examples of this type of chart on line that can be downloaded. Do a little exploring or better yet, design your own. We have included a link to our website afgs.org where you will find sample charts to get you started.

This is a great chart that can be used with family photos.
It's also easy to use with your children or grand-children as a fun genealogy project!



Here are a few samples of family photo charts you can find on www.familytreetemplates.net



A few years ago a cousin designed a beautiful Christmas card. On the front of the card was a picture of my grandfather and all twelve of his siblings. On the inside she had identified all 13 children. It was a treasure and everyone I spoke to treasured it. This is a simple way to share a treasured photo with your whole family.

Children like maps. You could mark a map with all the places a child's ancestors came from. This might require a series of small maps that you can put into a three ring binder. You might include pictures or pamphlets of those places in the notebook as well. It might encourage a family trip.

You could write a simple story about yourself growing up. Include pictures of where you lived, went to school, your family (parents, siblings, aunts, uncles and grandparents), where they went to school, family gatherings that you enjoyed, and jobs you may have held. Don't try to cover too much.

If you like to sew, you could make a family quilt with pictures of family members occupying the quilt squares. This could be a beautiful heirloom passed down through the generations. Google Family Tree quilts for ideas. Do take advantage of this opportunity to engage your family in the wonderful work you have been doing. Let us know what projects you are going to do.

AUTHOR'S GUIDELINES

Je Me Souviens publishes articles of interest to members of the American French Genealogical Society and people of French Canadian and Acadian Descent. Articles dealing with history and genealogy are of primary interest, although articles on related topics will be considered. Especially desirable are the 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. 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 and submitted to JMSEditor@afg.org . Any word processing file will be accepted but we prefer .txt, .doc, .docx and .rtf files. Please no PDFs. All illustrations and photos should be submitted as JPEG 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 of 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.

RESEARCH POLICY

The American-French Genealogy Society accepts requests for ancestral searches. This offer is open to the general public, members or not. The only requirement is that the ancestor you are seeking be French-Canadian, for that is the focus of our organization, and the area where we can be of most help.

To utilize the AFGS Research Service, simply print the research request sheet by clicking on the research request form at the bottom of the page at our website, www.afgs.org/site , fill in the necessary information, and send via regular mail to the address listed on the form.

To utilize the AFGS Research service, please fill out the research form with the following information and send it in regular mail to AFGS, Attn: Research Dept., P.O. Box 830, Woonsocket, RI 02895-0870.

What you need to send to us:

- 1) Your request with a choice of one of the following:

Type of research

- **Single Marriage** – One marriage to search. Marriages of parents will also be counted as additional single marriages and billed as such.
- **Births, baptisms, deaths and burials** will also be researched at the rates listed below.
- **Direct Lineage** – A straight line of either a husband or wife back to the immigrant ancestor. This will include each couple, their date and place of marriage, and their parents' names and location of immigrants in France.
- **Five Generation Ancestral Chart** – Standard five generation ancestral chart of 31 ancestors with 8 marriages found. The last column of names will give parents' names only: no marriages as they will start a new five generation chart.

You must include your mailing address: name, street, city, state, zip code. Also include your phone number, email address, and member number if you are an AFGS member. Any other pertinent information you may have regarding your research request should also be sent.

Please do not send payment with your research request. You will receive an invoice with your completed research.

What we will do in return:

After receiving your request, we will start as soon as possible on your research. Currently, our staff is very busy with a record number of searches to perform, so please be patient. When your research is completed, we will send the requested report with our findings to you along with the invoice for the research performed.

Your payment:

After receiving your research report and invoice, please return the top portion of your invoice with a payment by check payable to AFGS in U.S. funds. We are unable to accept/process foreign checks. Non-U.S. residents must use credit cards. We will accept payment by credit card in the mail or over the phone during our business hours.

You may use the rates listed below as a guide to estimate the cost of your research:

| <i>Request</i> | <i>Item</i> | <i>AFGS Member</i> | | <i>Non-Member</i> | |
|-------------------------------|--|--------------------|------|-------------------|------|
| Birth/Baptism Death/Burial | Price per Act | \$7.00 | each | \$12.00 | each |
| Marriage | Price per Marriage | \$5.00 | each | \$10.00 | each |
| 5 Generation Chart | Price per 5 Generation Chart | \$35.00 | each | \$50.00 | each |
| Direct Lineage | Price Direct Lineage Chart | \$35.00 | each | \$50.00 | each |
| Other – Specify Below | Price quoted depending on research requested | | | | |

Please be patient, the Research Committee is a volunteer group, as is the entire AFGS. There is a backlog of requests, and the group is working very hard to keep up with the demand!

OFFICERS

BOARD MEMBERS

COMMITTEE CHAIRS

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WHAT IS AFGS?

The American-French Genealogical Society, founded in 1978, is a 501(c)3 non-profit organization devoted to people of French Canadian ancestry. However, we have many research holdings pertaining to Native American nations, and other nationalities including Irish, English, Italian and German. Its purpose is to assist members in tracing their ancestors and discovering the daily events that shaped their and, eventually, our lives.

The Society collects and publishes Franco-American vital statistics, parish registers, burial records, and other data consistent with our culture.

The AFGS is dedicated to the preservation of French Canadian culture in the United States. Long and short-range plans include increasing the Society's capability to direct research and facilitating members' ancestral search.

Library Hours:

Monday from 11 AM to 4 PM

Tuesday from 1 PM to 9 PM

Saturday from 10 AM to 4 PM

(Closed Saturdays in July)

RESOURCES

The AFGS library has more than 20,000 volumes of marriage, baptism, birth, death, and burial records, genealogies, biographies, and histories.

The *Forget Files* – records include thousands of early Franco-American marriages in Rhode Island and other New England states.

A collection of more than 7,000 microfilms of vital records (BMD) in Rhode Island, Massachusetts, Vermont, and New Hampshire from about 1954 to circa 1915.

Members have internet access to Ancestry.com, NEHGS.org, PRDH and other digital research records and information.

AFGS publications such as our popular cookbook, our quarterly magazine *Je Me Souviens*, local church records, books, maps, journals from other genealogical societies, family histories, and other items of interest to genealogists.

The *Drouin Genealogical Collection of Canadian Church and Civil Records* – this unique collection of books and microfilms, available to our members, includes records from the beginning of Quebec through 1935. The films contain images of the actual birth, baptism, marriage, death, and/or burial records as they were written.

AFGS is a Family History Affiliate. Therefore, visitors can access information from the Church of Latter Day Saints (LDS) data base from our library facility. This makes researching your ancestors from many countries throughout the world a possibility.

