

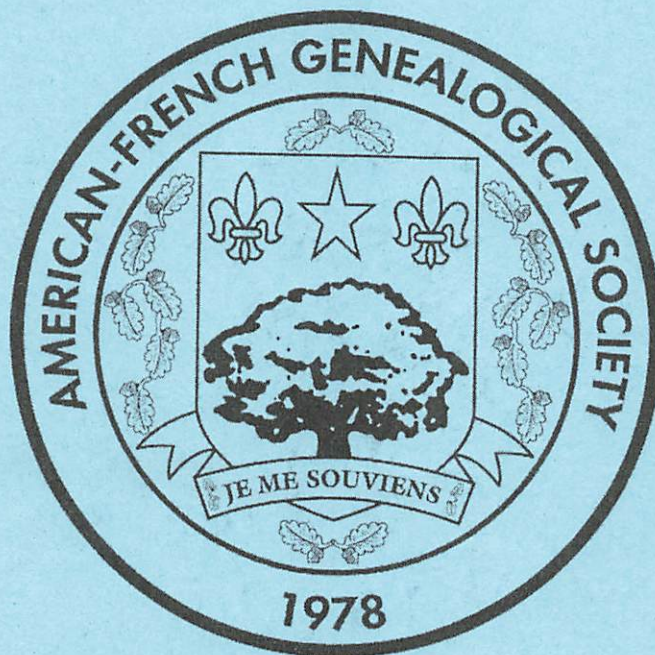
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Je Me Souviens Magazine

A Publication of the American-French Genealogical Society

Volume 41 Number 1

January – March 2018



Our 40th Year

AMERICAN FRENCH GENEALOGICAL SOCIETY
FRANCO-AMERICAN HERITAGE CENTER

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LIBRARY

The library is open for research on Mondays from 11 AM to 4 PM, Tuesdays from 1 PM to 9 PM and Saturday from 10 AM to 4 PM. The library is closed on designated holidays. There are no Saturday sessions in July. For closing dates, please check our website at www.afgs.org/site.

RESEARCH

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

ARTICLES

Original manuscripts are welcomed. Please see our author's guide elsewhere in this issue.

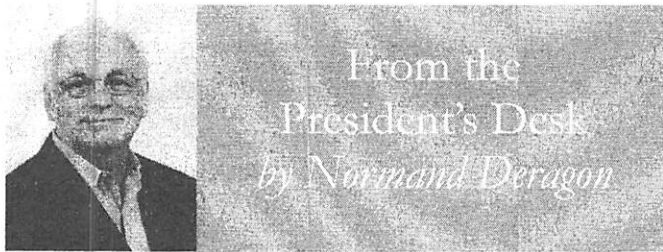
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Bonne Année!! We've made it through another year. I wish each of you a very happy, healthy and prosperous 2018. The new year has picked up where 2017 left off. As I see it, we won't get a break anytime soon.

Topping the list is our exciting elevator project. Fundraising efforts have been productive. However, we have not yet reached our match of \$150,000. The Rhode Island Historic Preservation and Heritage Commission awarded us an initial \$111,000 matching grant. The lowest bid for the project came in at \$300,000. The state increased our grant to \$150,000. So now we must meet that number to pay for the elevator. Watch your mail. We will be reaching out to you soon to ask for your help. Remember, your donations are still tax deductible under the new tax code.

Recently, Woonsocket Mayor Lisa Baldelli-Hunt presented us with a check for \$10,000 for the project. The Mayor and Woonsocket City Council recognized that the elevator will not only service AFGS members, but also will make it easier for veterans and other visitors to access the Veterans Memorial Museum located on the top level of our building. I am most grateful for the city's support of this important project.



AFGS has selected E.W. Burman Company of Warwick, R.I. as the general contractor. Construction is expected to begin in early spring with completion expected around mid-July. The next phase of our accessibility initiative is to address making the restrooms on the first and second floors ADA compliant. We will be seeking grants to assist with funding that project in the coming months. Restrooms on the lower level adjacent to the library were upgraded in 2008.

Another major effort underway is the revamping of the members-only section of our website. AFGS librarian Jan Burkhart is working with a committee of volunteers to identify resources that can be added to the section. The layout of the members-only section will be upgraded at the same time to make it easier to use and have a similar appearance as the rest of the website.

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HOME AGAIN – FOR THE FIRST TIME

By Annette Mimeault Smith

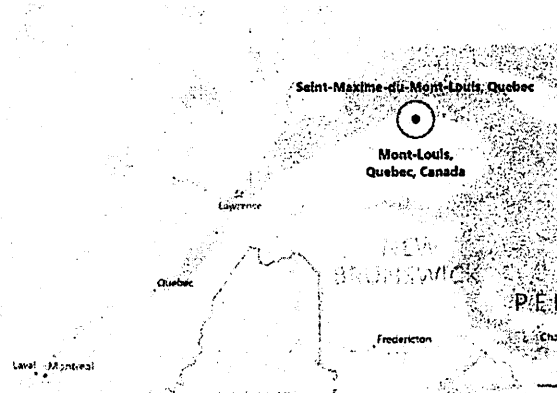
When I started doing my genealogy research seven years ago, I found my father's 1924 border crossing records from Canada through St. Albans, VT to the United States. I wondered about the place my father emigrated from at age nineteen. What was it like growing up in the village of Mont-Louis in Québec, Canada? Where is this place? How does one even get there? And so I put it on my bucket list of places to visit.

In the winter of 2015 I began planning my journey to Mont-Louis in search of my roots. Just like on TV! I knew this village was somewhere in Gaspé, so it was time to do some research.

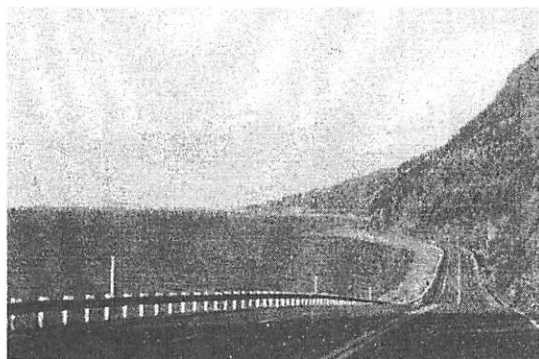
According to *L'Encyclopédie de l'histoire du Québec / The Québec History Encyclopedia of Marionopolis College*, "Mont-Louis is a village and harbor in Gaspé County, Québec, on the St. Lawrence River. It is 30 miles east of Ste. Anne des Monts, at the mouth of the Mont-Louis River. It is one of the few good harbors on the northern coast of the Gaspé Peninsula, and was a fishing station of some importance during the French régime, but was destroyed by the British. It is named after the seigneurie of Mont-Louis, granted in 1725, the seigneurie embracing the mountainous region to the south, to which was given the name of Louis XIV."

On www.revolvy.com, I learned that Mont-Louis was first inhabited by twelve families in 1697 and fifty-three in 1699, but was abandoned by 1702. Later that century, fishing businesses set up in the Mont-Louis Bay, east of the mouth of the Mont-Louis River. It was considered at that time as the best location on the Saint Lawrence River for cod fishing. In 1758, the post was destroyed by General James Wolfe during his Gulf of St. Lawrence Campaign. By 1863, Mont-Louis had grown to 200 inhabitants, including my great-grand-parents Jean Baptiste Mimeault and Marcellene Bellanger. My grand-father, Joseph Auguste Mimeault was born there in 1864. In 1867 the Parish of Saint-Maxime-du-Mont-Louis was founded, which was named after Maxime Tardif (1821–1850), a secretary to Bishop Pierre-Flavien Turgeon. In 1884, the municipality was established, taking its name from the parish.

This map shows the mountain called Mont-Louis and the village of Saint-Maxime-du-Mont-Louis, Québec. In preparation for the trip, I researched the ways to get there. Guess what? There are no trains or airports in the area. As they used to say in vaudeville – "You can't get there from here!" MapQuest suggested a 751 mile driving route. It passed from my home in Massachusetts, through New Hampshire, Vermont and into Canada to Québec City and along the southern coast of the St. Lawrence River to my father's village on the northernmost tip of the Gaspé Peninsular. Driving was our only option.



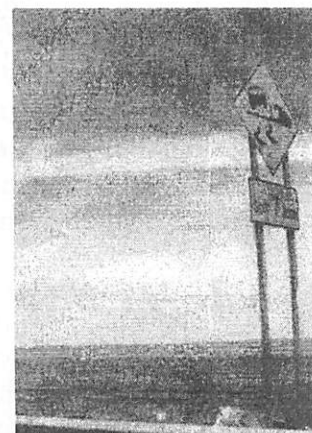
In June 2016, we began our adventure. Our traveling party consisted of my husband, our grandson (age 16), my recently retired brother and me. In order to have a stress-free trip and be able to stop every few hours we decided to take two days to travel to Mont-Louis staying overnight in Lévis, outside Québec City on the first night.



The second day of our trip was really “along the St. Lawrence River.” As we drove in a roughly north-easterly direction, we were just feet from the water on QC-Route 132, with the St. Lawrence to our left, widening with every mile and the mountains rising to our right. This waterway is the primary drainage outflow of the Great Lakes Basin flowing from Lake Ontario and out to the Atlantic Ocean, draining into the Gulf of Saint Lawrence, the largest estuary in the world. The estuary begins at the eastern tip of Île

d'Orléans, just downstream from Québec City. The St. Lawrence River becomes tidal around Québec City, and becomes the Saint Lawrence Seaway.

From our car windows, we were often thrilled to see water spouts as whales breached the water, swimming, and feeding while we drove along the highway. We traveled this precarious route between the water and the mountains for the entire day, stopping whenever we passed through a small village along the road. I was thankful that we had decided to make this trip in two days as there were no streetlights along the narrow two-lane highway and I could only imagine how difficult it would be to drive safely on this road in the dark of night.



When I researched where to stay in Mont-Louis, I found two B&B's in the area with just a few rooms and shared bathrooms, but no large hotels there or in the surrounding towns. Just how remote was this place? Through an on-line vacation rental site, I was able to find a house to rent for a week in L'Anse-Pleureuse, a town just a few miles beyond Mont-Louis along the coast. It would be a great base for us as we planned our daily excursions.

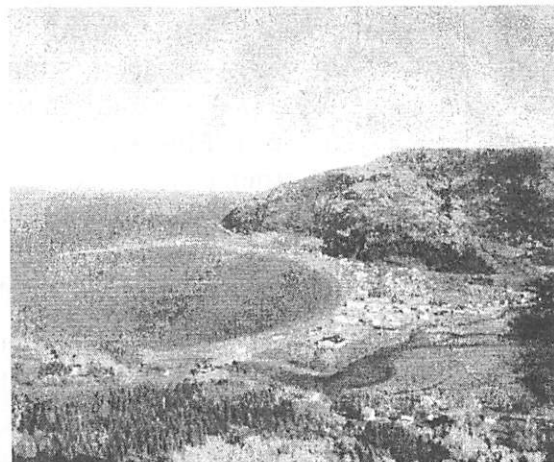


The further north we drove, the more rugged the mountains became with many waterfalls cascading over the cliffs along the road. Late in the afternoon we approached our destination. When we came around the curve in the road, the village of Mont-Louis was before us.

When I saw Mont-Louis, I understood

my father. I know that's a strange statement, but it was true. This village was a large part of who he was as a person. Currently a small fishing village of 1,100 people, it must have been even smaller in 1904 when he was born.

Here in this small harbor on the edge of Canada, between the mountains and the ocean, every day is honest and requires your best effort. That was my dad, Adelard Etienne Mimeault.



Aerial photo of Mont-Louis



Adelard E. Mimeault

Adelard was the sixth of ten children born to Joseph Auguste Mimeault and Amanda Coulombe in Mont-Louis. His father, Joseph died of gangrene in 1911 at age 47 after accidentally striking his leg while chopping wood. It was two days after my dad's seventh birthday. His mother, Amanda died ten years later in 1921, at age 49. My dad told me a story of how every year, his mother planted a large garden where she grew the food they would eat during the winter. In the fall, they would take the food from their cellar that was left from the previous year's harvest and put it in a pile behind their house. Then they would put the fresh vegetables from their garden in the cellar to store for the winter. (In my young mind, I thought his cellar looked like mine – but now I realize he was talking about a root cellar.) He told me that one day, he realized that the pile of vegetables behind his

house was getting smaller. He told his mother, but she said not to worry about it. My father decided to watch the pile and find out what was happening. Sure enough, he saw the neighbors coming by quietly and taking the food, potatoes, squash, beets, etc. from the pile. He was quite pleased with himself and went to his mother to tell her that they did indeed have a problem and he had solved the mystery of the disappearing food behind their house. She asked him if his belly was full and he replied yes. Then she told him he did not have a problem. This is how my father became the man who believed in "enough", that a simple life was sufficient, and that a kindness was best done when no one was looking.

As we explored Mont-Louis and the Gaspé Peninsula in the week that followed, I felt my father was right there with me. I think the others in our expedition party felt his presence too. I was happy that we were able to discover this rugged country with our grandson and show him where his great-grandfather, Adelard was born.



My husband, brother and grandson at the eastern tip of the Gaspé Peninsular in Percé.

Throughout our visit, we were delighted to be warmly welcomed by our newly found relatives. Many of the people we met in Mont-Louis were so very much like my dad.



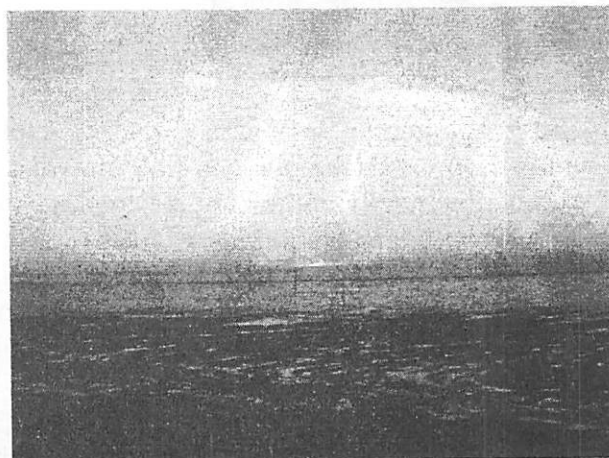
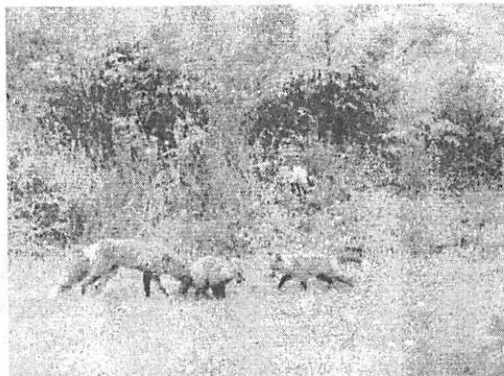
My grandson (center) at the grave of his great-great grand-parents Joseph Mimeault and Amanda Coulombe with my brother and me.

We found the cemetery in Mont-Louis and discovered a great number of the gravestones had our Mimeault family name on them. (Yes, we photographed each one.) When I saw the stone for my own grand-parents, I unexpectedly burst into tears. I don't know why it had that effect on me as I never knew them; but it did.

We laughed at our French language immersion experience while struggling to communicate with everyone in the most basic French language we could muster.

We marveled at the family of foxes that lived in the hollow beside our rented house. We ate wonderful lobsters and fish that were brought in every day on the fishing boats. And we walked along the rocky shore of the Saint Lawrence that stretched out behind the house as the cold June water made waves on the rugged black slate beaches where the St. Lawrence River meets the Atlantic Ocean.

I was home again – for the first time.



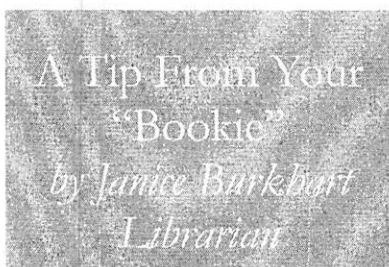
SEND US YOUR STORIES

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.

IMPORTANT NOTICE

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.



FINDING A HOME FOR YOUR RESEARCH

2018 has arrived. With it came a host of resolutions. And, as with every year, we have good intentions of following through

with what we considered good ideas. Unfortunately, most of our resolutions have met an end already. However, there is one resolution you can make right now and promise yourself to carry through with it! Promise to find a home for your research, photos, and books.

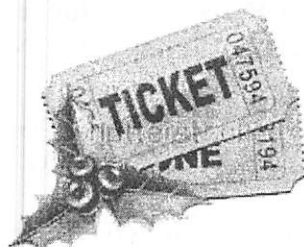
Everyone who does genealogical research knows that it takes a great deal of time, effort and yes, sometimes expense. We carry on because we are curious about our past, have a love of history and a pride in our family's accomplishments. We collect newspaper articles, photos, vital records, family stories and mementos. Each piece of information becomes a priceless piece of the puzzle. And each piece of the puzzle becomes a cherished possession. But what happens to your work when you pass away?

I hear so many times that no one seems interested in your family history. Children and grandchildren have other things on their minds. It is heartbreaking to me when I hear that a person's years of work was thrown into the trash, photos destroyed because no one knew who they were, and books passed along to a thrift shop where they may or may not find a good home. What should you do?

First, start talking to your immediate family and your extended family to find out if anyone is interested in your work. You might be surprised at the person who steps forward. If you find someone, let the family know who is going to receive your work so there will be no mistakes. How sad if your collection is disposed of before your designated person has a chance to take possession?

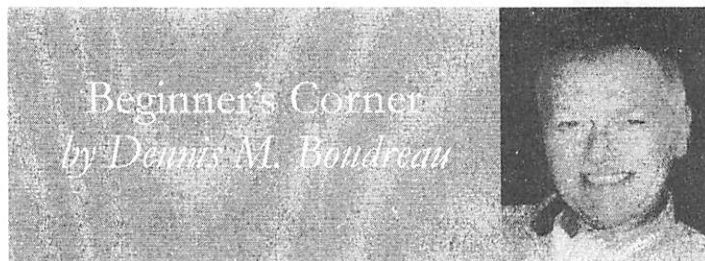
If no one in your family is interested, contact your local historical society, your local library or a genealogical society that you might belong to. If they agree to take your material, put it in writing. Attach a copy of your letter to your will and give a copy to the institution that has agreed to take your work. That way no questions will arise and your family will know who to contact.

You have spent many years gathering your information. Surely taking these few hours to ensure that your collection will be safe is worth the effort.



Congratulations to the winners of our AFGS Holiday Drawing:

- ★ \$1,000.00 Gerard Perusse, CT
- ★ \$500.00 Diane Tetreault, RI
- ★ \$250.00 Louise Tesoriere, CA.



MIGRATION PATTERNS

Back by popular demand is a column that for some reason people find most useful, and I am glad they do. The reason why I ask everyone in my *Beginning French-Canadian Genealogy*

workshop to introduce themselves and to state where they were from or where their families lived is because sometimes, a certain city or town attracted immigrants from a certain area or region of Québec or the Maritimes. Migrations of Canadians to certain mill towns and cities in New England can often open doors for us to retrace their steps back into Canada without our knowing from where they came.

Our ancestors came to New England primarily because the age old seigneurial system (that of the division and passing down of land) had collapsed in the late 1800s. There was little or no land left in Québec to pass down in families where usually the oldest son got it all and sub-divided it among his heirs. Younger siblings had to procure their own property or wait until the government opened newer tracts to settlers for development. This inspired much of the movement to the Canadian West. With newer job opportunities opening up in New England, it became more desirable for people to migrate there and take advantage of these possibilities, which, if they had not existed, families would have been hard pressed for survival. Additionally, New York and New England were closer destinations for those who resided in Québec and the Maritime Provinces.

It is to be noted that most of these families came by train to make their living, either by fighting in the US Civil War or working in the myriad textile mills or the abundant shoe, watch or furniture factories. Some worked the stone quarries, others for the railroad, the latter of which opened their eyes to other places beyond the borders of Canada. People often wrote home to relatives and friends encouraging them to come down and join them. And because of this, the whole subject of migration patterns is an important one.

Here follow some quick (general) observations gleaned from years of my own research of many Canadian families and how they got here. If your family lived in or came from any of the following towns/cities, look for their connections in the places named for their connection back across the border:

- **Providence or Warren, RI** – Lanaudière region of Québec (Berthier, Joliette & Maskinongé counties).
- **Fall River, MA** – Check the lower Gaspé (Kamouraska & Rimouski counties) & Maine.
- **Holyoke, Springfield, Taunton, New Bedford, MA; Central Falls & Pawtucket, RI** – Check the lower Richelieu River valley of Québec, Cohoes & Plattsburg, NY and Southeastern New Brunswick area.
- **Woonsocket & West Warwick, RI; Putnam, CT; Southbridge & Worcester, MA** – Most (not all) of these ancestors come from the Sorel and Yamaska regions, as well as Berthier county.
- **Biddeford, Lewiston, Fort Kent, Van Buren, ME** – Check the St. John (NB) River Valley and the Beauce Valley of QC, all the way up to Montmagny, Bellechasse and L'Islet counties.

- **Manchester & Nashua, NH; Lowell, Lawrence & Haverhill, MA** – Most came from Nicolet, Arthabaska, Drummond, Sherbrooke, Wolfe, Compton & Stanstead counties of QC.
- **Fitchburg, Leominster & Gardner, MA** (the Acadian triangle) – Most were Acadians from Westmorland county, NB.
- **Boston & North Shore (Salem, Gloucester, Lynn), MA** – Many ancestors were Acadian fishermen from PEI, Arichat, Digby and Yarmouth, NS who came to work the New England fisheries.
- **Boston & South Shore, MA** – Most came from Antigonish & Pictou counties, NS.
- **Waltham, MA** – Most were Acadians from Cheticamp, NS and Moncton, NB who came to work in the thriving shoe and watch factories.
- **Hartford, Waterbury & Bristol, CT** – Most migrated from upstate Maine and the St. John (NB) River Valley.
- When researching Magdalen Islands and North Coast Québec Acadian families, most settled in four places – **Cambridge, Fall River and Haverhill, MA and North Providence, RI**

REMEMBER: People went where others they knew were already established, contacting people back home via letter or the train system, and encouraging them to come to the U. S. for work and a better life.

These are some of the basic migration patterns I have noticed during my many years of genealogical research. They are not to be taken as Gospel. There are always exceptions to these rules, but basically, when one steps back and looks at the various regions, communities and surnames, all of the above have emerged, and have left indelible footprints to follow. For this reason, I offer this additional tool as a basic springboard to French-Canadian researchers.

AFGS MEMBERS ONLY WEBSITE REGISTRATION

We hope you are enjoying our new, updated AFGS website. AFGS is very proud to have members from 44 US States, 8 Provinces of Canada and 4 Countries in Europe. We know that many of our members are not able to personally visit our library in Woonsocket, RI and rely on our website and journals for information. The Members Only portion of our new website is being updated and a committee has been established to determine the content that will be available on the Members Only page. Repertoires are being reviewed, evaluated, and assembled in data bases which will be available to our members for research. Historical issues of our journal, *Je Me Souviens* will also be available for you there. In preparation for the debut of our new Members Only web page, please be sure that you follow the instructions below to register as a member on our website:

1. Go to the AFGS website with your browser. The link is: <http://afgs.org/site>
2. Under the Members Only blue box on the right hand portion of the screen you should see the phrase in green letters: One-Time Members Only Registration. Click on this phrase.
3. Complete the registration form on the screen presented after you have done the action in item 2 above, providing your email address and creating your own Members Only credentials, i.e., a username and password. Please record this information as you will need the username and password to access the AFGS Members Only area.
4. Your registration request will be sent to AFGS within a day or two and an AFGS volunteer will then authorize your Members Only access.
5. You will receive an authorization confirmation via email at the address you provided on the registration form.



ACADIAN LENT AND EASTER TRADITIONS

by Dennis M. Boudreau

The Acadians have always been known as a fun people since the time of the founding of Acadia. One will recall references to the “L’Ordre de Bon Temps” (Order of Good Cheer) found in accounts of its earliest history, wherein Samuel de Champlain

and Pierre Dugua, Sieur de Mons created this order to combat scurvy in the colony’s earliest days (which was believed to have been caused by idleness). The founders of Acadia organized the order to include not only food but also entertainment. Following a difficult winter at Ste. Croix Island, it was decided to move the colony to Port-Royal. The Intendant of the King of France was away on an expedition to the coast of Maine and elsewhere along the Atlantic coast of New England. He returned to the fort on 14 November 1606, where a glorious reception awaited him, whose preparations involved all those remaining in Port-Royal, and which also included a theatrical performance entitled “Le Théâtre de Neptune en la Nouvelle-France”, written and directed by Marc Lescarbot, with its own theater set constructed. Besides the feast, there was a discharge of muskets, and as much noise as could be made by some fifty men. They were joined by a few Indians, whose families served as spectators. This event became the first theatrical event performed in North America and served to brighten up the long winter season. So the roots of Acadian revelry were deeply entrenched in the history of our ancestors.

But the Acadians were also a pious people and guarded their religion and its practices with deep reverence and strict adherence. We know that during the years of Acadian exile in the American colonies, perhaps the one thing they missed the most during their forced captivity was being able to attend Mass and receive the sacraments. Like their French compatriots in Québec, the presence of the Church or a clergyman was one of the most important pieces of their society which they missed, and probably accounts for the many revalidations of marriages and baptisms of Acadian children that we find in the registers of Québec after the Acadians were released from their exile in North America.

The Lenten Season

One of the most strict seasons of the Church’s liturgical year was the season of Lent, which began on Ash Wednesday, and continued for seven weeks to Holy Week, ending with the glorious feast of Easter. For those Acadians sent to Louisiana, this solemn season was marked by what we know today as Mardi Gras (Fat Tuesday), a day of eating, drinking and revelry. But to this very day, at midnight on Tuesday evening, the party shuts down out of respect for the beginning of the Lenten season. In the Martimes, the weeks before Ash Wednesday were a time devoted to making the family’s supply of beer and other alcoholic beverages, which were used from the Sunday before to Mardi Gras itself. And like their southern cousins, this all stopped at midnight on Ash Wednesday.

The following day, practicing Catholics attended Mass and the Stations of the Cross, during which times they received ashes on their foreheads as a sign of penance. Also, Ash Wednesday was and still is a day of fasting (no eating between meals) and abstinence from meat, as were the Fridays of Lent and Good Friday itself, on which at one time no food was eaten at all. These sacrifices were practiced yearly by most Catholics who followed this strict observance. So we see the beginning and end of the Lenten season marked by days of feasting and rejoicing, while all the days between were marked by a more somber observance of the faith, both in Canada as well as in Louisiana. But that wasn't the only time Acadian Catholics took a break from this strict observance of the season. There was also a day called "Mi-Carême" (or Mid-Lent).

Mid-Lent

Another vibrant custom, long kept by the Acadians of the Maritime provinces, still remains in several Acadian communities, primarily in Cheticamp and St-Joseph du Moine on Cape Breton Island, in Fatima on the Magdalen Islands (a community whose ancestors hail primarily from Cheticamp and its neighboring villages), in Natashquan and Pointe-Parent on Québec's North Coast, and even at Tignish and Palmer Road on Prince Edward Island. In these places, many families have kept alive the annual visit of Mi-Carême, a mythical figure who brings treats to well-behaved children.

Like Ash Wednesday, Holy Week and Easter itself, Mid-Lent was a movable feast, often celebrated on the fourth Thursday of the Lenten season. It was often the last winter feast day of the traditional Acadian calendar before Easter announced the coming of Spring. It was a break from the austere practices and penance of the Lenten season.

As far back as 1888 and published in the journal *L'Évangéline*, Father Philias Bourgeois described the visit of the person known as Mi-Carême, who would arrive at the homes of good children with a sheet over her head, cane in hand, and carrying a bag of treats, much like the person of Père Noël (Santa Claus). The treats she brought were a way of rewarding good and obedient children, and she was known to also carry away those who were most wayward. Like Santa, sometimes she visited without being noticed, but her main practice was to arrive at the door of each home and hand deliver gifts of fudge, toffee, cookies and even apples to those children who were good.

Over the years, this annual custom, so prevalent in the region that was once Acadia, has decreased, in that some families have gotten rid of the threatening aspect of Mi-Carême's personality, or have upgraded her treats to include gum, chips and soda. In the ongoing struggle to preserve its unique identity where it is still celebrated today, many retain its original tradition, as an opportunity to promote their Acadian culture.

Since the 1880s, Mi-Carême has been celebrated by young and old alike. At nightfall, groups of people would dress up in strange costumes and don masks, armed with bells, drums, old kitchen utensils, pots and pans (since replaced by modern instruments such as accordions, guitars and so forth), and begin to visit several homes. Except for the homes of those recently deceased, the visitors would enter a number of houses, entertain them, and be fed a snack prepared by the family. After a farewell to their audience, they would set off to visit other neighbors and friends. The first revelers were groups of men, but now these have been replaced by entire families going from one end of the village to the other, either on foot, by sleigh or in cars. They would noisily burst into the kitchens of each house they visited, with their hosts trying to guess who they were under their disguises. After successfully guessing their identity, they were offered a snack or beverage (today, an alcoholic beverage for the adults). Since the 1880s, where the custom is still

alive, the celebration has grown from just one night to an entire weekend, and often includes entire families as participants. On the plus side, it also gives these smaller communities a time to reconnect with their neighbors, families and friends.

Far from the store-bought costumes of today's Halloween, the costumes for the event were often improvised, made from old men and women's clothing, often worn by members of the opposite gender to make themselves more difficult to recognize. Other objects of apparel worn by the visitors included paper bags, cardboard boxes, cotton or nylon stockings, a pillowcase or even underwear. Holes were cut out for their eyes, noses and mouths. At Fatima (Magdalen Islands) and elsewhere, these old costumes have been replaced by paper maché masks, and elaborate costumes, designed and made by the revelers themselves, and one year at Fatima (1960), there was even a costume contest with a prize given to the best disguised participants. Every year in these previously named villages, this Acadian custom was diligently kept. And it is thanks to people in these Acadian settlements that we know of a custom that was so much a part of their lives during the Lenten season.

For more about this, feel free to consult the article by Prince Edward Island historian, Georges Arsenault at the following web site: <http://www.ameriquefrancaise.org/en/article-310/Mid-Lent%20Traditions%20in%20Acadia>

Easter Water

Long before sunrise, each Easter morning for many years, my grandfather and his brother, both from the Magdalen Islands, would walk from their homes here in North Providence, up Mineral Spring Avenue to fill bottles of water from the running brooks which lined the roadway. I had forgotten about this tradition, until asked about it by Jan Burkhart, which prompted me to research it more. In his book, *Les Îles-de-la-Madeleine, Vie Matérielle et Sociale*, historian Father Anselme Chiasson makes reference to this long forgotten Madelinot-Acadian custom.

We know that at each Easter Vigil, the Church blesses water to be used as holy water for blessing, and to perform the baptisms of children and the newly-converted throughout the year. This was the official "blessed" water used by the Church for its ceremonies. But there was also a "layman's" version of it that flourished at the Islands (and probably in much of Acadia as well). There is an old saying that "on Easter morning the sun danced with joy at the news of the Resurrection", and for the Islanders, it danced in the form of the cross, the instrument of our redemption. A widespread tradition was to gather bottles of water from a running or boiling stream before sunrise, which many people made the effort to do. In those places on the islands where there was no stream available, people would collect the morning dew from the grass and trees into a bottle. It was long believed that this Easter water had healing properties, and could cure maladies such as those of the eyes, ears and throat. My grandparents kept several bottles of this Easter water around their home for use during the year, often using it for minor ailments and to also bless the house during thunderstorms and hurricanes.

Along with this tradition was the one that if hens could lay eggs before Easter morning, these would be gathered that day to be used for Easter breakfast, and that one could eat as many of these as they wanted. Of course this runs counter to modern-day beliefs that more than two eggs per meal could pose a life-threatening risk or raise one's cholesterol levels. It was reported, however, that one such person, a Pierre (à Eusèbe) Gallant had consumed at least thirty of them during his Easter breakfast. He lived to the age of 79 years old.

Joyeuses Pâques!

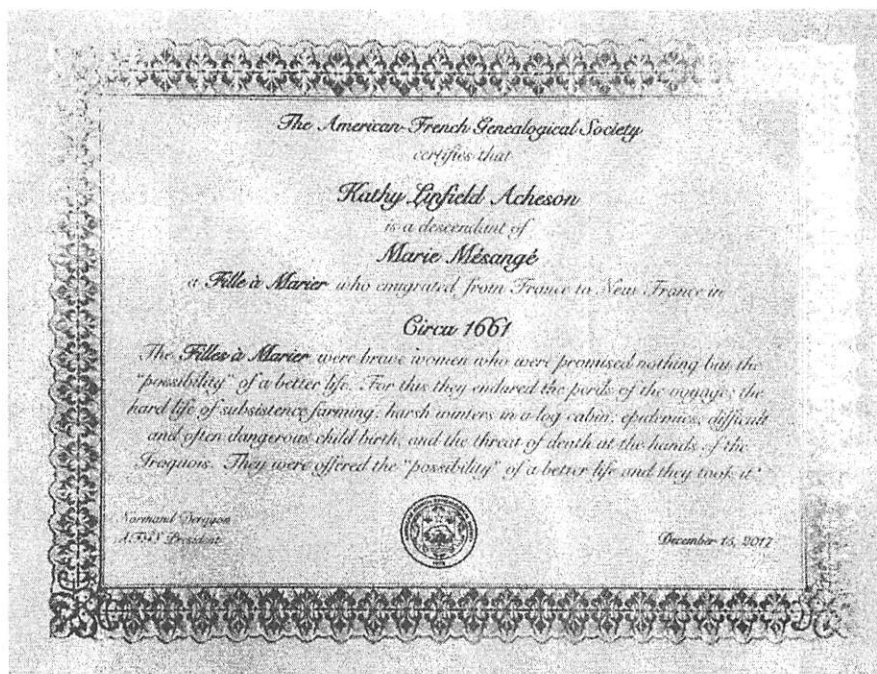


FILLE À MARIER PIN AND CERTIFICATE PROGRAM READY TO BEGIN

By popular demand, AFGS will offer a second pin and certificate program. This time we will be honoring the FILLES À MARIER, the “marriageable girls” who came to New France from 1634 to 1662, before the Daughters of the King – the Filles du Roi (1663-1673).

Verified descendants of a Fille à Marier will receive a pin and certificate as pictured.

All the necessary information to apply for a certificate and pin can be found on our website at <http://afgs.org/site/les-filles-a-marier/>



According to Peter J. Gagné in his book, *Before the King's Daughters: The Filles à Marier, 1634-1662*, just 262 women answered the call to populate France's colony before King Louis XIV started the government sponsored Fille du Roi program which brought an additional 768 women to New France. These early seventeenth century women, who came alone or in small groups, left behind families in a civilized country, faced the dangerous ocean crossing to arrive in an uncivilized colony with harsh weather and the constant threat of attacks by the Iroquois Indians to marry a settler and raise as many children as possible for the glory of God and King. Below is the story of one of these brave women.

THE TRIAL AND EXECUTION OF GILLETTE BANNE AND JACQUES BERTAULT by Janice Burkhart

The excerpt below is condensed from: *Before the King's Daughters: The Filles à Marier, 1634-1662* by Peter J. Gagné and *Je Me Souviens* Volume VIII #2 Winter 1985.

Gillette Banne was born about 1636 in Argences, arrondissement of Caen, diocese of Bayeux, Normandy, France. She was the daughter of Marin Banne and Isabelle Boire. She arrived in the Québec colony about 1649 as a Fille à Marier. She married Marin Chauvin dit Lafortune.

Marin was born about 1620 in Mesny, Saint-Médard-de-Réno, canton of Tourouvre, Perche, France. He had signed a contract on March 8, 1648 in Tourouvre to be engaged as a laborer in New France for Noël Juchereau. The term of the contract was for three years at an annual salary

of 40 livres. Gillette and Marin were wed soon after her arrival and a daughter, Marie, was born in September of 1650. She grew up to marry Jean Denoyon and have nine children.

However, she would never get to know her father, who died on June 7, 1651 at Trois-Rivières. Acting governor Monsieur d'Ailleboust granted Gillette 1/3 of an arpent in the town site of Trois-Rivières, between Sébastien Dodier on the southwest and the palisade on the northeast, on the condition that she build a house and have it re-enclosed with a good fence.

On July 27, 1653, Gillette wed locksmith Jacques Bertault at Trois-Rivières. Jacques was born about 1626 at Les Essars, La-Roche-sur-Yon, diocese of Luçon, Poitou, France. He was the son of merchant Thomas Bertault and Catherine Coulonne. Gillette and Jacques would have six children.

Jacques arranged a marriage for his daughter Élisabeth-Isabelle-Thérèse with Julien Latouche, a laborer employed by Maurice Poulin. Julien had been given a small piece of land to work in order to provide for his family. When the marriage took place on August 12, 1671, he was thirty and Élisabeth just twelve. Élisabeth was reportedly not willing to be married but in spite of her tears and her mother's objections, the father's wishes prevailed.

Julien was a heavy drinker and not a very productive farmer. He was rarely able to put food on the table. As a result, Élisabeth's parents were constantly having to bring them meat, bread and eggs, and often Élisabeth would simply go to their home for meals. While there, she would complain constantly about Julien. He was a poor farmer, lazy, domineering and abusive, and the young girl didn't know how much longer she could stand it.

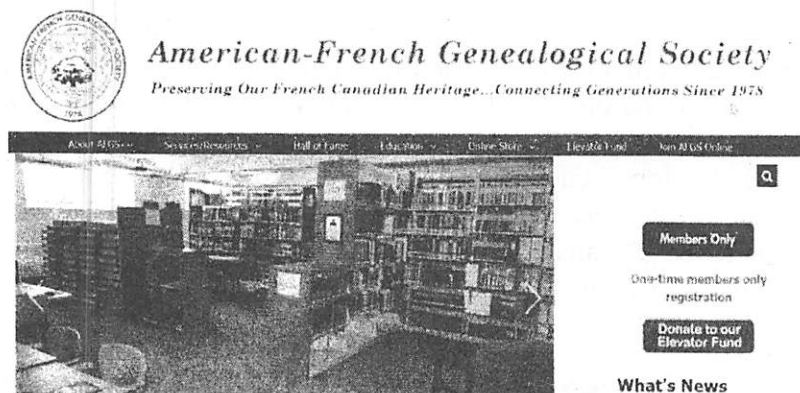
Jacques spoke to his son-in-law about it, and he'd always promise to change, but never did. Finally, after one severe beating of Élisabeth at Latouche's hand, Gillette had had enough. She could not tolerate the suffering that her child was enduring and decided to take matters into her own hands. In desperation, she decided to poison the abusive Latouche to save her daughter from more abuse and possibly even death. She made soup for her son-in-law and put in some plants known to be poisonous. Julien ate the soup but did not die!! So the husband and wife, in the presence of their daughter, beat Julien to death with either a hoe or a pick axe. Then they threw his body into the river. Neighbors heard the screams. The next day they investigated and found the barn covered in blood, reported what they had heard and shortly after, the Bertaults and Élisabeth were arrested.

The trial found the three guilty of Julien's murder and they received the following punishments. On the 8th of June 1672, the fiscal procurer rendered his verdict. He asked that the three prisoners be executed and that no allowance be made for Élisabeth because of her age, as she had also been involved (passively) in the murder. Sitting on Monsieur Chartier's court were Juchereau de la Ferte, Ruelle Dauteuil, de Bermen, Duquet, Morin de Rochebelle, and Simon Denis. They showed no pity for Jacques Bertault and Gillette Banne, but in spite of the petition of the fiscal procurer, they were merciful to Élisabeth because of her age. The prisoners were to be taken from the prison with ropes tied around their necks, burning torches in their hands, and led to the door of the parish church. There, Bertault, bare headed and in his shirt, and Gillette and Élisabeth dressed in their shirts were to kneel and ask forgiveness of God, the King, and Justice, for the crimes they had committed. Then they were to be led by the executioner to the scaffold erected in the public square of the 'haute ville'. There was a cross of St-Andre on which Jacques Bertault was to be laid out and receive a swift blow on the right arm, then strangled. After his death, another blow was to be struck on his left arm, a blow on each of his thighs and three blows to his chest. Gillette Baune was to be hanged and strangled on a scaffold. Élisabeth Bertault was to witness the executions of her parents with a rope tied around her neck as previously stated.

After the executions, the body of Jacques Bertault was placed on a wheel at Cap-aux-Diamants to remain and serve as an example. Bertault, his wife and his daughter, were also fined 60 'livres'. The crime was horrendous. So was the swift punishment. But one must sympathize with parents who see their child in constant pain and distress. There were, of course, other solutions to the problem but we must remember that neither parent could read or write. Perhaps they felt their concerns would not be taken seriously. Perhaps they thought their child would die from the beatings she received. Perhaps it was an act of desperation. We will never know.

(Their trial and execution are described in Volume VIII #2 Winter 1985 of *Je Me Souviens*. This volume can be found in our library and on the Members Only section of our website. Sign in. Go to *Je Me Souviens*. Click on it and find Volume VIII #2.)

"None of us can boast about the morality of our ancestors. The record does not show that Adam and Eve were ever married." – Edgar Watson Howe



FIND IT ON OUR WEBSITE

Our website, www.afgs.org/site has a wealth of information to help you as you travel on your genealogical journey. Today we will point you in the direction of our "On Line Store." From the Home Page, just click on the "On Line Store" link at the top of the page. You will find two areas to explore.

The first area is "Books, Publications and Other Items". Here you will find many repertoires, (vital statistics), for Connecticut, Massachusetts, New Hampshire, Rhode Island and Vermont. These are all new (unused) books that were **published by AFGS**. You will also find other books that you might like to purchase for your bookshelf or as gifts for fellow genealogy enthusiasts. These books include: Peter Gagne's volumes on "The King's Daughters" and "Les Filles à Marier"; Robert Foxcurran's wonderful history book "Songs Upon the River"; as well as our very popular cookbook, "La Cuisine de la Grandmere". We also offer a variety of charts. The eight generation tree chart and the ten generation fan chart make beautiful gifts for special family members. When the charts are completed and framed, they are very impressive. Next you will see a section called "Excess Used Books". Here you will find a listing of many used books which AFGS offers at very reasonable prices. All these books are duplicates of books that are already on our library shelves. The Society offers them to you to help you enhance your own library. Often there is only one copy of the offered book so they are strictly on a first come first served basis. Check back often as new books are always being added. Ordering instructions will be found at the beginning of each section.



DO I HAVE GERMAN ANCESTRY?

by Bill Beaudoin

My mother, the youngest of sixteen children, and my father, one of ten siblings, both emigrated from Canada to the United States in 1926. They were the only family members who came to the United States permanently. Of course, I have great memories of our relatives visiting us (mostly unannounced) and it sometimes seemed they spent entire weekends without sleeping but with plenty of fiddling, music, chatting and - - - .

When I first became interested in my genealogy, my father had passed away and my mother was in her eighties with failing memory. During my research at the American-French Genealogical Society my sister and daughter often mentioned that my mother frequently related that we had German ancestry on her side of the family. As often happens, they did not question her further on this subject. But this seemed reasonable as my grandfather was Adolphe Normandin married to Marie Louise Morrissette. I have now completed most of my lines on both mother and father to the early 1600s', from Canada to France, and have been unable to find any trace of German ancestry.

I mentioned this during one of my days doing research at our library and our librarian, Jan Burkhart, suggested that I check out our German section for information on this subject. We have numerous books in this section and I found one which was written in the 1980s' titled "*The Hessians of Québec - German Auxiliary Soldiers of the American Revolution Remaining in Canada*" by Johannes Helmut Merz. I also found another book in our biographical section titled "*Germany Military Settlers in Canada – after the American Revolution*", by Virginia Easley Demarce. These two books appeared to be the answer to finding my German roots but also required me to refresh my history of the American Revolutionary War and the participation of Hessian troops.

At the beginning of the American Revolutionary War, King George III of Great Britain contracted with various German principalities to send 30,000 military troops to help the British quell the rebellion in the Americas. The Treaty of Paris, which was signed by John Adams, Benjamin Franklin and John Jay on September 3, 1783, formally ended the war and required England to send back to Europe all remaining Hessian (German) soldiers they had enlisted to help them defend against this uprising by Americans for their freedom and liberty in the colonies.

Of the original 30,000 troops that arrived, 2,500 eventually decided to remain in Canada. Québec (province) became the home of about 2,000 soldiers. The other 500 located in what is now Ontario.

These soldiers remained in Québec for many reasons. Some decided that the opportunity for land ownership was possible because land was plentiful here and was granted free by the government. Also there was more religious toleration in Canada than in Europe. Many deserted from their outfits rather than being forced to make the same treacherous boat trip back to Europe. Many of the Hessian princes also realized that allowing the men to remain here saved the expense of transporting them back home.

The population of Québec in 1783 was between 75,000 and 80,000. This meant that two thousand young, virile, unattached males were now competing with other male French-Canadian inhabitants for female companionship. Most of the soldiers had been in Canada for over five years (enlistment period was six years) and they assimilated quickly. Many married French women and their children grew up speaking only French. Over time they often Gallicized their family names in order to blend into the French-majority population. In his book Metz claims "within one generation it became difficult to tell which Canadians are of German ancestry," which presents an additional challenge for genealogical researchers; Payeur may have been changed from Beyer, Cleman from Kleeman, Moleur from Mueller, and so on. He states that "The men were absorbed by the French culture like spilled milk sucked up by a giant sponge."

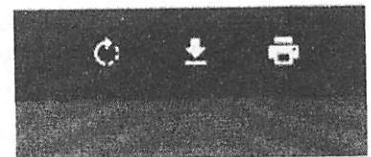
From a register totaling over 4,000 entries in Metz's book and over 2,000 entries in Demarce's book, I have compiled a list of over 550 marriages performed in Québec during this time period. I have also included in this compilation 100 other marriages uncovered in our library between German nationals and French-Canadians.

With all this information, I was still unable to find any link to my German ancestry. I am writing this article to invite anyone with further information or thoughts on this subject to submit same to our society, The American-French Genealogical Society. Send them to JMSEditor@afgs.org.

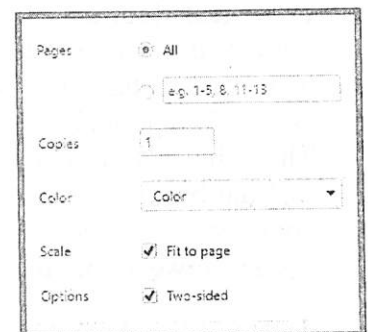
An electronic copy of the lists of these marriages will be posted to our new Members Only section on our website. They are listed alphabetically by male and by female. I also uncovered a new word (to me) in a website that said many of these German marriages had become "frenchified".

PRINTING JE ME SOUVIENS

When you click on the link to *Je Me Souviens* at the top of the main page of our website, www.afgs.org/site you will be directed to the link to open the "Current Issue: *Je Me Souviens* – Vol 41 No 1 – Spring 2018". If you try to print the issue from this page, it's possible your computer could try to print it as a "screen image" instead of as a document. The best option is to download it to your computer. When you first open this file, you should see these icons at the top right of your screen:



Going left to right, the circular icon will turn the page to the right by one quarter turn at a time. The second icon with the underlined arrow will download the file to your computer as a pdf file and you can save it in any computer folder that you want or on your desktop. When you open a pdf file, you can read it with Adobe Acrobat (which is a free file reader that should be on your computer) or other pdf reader. Once you have downloaded the file, you should be able to open and print it so it appears in full size on 8 1/2" x 11" paper. The third icon is the printer command. If you click on this printer icon, you should also be able to print it as desired. When you choose to print the file on your computer (either from this icon or from the pdf program), please check the print settings you see after you choose the print command. There is a setting called "scale" which you will see is checked on this image. The scale setting should be checked on "Fit to page".





CRIME OF PASSION IN FITCHBURG: THE KILLING OF JOSEPH BUTEAU

by George H. Buteau

In February, 1927, Joseph Buteau and his wife, Alexandrine (Legros) Buteau, who were both born in Canada and who were married in Fitchburg, Massachusetts in 1903, were living in Fitchburg with their three children. They had had six children. The first, who was born in 1904, died at birth. The second child, Rose, was 20 years old and had married in 1926. Louise, who was born in 1911, died in 1921. Three children remained at home, Napoleon, born in 1914, Claire (Clara), born in 1918 and Louis, born in 1921.

Joseph and Alexandrine reportedly had been having marital problems for the past several months. Joseph was increasingly jealous of his wife's friendship with their neighbor, Louis Baum. It had come to the point where Joseph had sought legal advice regarding a divorce.

On the morning of February 9, 1927, Joseph left the house at 6:45 a.m. presumably for work. After dressing Napoleon and Clara, Mrs. Buteau sent them off to school. Baum came over with food for breakfast with Alexandrine. Joseph Buteau had allegedly locked up the food in the house with the intention of keeping it away from his wife. Baum had endeavored to supply Alexandrine with food. When Baum was leaving the house after breakfast, Joseph, who had returned home, had an argument with him that became a fight and Joseph ended up with severe head injuries. He died two hours later in Burbank hospital in Fitchburg. Stories told to the police by Joseph's wife and by Baum conflicted with that told by 5 year old Louis, the youngest of the Buteau children, who remained at home as he was not of school age.

According to Mrs. Buteau and Mr. Baum, Joseph returned home drunk and fell down sustaining some cuts trying to chase Baum from the Buteau house. Mrs. Buteau then dressed Louis and claimed that her husband began to assault her. She screamed murder and Baum ran from his home to the Buteau house after telephoning the police. He claimed that Buteau chased him with a big stick with which, according to Alexandrine's story, Buteau also struck her on the side. Baum claimed that as he tried to drag Buteau away, Joseph fell to the ground striking his head on the cement steps. Both Baum and Mrs. Buteau insisted that was how Joseph's head injuries were received. The story that young Louis gave the police was different. He said that Baum struck his father with a baseball bat when Buteau tried to strike his mother. The police found a baseball bat in a shed at the Baum home. There were slight marks on the bat, which looked like bloodstains but the end of the bat appeared to be polished clean.

The autopsy performed by two medical examiners showed that Mr. Buteau's head was battered in. At least four distinct fractures were found. They reported to the police that the injuries were not consistent with a fall on the steps but were evidently made by some blunt instrument. With that report in hand the police made first degree murder complaints against both Mrs. Buteau and Baum. The police had reason to believe that Baum threatened Mr. Buteau with the baseball bat. The police also found a heavy five-foot long stake containing large blood stains. Baum admitted that the baseball bat was his. According to Mrs. Buteau, the long stake, which the police were confident was used, was the club used by Mr. Buteau when he chased Baum and her from the house. However, neither Baum nor Mrs. Buteau had sustained any wounds.

The police said that the autopsy report seemed to bear out every statement made by the five-year-old son of Mr. and Mrs. Buteau but they were reluctant to rely on his testimony as it disagreed

with what the defendants claimed. After examining the contents of Joseph Buteau's stomach, the medical examiner said there was no evidence that Buteau was a heavy user of alcohol.

When they were arraigned before a judge in district court, Mrs. Joseph Buteau and Louis Baum pleaded not guilty to the complaints charging them with murder in the first degree. They were held without bonds for a court appearance on Saturday, February 19, 1927.

On February 19, indictments were presented charging first degree murder against Louis H. Baum and manslaughter against Mrs. Alexandrine Buteau by the Worcester county grand jury. However, the district attorney, not wanting to make a definite statement, announced the next day that the case would be held over until October. On October 24, Louis Baum was sentenced by the judge in superior court to 18 months in the house of corrections for manslaughter. Mrs. Alexandrine Buteau's indictment for murder was dropped. The district attorney told the court that the case had been gone over in detail with the defense counsel and that the district attorney's office agreed to not prosecute her.

Alexandrine never remarried. She lived the rest of her life in Fitchburg where she died on April 15, 1969 at the age of 86. Louis H. Baum died 2 years earlier in Fitchburg at the age of 84.

Bibliography:

Fitchburg Sentinel, Wednesday, February 9, 1927, Fitchburg, Massachusetts.

Fitchburg Sentinel, Thursday, February 10, 1927.

Fitchburg Sentinel, 16 April, 1928.

Fitchburg Sentinel, Wednesday, March 02, 1927, Page 2.

Fitchburg Sentinel, Friday, May 13, 1927, Page 1

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Fitchburg Sentinel, Monday, October 24, 1927, Page 1.

[https://www.ancestry.com/family-](https://www.ancestry.com/family-tree/person/tree/64717892/person/34346079971/facts?_phsrc=fms10&_phstart=successsource)

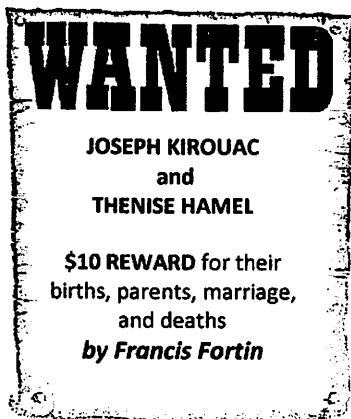
[tree/person/tree/64717892/person/34346079971/facts?_phsrc=fms10&_phstart=successsource](https://www.ancestry.com/family-tree/person/tree/64717892/person/34346079971/facts?_phsrc=fms10&_phstart=successsource)

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- Members unable to conduct their own research may use the library resources through the Research Committee. We are fortunate to have a staff of very experienced researchers who are available to conduct genealogy research at low member rates.

For more information on requesting research, visit our website at www.afgs.org/site.



JOSEPH KIROUAC – STILL WANTED

In the last issue of *Je Me Souviens*, a reward of \$10 was offered to learn the whereabouts of Joseph Kirouac (or Kerouac) and Thenaise Hamel. The reward is offered to the first person who finds sources for their births, parents, marriage, and deaths. Some progress has been made, but no smoking gun as yet. Let's just call it one smoking barrel of a two barreled shotgun. The results below were found in the most unusual way, using methods that may help others in their research.

Background:

1. Joseph Kirouac and Thenaise Hamel had three daughters; Amanda (1874), Regina (1875), and Louise (1877).
2. Joseph Kirouac and Thenaise Hamel are NOT listed in the 1880 US Census (ME, MA, VT, NH).
3. Amanda and Louise are listed in the home of Odilon Hamel and Sophie St.Pierre in the 1880 US Census, Brunswick, ME.
4. The 1880 US Census, Brunswick, ME also lists three children of Odilon and Sophie Hamel; Phelonise (1869), Francois-Xavier (1853), and Athenaise (1855).
5. Sophie St.Pierre was godmother to Amanda Kirouac, and Sophie's son Francois-Xavier was Amanda's godfather.
6. Question: Where were Joseph Kirouac and Thenaise Hamel between 1880 and 1900? They were both alive on 26 Aug 1895.
7. Question: How were Odilon, Sophie and the three Kirouac daughters related?

The following items have surfaced since posting the reward:

1. The Last Will and Testament of Odilon Hamel was located in Lisbon, Maine. Odilon died in 1902, but the bonus item found is the listing of the heirs to his estate. Clearly, the three Kirouac daughters are listed as his grandchildren, along with two of his three children. The only child not listed is his daughter Athenaise.

2. The Last Will and Testament of Sophie St. Pierre was also found in Lisbon, Maine. Sophie also died in 1902, and the record confirmed the three Kirouac daughters are her grandchildren, listed with two of her three children. Again, the only child not listed is her daughter Athenaise. Item #2 clearly shows that her daughter Athenaise married someone named Kirouac, and was the mother of the three Kirouac daughters, and it clearly shows that Athenaise was deceased by 1902.

STATE OF MAINE.

To the Honorable, the Judge of the Probate Court, in and for the County of Androscoggin:

Respectfully Represents J. Y. Chabot
of Lisbon in said County, that Odilon Hamel
who last dwelt in Lisbon, in said County, died on the
Twenty Seventh day of November A.D. 1902.
testate possessed of estate amounting to be adjudicated, leaving a widow, whose name is
Sophie Hamel and as his only heir-at-law and next of kin, the
persons whose names, residences, and relationship to the deceased are as follows, viz.:

NAME	RESIDENCE	RELATIONSHIP
<u>Phelonise Brondelland</u>	<u>Lisbon</u>	<u>Daughter</u>
<u>Pho Xavier Hamel</u>	<u>Lisbon</u>	<u>Son</u>
<u>Marie Louise Hamel</u>	<u>Lisbon</u>	<u>Grand Child</u>
<u>Amanda Kirouac</u>	<u>Don't know</u>	<u>Grand Child</u>
<u>Regina Kirouac</u>	<u>Don't know</u>	<u>Grand Child</u>

(No. 44)

Be it Remembered that I, Sophie Hamel,
of Lisbon in the County of Androscoggin
in the State of Maine being of sound and disposing mind and memory,
but mindful of the uncertainty of this life, do make, publish and declare this my Last Will and
Testament, hereby revoking all former Wills by me made.

After the payment of my just debts, funeral charges and expenses of administration, I dispose of
my estate, as follows:

1st. I give and bequeath to my son Pho Xavier St. Pierre one dollar.

2d. I give and bequeath to the heirs of my daughter
Athenaise Kirouac, Marie Louise, Amanda
and Regina Kirouac one dollar.

3d. I give and bequeath to my daughter Phelonise
Hamel Brondelland the homestead upon which I

At this point, Athenaise Hamel is definitely the mother of the three Kirouac daughters, but Joseph Kirouac is still in the wind. We still need to find a marriage record between Joseph Kirouac and Athenaise Hamel.

Furthermore, what happened to Athenaise (Hamel) Kirouac? Searching for the death record of Athenaise proved fruitless, until David, a fellow member of AFGS, did some thinking outside the box ... way outside the box.

A RESPONSE TO OUR REQUEST:

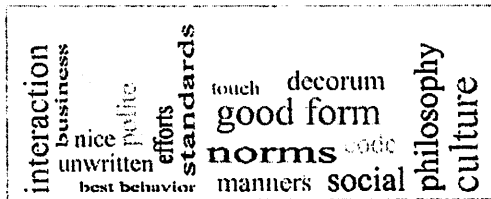
Thank you to David Coutu for this response to our article: *WANTED! Kerouac and Hamel*:

Hi, I'm replying to the post in *Je Me Souviens*. I love a good genealogical challenge. Odilon Hamel married Sophie Dessiens dite St. Pierre on 03 Jul 1852 in St. Antoine de Riviere du Loup, Louiseville, PQ. His parents, Augustin Hamel and Cecile Hamel (from St Roch). Her parents, Jean Baptiste Dessiends dite St. Pierre and Sophie Pombert. Children: Francois Xavier Hamel – 27 Jun 1853 St. Antoine de Riviere du Loup, Louiseville, PQ; Marie Delvina Thanais Hamel – 21 Apr 1855 St. Roch, PQ

In the 1880 Census, I believe Adanaise and Thanais is the same person. I think the father Joseph Kerouac passed away prior to the Census. I did find one Joseph Kerouac in the family tree section of Ancestry.com with a Joseph Kerouac 1852 – 1879, but I have not been able to prove that he is the correct one. I will continue to investigate. I hope this helps.

THE DIFFERENCE BETWEEN PRIMARY AND SECONDARY SOURCE RECORDS

Primary source records are very important in your research although many of us rely on secondary source material. What is the difference? **Primary** source records are original records - letters, photos, town hall records, church records and the like. **Secondary** source records are transcriptions. If someone has written down what the original record says, there is room for error. Perhaps in transcribing a marriage record for example, the transcriber may misread the names of the bride or groom. Perhaps the names of the witnesses are accidentally recorded as the names of the parents. Maybe the parents' names are put in the wrong place so that the bride's parents are listed as the groom's parents. Numbers in dates may be reversed so that 1856 becomes 1865. Perhaps the translator skipped a line so the groom from one wedding is paired with the bride from the next wedding. These and many other errors can occur. What can be done? Whenever you take facts from written collections, such as our repertoires, always try to check the data with an original source. At AFGS we have microfilms of the vital statistics from New Hampshire, Vermont, Rhode Island, Massachusetts and of course, the Drouin collection. There are also many sites on the internet that now allow you access to primary source documents. It is important to use these sources whenever possible.



MANNERS MATTER – Part 1

by Jan Burkhart

When we were growing up, there were two magic words that our parents constantly reminded us about – “Please” and “Thank you”. These words were in everyone’s vocabulary and it was second nature to use them. It was simply a sign of good manners. And while most of us still remember to use them, there are other aspects of good manners that we very often forget about. I would like to say a few words about good manners for genealogists.

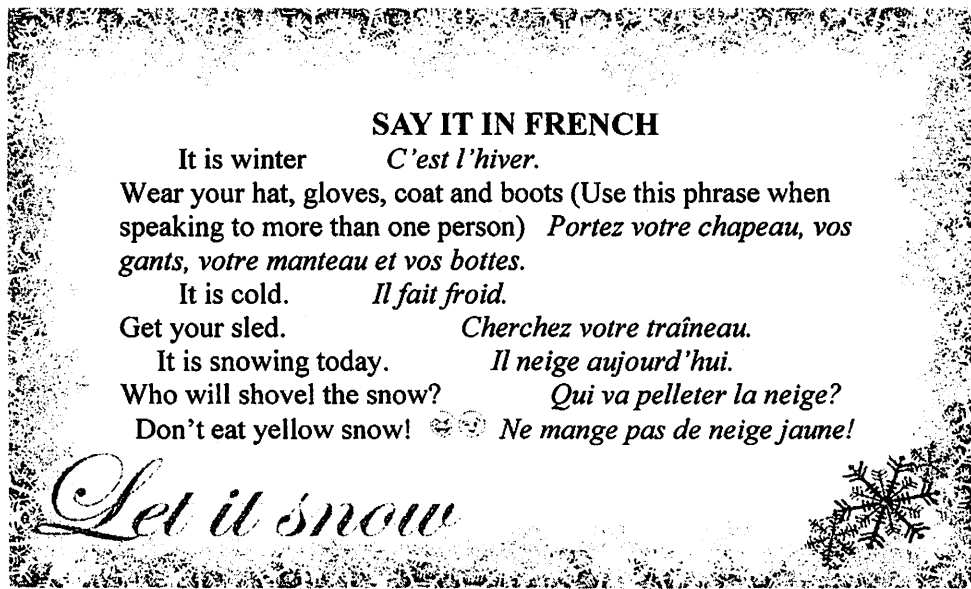
First of all, when you are searching through actual records such as church, town or library records, be respectful! Do not write in the books even if you think the information is incorrect. You are looking at official information. If you can prove something is incorrect, gather your proof and politely present it to the person in charge. NEVER write in the record or make a change to what is written there. If a record has been covered over for privacy reasons, do not try to uncover the record. This type of behavior is what makes town clerks and church secretaries leery of allowing access to the records in the first place. Remember, the people in charge of the records are obligated to protect them. And most of all, NEVER remove a page or a loose sheet from the records. Bad behavior from one person can make it difficult or impossible for everyone else to access the information they require. Always acknowledge with a “thank you” the help you receive from the person in charge.

Secondly, when gathering family information, be sensitive. Grandparents or siblings of grandparents may feel that your questions are intrusive. They may not want to share information with you. Some memories may be hurtful. Share with them the information you know. Acknowledge anything they are willing to share. Most of all, accept that they may not be willing at present, to share family stories with you. This might change at a later date. If someone has been helpful, send them a thank you note. You will be surprised at how much good will this will create.

In the case of photographs, try to arrange to copy them without removing them from the person’s possession. A digital camera, phone or portable copier are all great for this purpose. A person will be much more comfortable sharing photos with you if they can keep control of the originals. If they allow you to take the photos to copy, make sure to return them promptly. Remember that a great many personal feelings and memories are probably attached to these photos and an older person will probably worry until the photos are returned. A thank you note will go a long way.

When searching through a cemetery for your ancestors’ head stones, remember you are on hallowed ground. Be respectful. Many cemeteries have rigid rules about what you can and cannot do. If your stone has moss or lichens growing on it, make sure the cemetery will allow you to clean the stone (using water and a soft toothbrush) before doing so. Many well-meaning people have ruined headstones by scraping or using harsh chemicals on them. (<https://gravestonestudies.org/>) has good information on this topic. Never leave trash behind. Cigarette butts, candy wrappers, chewing gum, soda cans, etc., have no place in the cemetery. And if there is a rule about pets, follow it. If a cemetery is on private property or close to a person’s home, ask permission before you venture on to the property. Most people will grant you permission, but if the answer is no - respect it.

These are just a few manners that are important to remember.



WINTER TREATS

Usually we think about warm soup during the cold winter days. But several of us were talking at the library and we began thinking about winter treats that our mothers made for us when we were growing up. Below you will find some ideas to share with your children.

Snow candy: Pat a layer of fresh snow on a baking sheet. Place maple syrup in a pot on the stove, and bring to a boil. Using a candy thermometer, continue to boil until syrup reaches the soft ball stage (235° – 240° F). Remove from heat and drizzle the hot syrup over the snowy baking sheet – be very careful. Press a Popsicle stick into the syrup and roll it up into a candy pop.

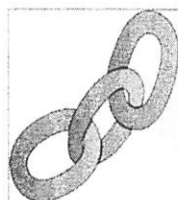
Snow cones: Francis's mother made different kinds of snow treats. She placed snowballs made from fresh snow in a bowl and poured grape, apple or mint jelly thinned with water or orange juice or apple juice over the snowball in a cup. This was her way of making snow cones.

Ice cream: A creamy and delicious ice cream can be made by mixing egg nog with fresh snow. If you have other childhood recipes, please feel free to share them with us.

DO YOU GIVE THROUGH THE UNITED WAY AT THE OFFICE?

Many of our members donate to the United Way at work. These funds are then distributed to various charities. Did you know that you can request that part or all of your contribution be directed to AFGS? You get credit for a charitable donation and your Society benefits from the gift. If you contribute to United Way, ask about this program. Also some members work for companies that have a matching gift program. If you work for one of these companies and contribute to AFGS, please ask your representative about matching your donation.

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.



Interesting Links

www.metismuseum.ca This web site is a very comprehensive attempt to chronicle traditional Métis history and culture on the World Wide Web and contains a wealth of primary documents – oral history interviews, photographs and various archival documents – in visual, audio and video files. In addition, many proven resources such as *Steps in Time* and *Gabriel Dumont: Métis Legend* have also been added to this site. Finally, new material, suitable for general information and for educators, has also been commissioned for The Virtual Museum of Métis History and Culture. If you have an interest in Métis culture, check out this site.

www.findagrave.com Find A Grave is a resource for finding the final resting place of family, friends, and 'famous' individuals. With millions of names and photos, it is an invaluable tool for the genealogist and family history buff. Find A Grave memorials can contain rich content including photos, biographies and dates. Visitors can leave 'virtual flowers' on the memorials they visit, completing the online cemetery experience.



*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.

March 3, 2018 – Jolene Mullen – **French Canadians Who Fought in the American Revolution.** 10:00 A.M. in the Auditorium.

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

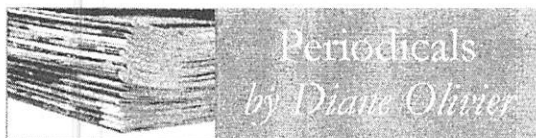
April 28, 2018 – Thomas Allaire – **DNA: Getting Started.** 10:00 A.M. in the Auditorium.

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

June 23, 2018 Joseph Petrie - **The French and Acadians in Cape Breton and Newfoundland** – this workshop will also touch upon Migueleon 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.



SHARING WHAT WE HAVE LEARNED

Genealogy is not just the research that each of us does. It is sharing what we have learned so that other genealogists can advance their research. That idea is a part of the commitment of the AFGS volunteers. Many other genealogical societies publish newsletters to perpetuate the sharing of information and AFGS is fortunate to have many such newsletters in its collection. While I prefer the surroundings of our own AFGS library for my research, in light of the frigid temperatures we have experienced recently, being able to continue research from the comfort of home – maybe even wearing comfy pajamas and slippers – is appealing.

The September – October 2017 issue of the Northville Genealogical Society Newsletter (NGS) of Northville, Michigan (AFGS #130) is full of shared information regarding various on-line research sites:

- The Library of Congress has uploaded nearly 25,000 Sanborn Fire Insurance maps that were published prior to 1900. These maps depict the structure and use of buildings in U.S. cities and towns. As of the publishing of that Newsletter, only 16 states are represented – one of which is in New England, namely, Vermont. Maps of Alaska through the early 1960s are included. By the year 2020 all states will be online. The website to access these maps is: www.loc.gov/collections/sanborn-maps/about-this-collection. (Citing Eastman's Online Genealogy Newsletter, 29 May 2017.)
- The New York State Death Index is to become available to the public under Open Records Laws, thanks to 17 months of work by Reclaim The Records (<https://www.reclaimtherecords.org/>). The Department of Health has digitized the state death index for the years 1880-1956 from the original vault copies. Details about this resource are available at bit.ly/2roAqGH. (Citing Eastman's Online Genealogy Newsletter, 12 Jun 2017.)
- The Federation of Genealogical Societies has announced that the National Archives has resumed document conservation (the first step in digitizing the files) of the War of 1812 Pension files for surnames M (Moore) through Q. Images will be added to Fold3.com. (Citing Eastman's Online Genealogy Newsletter, 2 Aug 2017.)

This same NGS newsletter also gives information on the following additional on-line resources:

- 101 Best FREE Websites for Genealogy in 2017;
- Genealogical Database of Ukrainians 1650-1920;
- Archives of Michigan's digitization and indexing project of naturalization records;
- Adoption Research Websites;
- Availability of digitized yearbooks;
 - Many new or updated FamilySearch.org databases of various records for Kansas, Kentucky, Louisiana, Maine, New York City, Texas, Washington, as well as U.S. Passport Applications and Rosters of Revolutionary War Soldiers and Sailors, British Columbia, New Brunswick, Ireland, Scotland Denmark, Netherlands, and Sweden. The available records discussed there are varied as to events documented and years represented.

This article does not adequately cover all of the information which NGS has set forth in its newsletter. Please take the time to review it for yourself.

You will notice that the first 3 references above cite Eastman's Online Genealogy Newsletter, which is a great online resource, as well.

So, make a cup of hot cocoa and get online!



The Québec Family History Society (QFHS) is celebrating its 40th anniversary with **Roots 2018 International Conference on Family History** at McGill University in Montréal on May 18, 19, and 20, 2018. As QFHS is the major English language genealogical Society in Québec all presentations will be in English. Speakers from Canada, United States and the UK will be presenting over this 3 day period. Full information on the conference will appear on the Québec Family History Society website in January at <https://qfhs.ca/>.

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.

PHOTOS WANTED

We would like to give our journal, *Je Me Souviens* a new look. We think it would be interesting to put meaningful photos on the front cover of the magazine and we are asking for your help. If you have an original photo of something relating to French-Canadians, please consider sending it to us for possible publication. It could be a picture of some place in Québec or the Maritimes. Perhaps it could be a picture of an historic church, a monument or a celebration of some sort. The photo could be of a mill in the United States where your ancestors worked, a French-Canadian organization, or a French holiday celebration. Please include a short paragraph or two explaining what the picture is about and giving us an approximate date of when the picture was taken. Include your name and contact information in case we need to talk with you. You may send it to JMSeditor@afgs.org or mail it to AFGS, Attn: JMS Editor, PO Box 830, Woonsocket, RI 02895

MILITARY ON PARADE

Our Fall 2018 issue of *Je Me Souviens* will be highlighting French-Canadian soldiers. If you have a story about an ancestor who was involved in the military, please send it to us at JMSeditor@afgs.org and perhaps we will be able to include it in this issue.



We are always happy to hear from our members. Thanks so much for reaching out to us!

Jan Burkhart and Annette Smith JMSeditor@afgs.org

From Sandra De Forge McGrath:

I just thought I would let you know that after two years of going back and forth I have finally become a member of the Daughters of the American Revolution under my 5th great Grandfather Louis Robert Des Forges dit Picard. He was born at St. Anne de Beaupre, Québec. He joined the American army and fought at the Battle of Québec to help keep the French in power. He was (16) sixteen years old. Sometime after the war he came to Vermont where he lived and worked as a farmer in St. Albans. He died in 1848 at ninety years old. He received a pension for the last few months of his life.

I know many Canadians were punished for their part in the American Revolution but so far I have not found if he was one of them. There were 700 plus Canadian men who fought alongside the Americans against Great Britain during the revolution and I consider them heroes. I think all French American societies should honor them. There is an index online of the names of all the Canadians that were involved. [Editor's note: You will find the index with this link

<http://www.learnwebskills.com/patriot/frenchcanadianpatriots.htm>]

Also, on your website, in the list of Fille à Marier, the name of Gillette Banne's husband should be Marin Chauvin, not Marin Charly. He and Gillette were both hanged for the murder of their son-in-law. I know because she is my ancestor. [Editor's note: Thank you for bringing this to our attention. We will make the corrections on the list.]

From Peggy Landry Grell

I'm writing to comment on what wonderful and inspiring accomplishments you have made. I live in Kansas, have roots in Franklin, but have been a member for quite a few years now. Your progress is just awesome... I don't know how you all get things done so well, beautifully, etc. All of you have given so much and I want you to know that I appreciate all you do. Thank you, thank you!

I'm a Nova Scotia, Acadian, King's daughter, and RI, MA descendent tracing back all the way to Annapolis Royal from the first groups to arrive... you know the history. You have helped me so much in the past – my daughter and I have finally reached the point that we no longer are doing any research. Our journey to the past is complete. I couldn't have done it without you. So, I just want to say thank you to all the volunteers, and everyone involved in making this place special. You've come so far from where you started. I remember when you first acquired the building.

My lineage has all passed except for me. I am the last of my generation. Since I no longer have ties to your area, I will probably not see any of you again, but will remain in membership and continue to appreciate all you do for others on their journey.

From David Gregoire

I have found these definitions in the book "NEW ENGLAND CAPTIVES CARRIED TO CANADA BETWEEN 1677 AND 1760 DURING THE FRENCH AND INDIAN WARS" by Emma Lewis Coleman. I have seen some of these terms in my research and not understood them, and there are others that I had not seen before. Perhaps these definitions will be helpful to others:

8: An Indian symbol pronounced OU before a consonant and W before a vowel: e.g., 8ta8a meaning Ottawa.

Arpent: A lineal arpent is 192 English feet. When referring to area, the arpent is about five-sixths of an English acre.

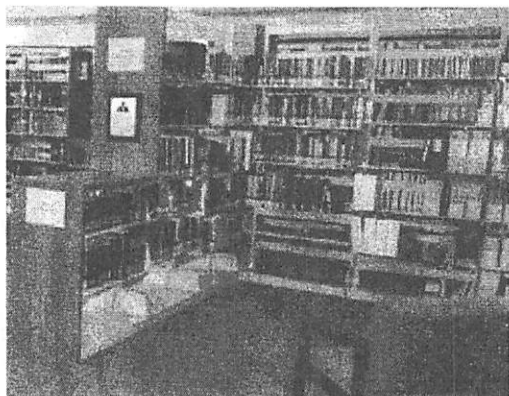
Intendant: The working head of civil government, with functions relating

particularly to justice, police, finance and trade.

Siège Ordinaire: In 1688, each of the three jurisdictions: Québec, Three Rivers and Montréal.

Madame: Married woman of rank, while Demoiselle is the wife of a bourgeois or lesser noble.

40TH ANNIVERSARY YEAR BEGINS AT THE AFGS LIBRARY



The American-French Genealogical Society was founded in February of 1978 and this year marks our 40th Anniversary. We are a 501c3 non-profit organization devoted to people of French Canadian descent. Our mission is to study and preserve our rich heritage by assisting members in discovering their ancestors and the daily events that shaped their lives.

Canadian immigration into the United States began as early as the seventeenth century, but between 1871 and 1901 the greatest influx of immigrants entered the

United States. Taxation, debts, unemployment, and a failing economic environment contributed to over 2 million French Canadians, with shattered dreams, migrating to the U.S. seeking economic refuge. This was a major loss to Canada, whose population at the time ranged from 3.7 million to 4.8 million.

Since then, more than 10 million of their descendants have assimilated into American society. The language and culture preserved by the over-whelming number of Franco-Americans is disappearing, however, due to sociological changes.



AFGS Concept Took Shape with a Visit to Montréal

The seeds that eventually grew to form the American-French Genealogical Society were planted in August 1976 when Henri Leblond traveled to Montréal to begin his family research. Henri was a member of the LeFoyer Club, a French Canadian social organization in northern Rhode Island.

While in Montréal he began thinking about forming a genealogy group within LeFoyer. Club members expressed an interest in a genealogy club. So, Leblond approached the board of directors about his idea and they approved his plan and even gave him some “seed money” to get started.

In March of 1977 the LeFoyer Club held a dinner meeting and invited Lucille Legasse, then president of the American-Canadian Genealogical Society in Manchester, New Hampshire to address the group about French Canadian genealogy research. It was a way to “test the waters” to determine the extent of the interest in a genealogy club. The response was very positive.

On May 25, 1977, the first organizational meeting was held. Over the next several months, a 10-member steering committee was formed to develop a draft constitution and by-laws. Temporary officers were elected: Henri Leblond, Chair; Robert Quintin, Vice-Chair; and Robert Goodreau, Secretary.



Charter member Leon Asselin searches for a resource book in our rather limited collection. This photo was taken in 1978.

On January 28, 1977, the first “official” meeting of the LeFoyer genealogy group was held in Pawtucket, RI. An election of officers was held, and the constitution and by-laws were approved. Within a month the club already had 80 members. However, Henri Leblond, the club’s founder and first president, realized that in order to produce enough funds to develop a research library without having to continuously ask the LeFoyer board for money, it might be better to form a separate non-profit organization with its own members and dues without having to rely on LeFoyer members for support.

There was much discussion as to what the name of the new organization should be. In April 1978, Henri Leblond announced that the genealogy club name would be the American-French Genealogical Society and would be housed at the LeFoyer Club. Leblond also designed the Society’s logo, which is still in use today. Dues were \$5 annually! Life memberships were \$100.00. The first 93 members were deemed to be Charter members. Membership was growing rapidly. By the fall of 1978 the AFGS had over 200 members from across New England and Canada. In October 1978, the Society’s quarterly newsletter, *Je Me Souviens*, was introduced. It was later to become a bi-annual journal.

Interest in genealogy continued to grow and by the spring of 1979, the AFGS held its first two-day conference. Guest speakers were featured and admission was just \$2.00. It was so successful that a second conference was held the following year.

The research “library on wheels” continued to grow. Members donated funds to purchase specific repertoires and there were fundraising events to buy more books. The library was open on Tuesdays in the LeFoyer banquet hall. Because LeFoyer rented the hall for wedding receptions and other events, the books had to be put away at the end of the evening on Tuesdays. The holdings were stored in cabinets on wheels that could be easily rolled in and out of closets.

By the fall of 1984, AFGS was boasting that it had “the most extensive French genealogical library outside of Canada.” That is still true today, although our holdings now include over 20,000 books and 5,000 films and microfiche. The same issue that the AFGS experienced at LeFoyer, was happening again. Space was becoming an issue by the end of the century.

As the end of the 1980’s approached, it became apparent that AFGS would soon need to find larger quarters for its ever-growing library. The opportunity arose to rent 3,000 square feet of space in the lower level of the First Universalist Church in Woonsocket, Rhode Island. At the



Our library was only open on Tuesdays in the early days. The researchers worked in the LeFoyer Club Ballroom. These members appear to be in deep thought about their long-lost ancestors. Pictured are from left, past president Lucille Rock, Romeo Soucy, Bob Lachance and Leon Asselin. This photo was taken in 1980.

time, the board of directors believed it would be more than adequate to house the library with room to grow over the years. On Thanksgiving weekend in 1989, the books and other materials were loaded into cars and driven to Woonsocket. Donated shelving was put up and the society's new home was set to reopen.

The same issue that the AFGS experienced at LeFoyer was happening again. Space was becoming an issue by the end of the century. Moving to new quarters would not be as easy as tossing books in the trunk of a few cars and setting up elsewhere. The AFGS had a vast library of resources and to move them professionally would cost over \$10,000. In 2000 the board of directors voted to establish a building campaign with a goal of raising \$300,000. The board felt at the time that \$300,000 would be sufficient to buy a building with enough space to house the library and have enough room for future expansion. The membership was very supportive in the effort. Many pledged funds over several years, others donated large sums outright. Within six years the society raised over \$250,000 just within the membership.

In 2006, rumors were spreading that the First Universalist Church, our landlord, was going to close its doors due to the shrinking number of members in its congregation. In early 2007, the church board of directors advised us that the church would close in a few months. Fortunately, the AFGS board had asked the church board for the right of first refusal to purchase the building should the church decide to close its doors and the church elders agreed. Because AFGS had been in the building since late 1989, the board of directors knew the building's issues (leaky roof, old carpeting, energy conservation, etc.). An amicable negotiating session was held between both boards. The result: AFGS purchased the building for \$100,000 cash. Coincidentally, the closing took place Thanksgiving week in 2007.

AFGS now had a permanent home, but as we expected the work was just beginning. We grew from a 3,000-square foot room in the lower level to 19,000 square feet on three levels. The Society's building fund committee became the building maintenance committee. Since the Society acquired the building in 2007, several foundation and legislative grants and in-kind donations have enabled the Society to accomplish the following:

- Replace the roof on two sections of the building;
- Replace old, drafty windows in the lower level of the building;
- Install a new heating system replacing a steam heat system with hot water, converted from oil to natural gas heat. The old heating system was burning *18 gallons of oil an hour!*
- Repaired masonry on the outside of the building (bricks were falling off the exterior walls);
- Renovated the lower level restrooms to comply with the Americans with Disabilities Act;
- Upgraded and expanded the fire and security alarm systems throughout the building;
- New carpeting throughout the building;
- Renovated the main library room with new research tables and chairs, added a modern reception area, and purchased new lockers for researchers to secure briefcases and other items;
- Installed energy conserving, brighter LED lighting throughout the building;
- Converted the former church dining room to a new library wing;
- Converted the former church kitchen to a lunchroom;
- Converted the pastor's former office to a special collections room;

- Converted the former church meeting room to an education center where workshops and lectures are held and video recorded;
- Former Sunday School room is now the board of directors meeting room;
- Former church sanctuary is now used as a 200-seat auditorium.

Our building is nearly 100 years old so there will always be a little TLC needed. Last year we were approached by a gentleman who had an extensive collection of military memorabilia and was looking for space to establish a veteran's museum. The Society was not using the upper level of the building so the AFGS board decided to let him use it. The deal was he would paint the walls and renovate a room that had not been used in many years. The Museum opened last Veteran's Day and contains memorabilia from the Revolutionary War through Afghanistan. The museum draws much traffic into the building and has also increased visitors to the AFGS library. However, the museum opening has raised another project we had been contemplating to the top of the list.

We have begun raising funds to install an elevator in our building. Not a small task! We've had engineering studies done and a general contractor has estimated the project cost at just over \$200,000. In December 2016, AFGS was awarded a \$111,000 matching grant from the Rhode Island Historic Preservation and Heritage Commission for the installation of an elevator in our building, **The Society must raise an \$111,000 match.** If you'd like to help us meet our goal, please visit the **Elevator Fund** page on our **AFGS website**.

The board of directors is committed to strategically planning the future. As more and more genealogical research sites are popping up on the Internet. AFGS will keep working to remain a leader in French Canadian genealogical and historical research. As mentioned in our Research Alert, 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 new and tremendous asset for our members. Our library is a destination for researchers who wish to work with experienced volunteers in pursuit of their ancestral records. Research on a website is always helpful, but a visit to the AFGS library provides assistance beyond your keyboard.

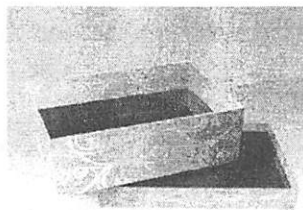
AFGS Mission Statement

The mission of the American-French Genealogical Society is to:

- Collect, preserve and publish cultural, genealogical, historical and biographical matter relating to Americans of French and French Canadian descent;
- Play an active part in the preservation of French and French Canadian culture and heritage; and highlight the role that they have played in the history of North America;
- Maintain an educational, research and cultural center;
- Conduct periodic educational programs and conferences to explore cultural, genealogical, and historical topics;
- Disseminate cultural, genealogical, historical, and biographical information to members and the general public.

STRANGERS IN THE BOX

by Pamela A. Harazim



"Come, look with me inside this drawer,

In this box I've often seen,
At the pictures, black and white,
Faces proud, still, and serene.

I wish I knew the people,
These strangers in the box,
Their names and all their memories,
Are lost among my socks.

I wonder what their lives were like,
How did they spend their days?
What about their special times?
I'll never know their ways.

If only someone had taken time,
To tell, who, what, where, and when,
These faces of my heritage,
Would come to life again.

Could this become the fate,
Of the pictures we take today?
The faces and the memories,
Someday to be passed away?

Take time to save your stories,
Seize the opportunity when it knocks,
Or someday you and yours,
Could be strangers in the box."

Source: <http://www.tmgenealogy.com/2013/08/strangers-in-box-poem.html>



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.

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The
Unfortunate
Catherine
by Bill Beaudoin

Very often during my normal daily routines, I often wonder how our family of ancestors in the 17th and 18th centuries reacted and survived personal disasters and physical injuries similar to ones we often witness. Our ancestors were mostly farmers and I cannot imagine anyone doing farm work with a bad hip. The

normal physical ailments they endured without the remedies we have available today are very hard to imagine. I am sure that is the major reason that life expectancy was so much lower then than now.

While doing research some years ago on one of my 4x great grandfathers, Nicolas Millet, I found in the Jetté books that he married a woman named Catherine Lorion, daughter of Mathurin Lorion and Françoise Morinet. In his description of this marriage Jetté also included the information that she was the widow of Jean Simon and had remarried. At that time, I ignored this information completely.

Recently (see above hip replacement) while trying to clean up many loose ends in my ancestry, I decided to find out how many children she had with her previous and future husbands. And there lies the story of bad luck Catherine.

Catherine's first husband was Pierre Vilan, who came from the town of Luçon in France, and they were married on 13 October 1654 in Montréal. She was then 18 years old. Three months later, on 19 January 1655, he was "tué accidentellement par un arbre", killed accidentally by a tree according to records.

Five months later, on 2 June 1655 she married again to Jean Simon and they had one son, Léonard. Two months after the birth of Léonard, Jean Simon drowns (noyé) on 26 November 1656, somewhere around Montréal. Now she has a newborn with no father.

Less than five months after losing Jean in the waters surrounding Montréal and at the age of twenty, she marries for the third time. This time, it is to Nicolas Millet. He is a master carpenter who arrived in Montréal on the 16th of November 1653 from Orleans, France. He is twenty-five years old and they marry on 9 April 1657 in Montréal. For the next seventeen years, they live in Montréal and are blessed with eight children, six of whom survive to adulthood. The last one, Jean, was born on 6 January 1674. Exactly two months later on 6 March 1674, Jetté reports that Nicolas Millet was "brûlé par accident dan les ruines de sa maison", burnt in the ruins of his home. Catherine now has lost her third husband and has seven surviving children, her oldest son, Léonard, is now 17.

Luckily for Catherine, there was no shortage of available men. This was the period in Canadian history when France was sponsoring women to come to New France where men outnumbered women by more than two to one (remember Les Filles du Roi).

On 11 November 1675, Marie Remy, the wife of Pierre Desautels died. She had given birth to four children, but only one survived. Pierre was a tailor who had come from LeMans, France and had arrived in Montréal on 16 November 1653. So Catherine Lorion took Pierre Desautels as her fourth husband on 23 November 1676 in Montréal. She then had two more children.

This ends Catherine's search for a survivable husband. He lived for another 32 years without any mishaps and she lived another 44 years.

OUR HALL OF FAME CLASS OF 2017



Daniel Boucher is a remarkable young fiddler from Bristol, Connecticut. Growing up in a Québécois musical family, Daniel began to fiddle at age 12 along with his father Jules, who plays the spoons, accordion and limberjack. Daniel apprenticed with Massachusetts fiddler Donna Hebert in 2002 and Connecticut fiddler Rosaire LeHoux in 2003 under the Southern New England Traditional Arts Apprenticeship Program.

Daniel stands out as a player because of his technical skill and his complete absorption in Québécois culture. He travels often to Québec where his parents maintain a second home, collects old songs, and plays often with New England musicians such as the Beaudoin family in Vermont.

Daniel composes his own fiddle tunes and has become a master teacher. His love for Québécois traditions has led to great programming in Connecticut. Daniel created Jam Français, a popular fiddle jam series, and organizes legendary maple sugar parties every April.

In 2011, Daniel was selected to perform at the American Folklife Center as part of its Hometown: Music America Series, and at the Kennedy Center's Millennium Stage. He also performed at the Bangor Music Festival and at the Connecticut Historical Society.



Anne Conway is the director of the Museum of Work and Culture in Woonsocket, R.I. In that capacity she works tirelessly to promote and interpret the significance of French-Canadian immigration into Woonsocket and the social and economic result of how native Québécois transformed the city and the Blackstone River Valley's working-class heritage.

Anne strives behind the scenes and on the public stage to share the story of French-Canadian history and culture. But more than that, she uses the stories of French-Canadian immigration and industrial work as a lens through which people can see their own heritage and history. She is proud of her own French-Canadian heritage and its shines through her work.

Anne's many accomplishments, projects and activities over the years are too numerous to mention here. But some highlights include:

- Coordinating the efforts to include the city of Woonsocket as a member of the Francophone/Francophile network in the United States and Canada.
- Establishing and maintaining relationships with members of the French and Canadian consulates.
- Scheduling quarterly French film festivals and cultural activities at the Museum of Work and Culture.
- Providing the leadership and organizational skills to implement the Mill Project and Mill Memory Bank, assisting visitors in understanding the role of mills in supporting French-Canadian families during the late 19th and early 20th centuries.



John Desmarais has enjoyed a successful career in law enforcement for more than three decades.

John was born and raised in Central Falls, R.I. and began his career as a patrolman with the Central Falls Police Department in 1982. He rose through the ranks over the years to Sergeant, Lieutenant and Captain. He served 12 years in the detective division. He later became Administrative Captain, responsible for policies and procedures, meeting the guidelines set by the Commission for Accreditation for Law Enforcement Agencies. He was later reassigned as Operations Captain where he was involved in the day-to-day operations of the police department and uniform patrol command.

In 2004, John was promoted to Deputy Chief. He served in that capacity until he retired in 2006 and accepted the position of Chief of Police in Cumberland.

Chief Desmarais has served as president of the Rhode Island Police Chiefs Association and the New England Chiefs of Police Association.

He holds a Bachelor of Science Degree in Criminal Justice from Roger Williams University and a Master of Arts in Criminal Justice from Anna Maria College and holds a Certificate in Labor Management Relations from Providence College. He is also a graduate of the Federal Bureau of Investigation National Academy and the FBI's Law Enforcement Executive Development School.



Louis E. Gelineau is Bishop Emeritus of the Roman Catholic Diocese of Providence, R.I. He is the first Bishop of French-Canadian ancestry to serve as Bishop of the Providence Diocese.

Born and raised in Burlington, Vermont, Bishop Gelineau received his early education at St. Joseph's Elementary School and Cathedral High School in Burlington. He studied for the priesthood at St. Paul's University in Ottawa, Ontario, Canada and was ordained June 5, 1954.

Following his ordination, he served as assistant pastor for two years at All Saints Parish in Richford and one year at St. Stephen Parish in Winooski. He then entered the Catholic University of America, obtaining a degree in Canon Law in 1959.

Returning to the Diocese of Burlington, he was named Assistant Chancellor, Diocesan Director of the Society for the Propagation of the Faith and Assistant Chaplain at De Goesbriand Memorial Hospital in Burlington. He became Chancellor of the Diocese in 1961 and was named a Papal Chamberlain with the title of Monsignor by Pope Paul VI.

In 1968, he was named Vicar General of the Diocese of Burlington and a Prelate of His Holiness. He was named Bishop of Providence in December 1971. Bishop Gelineau has served on numerous boards and on commissions concerned with church and civic matters and has received many honorary degrees from Rhode Island colleges and universities.

Bishop Gelineau requested retirement from the Office of Bishop in 1997, but continues to be engaged in pastoral ministry within the Diocese of Providence and beyond. He became the Chaplain at St. Antoine Residence in North Smithfield, R.I.



731 CENTIMORGANS

by Annette Smith

In April 2015, I purchased a Family Tree DNA kit, called Family Finder (an autosomal DNA test that determines your ethnic and geographic origins) and sent away my swabs for analysis. I wanted to have scientific proof of my French Canadian heritage. The test results came back showing my ancestors were 99% West and Central European with a giant red blob on the map of France and 1% Southeastern European (Someone must have crossed the Pyrenees Mountains!). Since all my ancestors that I have researched so far were from Canada, this was the result I expected. Like most people who take a DNA test to find out where they came from, I was satisfied with that information and looked no further into these results.

Two years later, on July 7, 2017, I received the following email:

Hello,

My name is Helen and I inputted my husband's 23 and Me results in Family Tree DNA and it popped up that you may be his 1st cousin or even aunt. My husband, Anthony* was adopted at birth in Gillette Wyoming. He knows his bio moms name was Theresa*, Theresa was also adopted and we have heard she had a brother as well. Theresa is now passed. We don't know anything about his Bio father side. The only thing we 'might' know is that he was in the service around 1989 and maybe in Rapid City, SD around then as well. Anyways, we are just trying to put the pieces together and find some bio family. Take care! I have attached a photo of my husband.*






Well, this didn't make any sense to me at all! I live in Massachusetts and have no connections to Wyoming or South Dakota. I replied:

Hello Helen,

I'm afraid I have no information for you. My family and extended family are all on the east coast and have never been to Wyoming. My mother was an only child and my father's relatives are all in another country. My father was the only one in his family to come to the U.S. At first glance, I see no connection. I am still doing research on some branches of my family and will be happy to contact you if I see there is any chance of a connection. Best wishes for success in your research.

I had recently joined a monthly DNA Study Group, so I thought I would bring this information to the group's next meeting and ask them how this could be possible or if they thought this was an attempt to make a connection where none existed. When I showed the email to my instructor, she immediately asked me to log into my account at Family Tree DNA. Under the Family Finder tab, we saw the match – Anthony and I shared 731 centimorgans (cM) of DNA.

Name	Match Date	Relationship-Range	Shared Centimorgans	Longest Block
 Anthony	07/05/2017	1st Cousin, Uncle/ Nephew	731	86
	10/27/2015	2nd Cousin - 3rd Cousin	136	50
	07/09/2015	2nd Cousin - 4th Cousin	106	24

According to www.issog.org/wiki a person's total genome in centimorgans with the Family Finder test is 6770 cM. A half-identical match (such as a parent/child) is 3385 cM. This number has to be doubled to represent both the maternal and paternal sides giving a total of 6770 cM.

Average Estimated cMs for Autosomal Testing Comparisons

Average Estimated cMs for Autosomal Testing Comparisons

Autosomal DNA (atDNA) is inherited from both parents. This chart shows the average estimated cMs of atDNA shared with relatives. Every child gets 50% from each parent and does not necessarily inherit 25% from each grandparent. atDNA is randomly shuffled up in a process called recombination and the amount of atDNA is diluted with each new generation and therefore varies.

Relationship	Average Estimated cMs
Me	1700 cMs
My sibling	1700 cMs
My nephew	1700 cMs
Parent	3400 cMs
Grandparent	1700 cMs
Uncle/Aunt	1700 cMs
Half Uncle/Aunt	850 cMs
Great GP	850 cMs
Great Uncle/Aunt	850 cMs
Great GP	425 cMs
2nd Great GP	212.50 cMs
3rd Great GP	106.25 cMs
4th Great GP	106.25 cMs
3rd Great Grand Uncle/Aunt	106.25 cMs
1c 4xr	53.13 cMs
2c 3xr	26.56 cMs
3c 2xr	13.28 cMs
4c 1xr	6.64 cMs
5th cousin	3.32 cMs
Self	3400 cMs
Child	3400 cMs
Grandchild	1700 cMs
Sibling	2640-3400 cMs
Niece/Nephew	1320-1700 cMs
Half Sibling	1700 cMs
Half Niece/Nephew	850 cMs
1st cousin	850 cMs
Half 1st Cousin	425 cMs
2nd cousin	212.50 cMs
3rd cousin	106.25 cMs
4th cousin	53.13 cMs
5th cousin	26.56 cMs
1c 1xr	425 cMs
1c 2xr	212.50 cMs
1c 3xr	106.25 cMs
1c 4xr	53.13 cMs
2c 1xr	106.25 cMs
2c 2xr	53.13 cMs
2c 3xr	26.56 cMs
3c 1xr	26.56 cMs
3c 2xr	13.28 cMs
4x 1xr	6.64 cMs

pg. 37

My sibling who would possibly be Anthony's grandparent passed away in 2013, so there was not an option for a DNA test to confirm that relationship.

In September 2017, I wrote to Helen explaining my investigation and supposition that one of my nephews could likely be the person they were seeking. I did not reach out to my nephew with this information as I had not seen him for over 30 years and he lives on the west coast. I sent Helen the information on how to reach my nephew and left the next steps up to them. With less people involved, I believed it would be easier for them to approach this investigation in their own way.

They contacted my nephew immediately. After setting up a phone call chat, they exchanged some stories and were pretty sure he was probably Anthony's biological father. They also made plans for my nephew to take a DNA test to be sure and emailed some photos to each other.

On October 11, 2017 I got the news in an email from Helen. The test came back positive! Anthony had found his biological father. They arranged for their families to meet and as Helen wrote "It was life changing!"



None of this would have been possible if Anthony and I had not taken our DNA tests. So I hope this story encourages you to take an Autosomal DNA test. You can go to the AFGS DNA Genetics page at <https://affiliate.familytreedna.com/idevaffiliate.php?id=1844> to order your Family Finder DNA test kit. By using this link above, a portion of the proceeds will benefit AFGS. Not only will you find out your ethnic heritage, but you just may also find a wonderful new branch of your family tree!

**Names changed.*

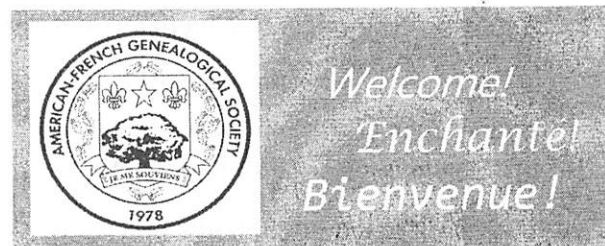
"In all of us there is a hunger, marrow deep, to know our heritage – to know who we are and where we came from. Without this enriching knowledge, there is a hollow yearning. No matter what our attainments in life, there is still a vacuum, an emptiness, and the most disquieting loneliness." — Alex Haley, *Roots*



Please "like us" on Facebook at American French Genealogical Society: <https://www.facebook.com/AmericanFrenchGenealogicalSociety/> so that you can receive the very latest AFGS news as it is happening. We will keep you updated with photos and let you know what we are doing.

CELEBRATING OUR NEW MEMBERS

Jennifer Veillette Lessig, CT
Pearl A. Smith, RI
Frances Skypeck, MA
Amanda Haverland, OH
Raymond Baril, FL
Mary Ann (Lavoie) Gee, NC
Pauline Durand, RI
Sarah Lavorgna, IN
Kimberly Barber, RI
Claudette Kalf, RI
Joseph Defanti, CA
James Conway, NY
Cheryl Junk, NC
Connie Hill, ID
Norma Boyce, NH
Steven W. Beauchaine, MA
Louise Teasdale, HI
Heather Pouliot Kisilywicz, NJ
Becky Gardipee, TX
Patricia A. Pace, RI
Donald LaCasse, RI
Susan G. Beaudet, MA
Mark Devost, CA
Carolyn Faubert, RI
Catherine Evans, MA
Lucille M. Girard, RI
Thomas Dubois, RI
Ida Ranson, CT
Joan DiSanto, RI
Therese M. Sullivan, MA
Blanche Gagnon Ryan, MA
Cynthia Ann Lubinsky, FL
Sidnie A. Kruse, AK
Robert & Christine Albert
Morrisette, SC
Joseph Morris, RI
James & Jeannine Gagnon, RI
Elaine Simmons, RI
Paul E. Pelletier, RI
Carol Collins, AZ
Michael & Laurie Quigley, RI



Rene Saulnier, MA
Luanne Frey, WI
Marjorie Stein-Beldin, WA
John Raymond, CT
Robert E. Dupre, NH
Jennifer L'Heureux, RI
Jacob Talley Bailey, RI
Gerard Savard, NH
Cindy Ray, RI
Marlyn Mahoney, MA
Susan Chartier, MA
Daniel Tucker, TX
William Anson White, III, MA
Martin Pelland, WI
William Matiassek, MA
Eric Whitley, NC
Thomas F. Bushery, IL
Alice Hirsch, WA
James Farmwer, NV
Angelynn Grant, MA
Lesley Horwarth, FL:
Denise Rogan, MA
Mary E. Shinn, WA
Sindi Terrien, MA
Richard & Nancy Weaver, KY
Michael Speare, OH
Ronald G. & Cheryl A. Ross, RI
Walter E. Landry, MA
Eddi Magay, MA
Anita Dupont, RI
Sarah Foster, MA
Celeste Brunell, NY
Mark Deutsch, WA
Laura Messier, RI
Michel Martineau, RI
Kelly Mooney, MA
Eric Anderson, MI
Meghan Lyding, CA

by Janice Burkhart

This is a five generation pedigree chart. It focuses on one person. If the focus person has a spouse, his or her information will be written next to or below the focus person's name. The spouse's personal information, such as parents, will not be listed here. Chart number 1 deals with the focus person only. This chart should be labeled as chart number 1. So the focus person is person number 1 on chart number 1. In the chart labeled "Example #1", John Doe is our focus person. He is married to Ann Brown. You will notice that this chart shows you which person goes on each line. Person number 2 is John's father. Person number 3 is John's mother. Looking all the way to the right, you will see that the last lines are numbered from 16 to 31. When you have completed these lines, you will have gathered information on 31 people. Obviously, if you continue to add more people you will need to add more charts. Therefore, you must add the chart numbers that will correspond with each person from 16 through 31. They will each have their own chart.

In the chart labeled “Example #1”, you see that Fred Doe is person number 16 on this chart. His wife Mary Smith is person number 17. You will also see Cont. 2 next to Fred’s name and Cont. 3 next to Mary’s name. You will also notice that this numbering is continued to the bottom of the page resulting in person number 31 having Cont. 17 at the end of its line. These numbers from 2 to 17 indicate the number of the new chart for each of these ancestors. So, person 16 is Fred Doe. This means that Fred Doe will be person number 1 on chart #2. “Cont. 2” means continue the information on this person on Chart 2. At this point, take a new five generation chart and label it #2. Enter Fred Doe’s information on line number 1. (See Example # 2.)

2 5 Generation Pedigree Chart **Example 2**

Chart #

No. 1 on this chart is the same as # 16 on Chart # 1

The subject of the main chart may be listed with a check or mark to indicate when all the work has been completed for that family.

1 Fred Doe

Birth
Place
Married
Place
Death
Place

Spouse of Mary Smith

Birth
Place
Married
Place
Death
Place

Parents (2nd Generation)

2 = 16's Father

Birth
Place
Married
Place
Death
Place

3 = 16's Mother

Birth
Place
Married
Place
Death
Place

Grandparents (3rd Generation)

4 = 16's Father

Birth
Place
Married
Place
Death
Place

5 = 16's Mother

Birth
Place
Married
Place
Death
Place

6 = 16's Father

Birth
Place
Married
Place
Death
Place

7 = 16's Mother

Birth
Place
Married
Place
Death
Place

8 = 16's Father

Birth
Place
Married
Place
Death
Place

9 = 16's Mother

Birth
Place
Married
Place
Death
Place

10 = 16's Father

Birth
Place
Married
Place
Death
Place

11 = 16's Mother

Birth
Place
Married
Place
Death
Place

12 = 16's Father

Birth
Place
Married
Place
Death
Place

13 = 16's Mother

Birth
Place
Married
Place
Death
Place

14 = 16's Father

Birth
Place
Married
Place
Death
Place

15 = 16's Mother

Birth
Place
Married
Place
Death
Place

16 = 16's Father

Birth
Place
Married
Place
Death
Place

17 = 16's Mother

Birth
Place
Married
Place
Death
Place

18 = 16's Father

Birth
Place
Married
Place
Death
Place

19 = 16's Mother

Birth
Place
Married
Place
Death
Place

20 = 16's Father

Birth
Place
Married
Place
Death
Place

21 = 16's Mother

Birth
Place
Married
Place
Death
Place

22 = 16's Father

Birth
Place
Married
Place
Death
Place

23 = 16's Mother

Birth
Place
Married
Place
Death
Place

24 = 16's Father

Birth
Place
Married
Place
Death
Place

25 = 16's Mother

Birth
Place
Married
Place
Death
Place

26 = 16's Father

Birth
Place
Married
Place
Death
Place

27 = 16's Mother

Birth
Place
Married
Place
Death
Place

28 = 16's Father

Birth
Place
Married
Place
Death
Place

29 = 16's Mother

Birth
Place
Married
Place
Death
Place

30 = 16's Father

Birth
Place
Married
Place
Death
Place

31 = 16's Mother

Birth
Place
Married
Place
Death
Place

Continuation Chart #

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Notice where Fred’s wife is listed. Also notice the numbers at the far right of the chart. Since chart number 1 ended with “Cont. 17” chart number 2 must begin with “Cont. 18”. Now take a new 5 generation chart and label it number 3. On chart number 3 you will enter Mary Smith’s name. She is person number 1 on chart number 3. Notice that Fred Doe is listed as her spouse. (See Example #3.)

Again look to the far right. Notice that the first “Cont.” number listed is number 34. Since chart number 2 ended with “Cont.” number 33, the first “Cont.” number on chart #3 must be 34.

If you follow this numbering system you will find it easy to keep the lines straight even if your papers get mixed up.

3 5 Generation Pedigree Chart

Chart #

No. 1 on this chart is the same as # 17 on Chart # 1

Persons by date of birth (oldest to youngest)

Persons (Add Surnames)

Mary Smith

Wife
Place
Married
Place
Death
Place

Spouse of Fred Doe

Wife
Place
Married
Place
Death
Place

1: #1's Mother:

Wife
Place
Married
Place
Death
Place

Example 3

Persons (Add Surnames)

4: #2's Father:

Wife
Place
Married
Place
Death
Place

5: #2's Mother:

Wife
Place
Married
Place
Death
Place

6: #3's Father:

Wife
Place
Married
Place
Death
Place

5: #3's Mother:

Wife
Place
Married
Place
Death
Place

Persons (Add Surnames)

16: #2's Father: Chart # 34

Wife
Place
Married
Place
Death
Place

17: #2's Mother: Chart # 35

Wife
Place
Married
Place
Death
Place

18: #2's Father: Chart # 36

Wife
Place
Married
Place
Death
Place

19: #2's Mother: Chart # 37

Wife
Place
Married
Place
Death
Place

20: #2's Father: Chart # 38

Wife
Place
Married
Place
Death
Place

21: #2's Mother: Chart # 39

Wife
Place
Married
Place
Death
Place

22: #3's Father: Chart # 40

Wife
Place
Married
Place
Death
Place

23: #3's Mother: Chart # 41

Wife
Place
Married
Place
Death
Place

24: #3's Father: Chart # 42

Wife
Place
Married
Place
Death
Place

25: #3's Mother: Chart # 43

Wife
Place
Married
Place
Death
Place

26: #3's Father: Chart # 44

Wife
Place
Married
Place
Death
Place

27: #3's Mother: Chart # 45

Wife
Place
Married
Place
Death
Place

28: #4's Father: Chart # 46

Wife
Place
Married
Place
Death
Place

29: #4's Mother: Chart # 47


Wife
Place
Married
Place
Death
Place

30: #5's Father: Chart # 48

Wife
Place
Married
Place
Death
Place

31: #5's Mother: Chart # 49

Wife
Place
Married
Place
Death
Place



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Continuation Chart #

A few last thoughts! It is very important to document your information. Many times you may find that you must check a source. If you have not written down where you found the information you may have to spend a great deal of time finding it again. Here are two simple ways to keep track of your sources. One way is to create a folder for each person in your chart. In the folder you can keep copies of important documents such as birth, marriage or death certificates, name of microfilm used, name of books used and pages the information was recorded on, news clippings about the person even photos. So if you need to find a source quickly, simply go to the folder. If you prefer, you can get a package of page protectors and place them in a notebook. Just make sure you label each page protector to make it easier to retrieve the information. You can also list sources on the back of each 5 Generation Pedigree Chart. A little effort in the beginning could save you a lot of work in the end.

Standard 5 Generation Pedigree Charts and Standard Family Group Sheets (with places to record pertinent data for a couple and up to 15 children) are available in our [online store](#) or at our library.

PREPARING FOR OCTOBER – 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.

Here is a wonderful gift idea that was sent to us by Dorothy Guillette, one of our members. It’s a tri-fold report cover containing the following:

Cover message:

<i>Soon I will be ONE Time passes so fast. Instead of more toys, I'd like gifts that will last.</i>	<i>Please write me a letter For my special day. My parents will take them And hide them away.</i>	<i>Then when I turn 18 A gift it will be To know just how much You all love ME!</i>
---	---	---

Pocket 1 contains the letter which describes the remaining contents. A sample letter is below:

November 5, 2017

To My Dear Grand-Niece Gracelyn:

As requested on your 1st Birthday Party invitation, I am giving to you a small piece of your French-Canadian heritage

- * First, a Genealogy Chart beginning with Alfred and Annie (Robinson) Magnant. They are my grandparents, your great-great grandparents – two very special people. My memory of Grandpa and Grandma Magnant are of people giving many hugs and kisses. They loved us all. I believe these hugs and kisses continue to be a powerful part of the Magnant heritage that they passed on to their children and the generations that followed.*
- * Second, a photo of two cousins meeting for the first time: Gracelyn Roy and Camila Magnant, great-grand-daughters of two brothers (sons of Alfred and Annie Magnant). Do you see the hugs and kisses of Alfred and Annie in this photo? Can you tell that you and Camila recognized each other at first sight?*
- * Third, a Certificate acknowledging that you are a descendant of Ambroise Doigt, a “Filles du Roi” – a Kings’ Daughter. A brief history of our ancestor Ambroise Doigt and the meaning of “Filles du Roi” is included in this package.*

In time, I hope to have a completed history of our first French-Canadian descendants to give to you.

May generations of Magnant love remain with you always...

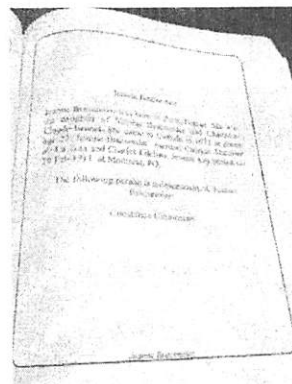
Hugs and Kisses,

Aunt Dody

AFGS OFFERS A NEW PUBLICATION



As part of the “Daughters of the King” celebration, AFGS has published a four volume, hard covered set of books containing straight line charts submitted to the Society. The books have a blue binding and the spine and cover are stamped in gold. Each “daughter” for whom a chart was submitted will have her own page with a brief biography and a list of descendants who submitted a chart. Following this will be the charts that were submitted. *(In order to avoid identity theft all subsequent marriages between the first marriage and 1930 have been eliminated. Further, the marriage following the first marriage has been eliminated in order to protect the parents.)* In addition, there are interesting historical facts sprinkled throughout the book. These books will make a handsome addition to your genealogical library or as a gift to your children or grandchildren. The four volume set is \$200.00. Please add an additional \$20.00 for shipping in the United States. Orders to be shipped to Canada must include an additional \$90.00 per set for shipping.



Our first printing of books has sold out. We would like to do a second printing and would need 25 orders to do so. If you place an order, your checks will not be cashed nor will your credit cards be accessed until your books ship. If we do not sell enough books to merit a second printing, you will be notified and your checks returned to you.

I wish to purchase _____ set(s) of books @ \$200.00 per set. Total \$ _____

RI Residents only – please add 7% sales tax (\$14.00 per set) _____

Shipping and Handling in US \$20.00 per set _____

Shipping and Handling to Canada \$90.00 per set _____

(Books will be shipped by U.S. Postal Service) Total enclosed \$ _____

Name _____ E-mail _____

Street Address _____

City/Town _____ State _____ Zip _____

_____ My check is enclosed Residents outside the US must use a credit card.

Credit Card No. _____ 3 or 4 digit security code _____

Expiration Date _____ Phone _____

Please make checks payable to AFGS and mail to: P. O. Box 830, Woonsocket, RI 02895-0870

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 Genealogical 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 staff. There is a backlog of requests, and the group is working very hard to keep up with the demand!

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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 Québec 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.

Periodicals – AFGS maintains a large number of periodicals from various genealogical societies. These offer a treasure trove of information important to genealogists.

