

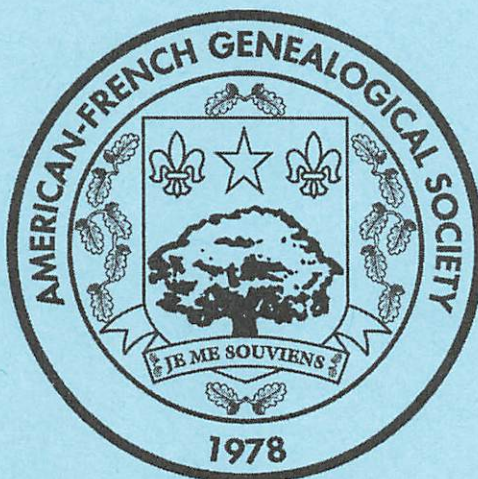
JP
LA

Je Me Souviens Magazine

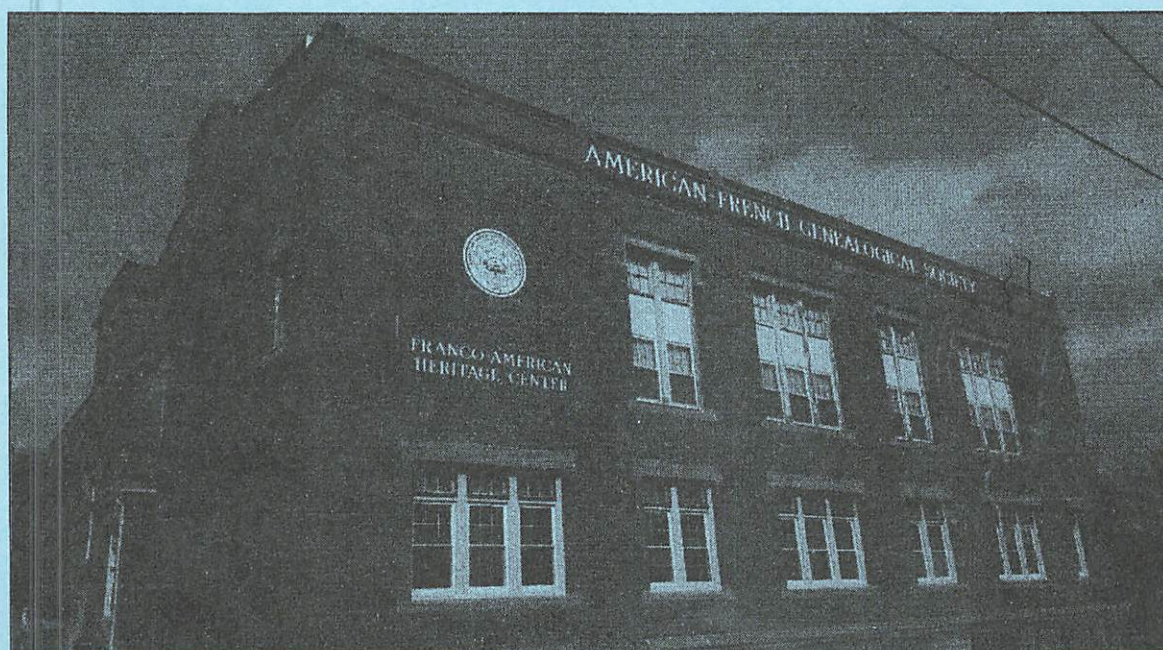
A Publication of the American-French Genealogical Society

Volume 41 Number 2

April – June 2018



Our 40th Year



AMERICAN FRENCH GENEALOGICAL SOCIETY
FRANCO-AMERICAN HERITAGE CENTER

78 Earle Street
P.O. Box 830
Woonsocket, Rhode Island 02895-0870

Website: www.afgs.org/site
Inquiry email: info@afgs.org
Editor: JMSEditor@afgs.org

MEMBERSHIP

Individual: \$35.00 (\$45.00 Canada)
Family \$35.00 (\$45.00 Canada) plus \$10.00 for each additional family member
Institutions: \$40.00 (\$50.00 Canada)
Lifetime: \$600 (\$800 Canada)

U.S. residents: Make checks payable to AFGS in U.S. funds or use a credit card.
Non-U.S. residents: Must use a credit card.

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.

ADVERTISING

Please contact AFGS at JMSEditor@afgs.org for information on advertising in *Je Me Souviens*.

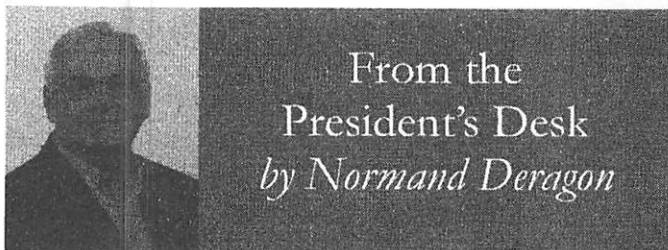
COPYRIGHT

Je Me Souviens is © 2018 by the American French Genealogical Society. All rights are reserved. No part of this publication may be reproduced in any way without written permission of the AFGS.

ISSN: 0195-7384

TABLE OF CONTENTS

Table of Contents.....	1
President's Message	2
A Tip from Your Bookie – AFGS's Obituary Collection.....	3
Beginner's Corner – Using Census Records – Part 1.....	4
Say it in French.....	6
Witchcraft and Miracles: The Stories of Two Filles à Marier	7
Find It on Our Website	10
Fille a Marier Pin & Certificate Program	10
Interesting Links.....	11
Manners Matter – Part 2.....	12
Research Alert	12
Midwives of Early Quebec.....	13
Calendar of Events	17
AFGS Elevator Project.....	17
Understanding the Different DNA Tests.....	18
Periodicals – Ancestors by the Numbers	23
Photos Wanted	24
Ancestral Occupations.....	25
In Our <i>eMail</i> Box	26
Louis Hébert.....	28
Celebrating our New Members	31
Military on Parade.....	31
My Delaune Family Line of Louisiana by Way of Acadia and Nantes.....	32
Joseph Kirouac: Still Wanted.....	40
October is Family History Month	42
AFGS Offers New Publication.....	43
Author's Guidelines	44
Research Policy	44
AFGS Board of Directors.....	46
What is AFGS?	47
Resources	47



April 2018

Spring has finally arrived and with it comes the anticipation of the elevator installation in our Franco-American Heritage Center in Woonsocket. We expect the construction crew to arrive in mid-April and the elevator project should be completed by mid-July. Making our building accessible to all who visit has been a goal since we purchased it in 2007. It is very satisfying to our board of directors and members that our dream will soon become a reality.

Whether it was the campaign to purchase our building 18 years ago or the current elevator project, neither would have been possible without the generosity of our membership. We are fortunate that so many of our members have stepped up to financially assist us in our efforts. Contributions continue to come in and we expect to meet our fundraising goal very soon.

The elevator campaign will be my last major project as your president. I've enjoyed being part of the AFGS management team for the past 18 years. It has been a privilege to serve on the board of directors including stints as secretary, vice-president and for the past seven years as your president. I look back on all that we have accomplished with a great deal of pride and satisfaction. I have been blessed to have a team of dedicated volunteers who did not hesitate to roll up their sleeves and do what was necessary to convert the former First Universalist Church into a Heritage Center that includes a research library dedicated to French-Canadian genealogy and history that is second to none. We now have a venue for providing a genealogical research library and educational opportunities on a variety of topics relevant to our rich Franco-American culture that is welcoming and accessible to the public.

I retired from my working life in 2014. Like most that have done so, it came with a "bucket list" of projects and activities. That list has now grown into a pamphlet and so I believe it is time that I start to focus on those items. Therefore, I will not be seeking reelection as president of AFGS in the fall. My three-year term on the board of directors will expire at the same time.

AFGS has been a part of my life since I joined in 1979. It is now time for someone new to "drive the bus."

A Tip From Your “Bookie”

by Janice Burkhart
Librarian



AFGS'S OBITUARY COLLECTION

AFGS has many original records in its collection. There are birth, marriage and death records collected and published by the Society, microfilm collections of primary source material and collections of

original newspapers. The collection we are most proud of, however, is our collection of obituaries.

AFGS's obituary collection was started in 1978. It is the first project undertaken by the Society. Obituaries of French Canadians have been sent to the Society from all over the United States and Canada. They have been clipped and bound into volumes containing 500 pages each. Our collection is approaching 200 volumes. The obituaries are not arranged alphabetically nor chronologically. However, each volume has an alphabetical index. In addition, each five volume group has an alphabetical index. Finally, each 50 volume group has an alphabetical index. We continue to receive new obituaries every week thus our collection continues to grow.

Obituaries contain a lot of information. Of course the name of the individual is there. Also you will know the date and place of death. Usually, the name of the parents will be listed and sometimes the date and place of birth. Some obituaries list the deceased's occupation or places of employment. Maybe a military record will be mentioned. The name of a spouse will be listed and usually siblings will be mentioned. You might even be fortunate enough to find that the obituary has a picture. The information found in an obituary gives you lots of leads to further information.

The Society's obituary collection has helped many members especially when they are beginning their genealogical journey. Many new members come to the Society with limited information. Often an obituary gives them information about grandparents they did not know, where their parents were born and perhaps hints about where they lived. Maybe the obituary of an aunt or uncle gives them important information when a parent's obituary cannot be found. Our obituary collection will soon be found on the **Members Only** section of our website. I hope you will find it useful.

One word of warning however; obituary and funeral home information may contain false or misleading information. After all, the person giving the information is giving secondhand information. It would be considered a “secondary source” in your citation. Furthermore, they are giving information at a very sad time in their lives. They might give a wrong birth date. They may give the wrong maiden name of the mother. They might confuse the place of birth. Record all the information you find but check it with another source to make sure it is accurate. Let us know if you find the obituary collection helpful.



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.

Beginner's Corner
by Dennis M. Boudreau

USING CENSUS RECORDS
Part 1

Besides parish registers and vital records, another form of primary sources that we researchers should become familiar with are the various census records of both the United States and

Canada. While not as exact as the religious and civil records with which we are familiar, these records can often help us fill in gaps in our research, especially when Church and State records are not readily available to us. For example, I always try to find a census record to be sure that I have captured everyone in an existing family group, and to also determine relationships and even occupations, the latter especially being of interest to many genealogists. People want to know where their ancestors lived, what they did for a living, and so forth.

For this short exposé, let us start with the United States census records, since for most beginners, these family records will become the springboards for our research back into Canada. A good place to begin looking for these is at FamilySearch.org. NOTE: you will have to sign in first or create an account to view further features. at the following web page in particular, copy all of this address/link into your browser and bookmark it for future use:

https://www.familysearch.org/search/collection/list/?page=1®ion=UNITED_STATES&recordType=Census

On this page toward the bottom, you will find the various links to the search engines for the censuses of the United States which started in 1790 and were taken every ten years since. Out of all these records, please note the 1890 census has not survived. Unfortunately it is a year vital to our research of French-Canadian and Acadian immigrants to this country. For our purposes, the really important ones will fall between the years 1870 to 1940 i.e., 1870, 1880 (very important), 1900 (also very important), 1910, 1920, 1930 and 1940. As the years progress, more of these enumerations (1950 forward) will be released to the public. So you might want to start with the most recent census and along with the facts you have gathered from living relatives, begin your search, working backwards, as we do in all genealogy.

Please note: Sometimes due to language barriers between the census takers and the residents enumerated in the censuses, there will be some strange spellings of names. Also, depending upon who gave the information to the taker, be it an adult or a child or even a neighbor, some facts may not exactly jive with your research conducted thus far. Maybe certain other unknown facts about your family will come to light. For example, a grandparent's second marriage, a son or daughter got married and left the family unit, or the death of an infant, determined by the fact that they have disappeared between one enumeration and another taken ten years later could appear. Perhaps your grandparents took in boarders from their hometowns or from other countries to make ends meet. They will suddenly appear living with the family and then be gone.

When the paper trail in Canada runs dry, the United States censuses also help us determine if widowed parents, brothers and sisters, cousins, etc., came to the United States and were living with their married children, siblings or close relatives. In short, a census record gives us a snapshot view of the family unit. Also look further at the page because there might be other relatives living nearby. You might discover that your aunt's husband (who would later become your uncle) was actually a next door neighbor, and because of that fact, that's how they met and

later married. Perhaps they shared the same school, or place of employment, and these facts can be learned from the census records.

For the very youngest researchers among us, you might want to start with the 1940 census, wherein if you know where your family resided before World War II, you can go to the search page and enter in a surname and place. One of my tips to researching is to enter the first name of the person, and the first three or four letters of the surname, followed by an asterisk (*), then just the state (for 1940, spell out the State name if it doesn't pop up in the search field). If they lived in that state, then the results should pop up very quickly. If the surname is uncommon or was spelled differently by a census taker (they could have dropped a letter, for example), you may have to scroll through a few pages before you find the correct family. In most cases, you should find the family you're looking for almost immediately. If none of this works, enter only the most uncommon name you can find from the family group you're searching – for example, Alphonse or Exilda. Enter it alone without a surname and hit the search button. All the individuals carrying these names will return in your search results. Just scroll through them until you find the correct one for your family.

The great thing about FamilySearch, besides giving one a printed transcript of the results, is the chance to actually view the census image as originally written. Regarding the indices and transcriptions, and this comment is also in reference to those found in Canada, it often helps when one is compiling these for a search engine, to actually have people knowledgeable as to the spelling of surnames and/or family first names as several have been butchered beyond belief, thus making the records almost unfindable. It falls on the researcher to become very creative in their search techniques in order to find the actual information, which is why I prefer to use the fewest search terms possible when doing census research. In the States, one also has to remember to use Anglicizations of surnames and/or first names if nothing else works. For example, your family could have changed their name from Benoit to Bennett when they crossed the border from Canada, as was the case in some from Nova Scotia who came to Massachusetts. Changing a surname was common and helped a family to assimilate into a predominantly English and English-speaking population. While all this can be a daunting venture, don't let it scare you.

When you open the census image, you will see there a grid of about 40-50 entries, all by address and family. Most of the 1940 columns will begin with a street name, house number and family number. It is good to jot down this information as you might want to visit these physical locations (if still existing) later to actually see where your family lived. They could also help you in writing and illustrating a family history. In the next columns, you will find your family surname, and the members of the family enumerated, followed by their gender, race, age, married or single notation, place or country of birth, where they were last enumerated (if they recently moved), and other facts (such as their occupation or if in school, etc.). It is always best to increase the image enough to read the headings at the tops of each column so you know what information was collected about your family and their neighbors, as it might vary from one census to another. Also of importance: if your family was enumerated near the bottom of a written page, don't forget to click the next page button to see the rest of the entry. You don't want to leave that entry with only half the information. The printed transcript page will give you a documentation source for your records. You might want to get a screen shot of the transcript, and download a copy of the census page from the FamilySearch menu for your records.

After you have gathered your first record, go to the previous census and see if you can find the same family group therein. Of course, some members may be missing if they had died or were

not born yet, or married and moved out. You might even find additional members who were still living at the last census who had passed between that and the prior enumeration. Just repeat the process of grabbing a screen shot of the transcription and census image for your records so you can analyze the results later. When you have completed this one, go back to the 1920, 1910, 1900, or even 1880 censuses and see what you can find. In these censuses, I use the State abbreviations in that field rather than spelling out the entire State name (i.e., RI, MA, CT, NH, ME, NY, VT, etc.).

Hopefully, the results will confirm what you may have already found via a paper trail or your family's vital or Church records, or indicate a red flag that you might have missed a child or two, that you still need to find. As you work backwards, there may be a notation in the actual census image of exactly when (the year) your family moved from Canada to the United States, and with this, you can check the border crossing records for documentation of that fact. Also, you can follow their migration to other states and towns after they crossed the border by noticing where the children were born. Censuses can provide us with a real roadmap of their travels, as well as affording us great resources for writing our family's story. As we study these types of primary sources, more facts come to light about the journeys of our families, and that's something else we can savor as we continue to do our research. And as always, have fun!

SAY IT IN FRENCH

Good morning.

Bonjour.

Good night.

Bonne nuit.

How are you?

Comment va-tu.

I have a headache.

J'ai un mal de tête.

Call the doctor.

Appeler le médecin.

This is my wife.

C'est ma femme.

This is my husband.

C'est mon mari.

This is my son.

C'est mon fils.

This is my daughter.

C'est ma fille.

This is my family.

C'est ma famille.

These are my children.

Ce sont mes enfants.

WITCHCRAFT AND MIRACLES – THE STORIES OF TWO FILLES À MARIER: MARIE PONTONIER AND ANTOINETTE GRENIER

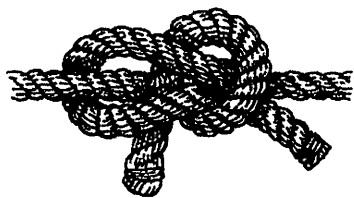
by Janice Burkhart

(The stories of Marie and Antoinette were copied from *Before the King's Daughters: The Filles à Marier, 1634 - 1662* by Peter Gagné with his permission.)

AFGS has spotlighted two groups of remarkable Québécois women – The Filles du Roi and the Filles à Marier. These hardy pioneer women braved a long perilous sea voyage to get to their new homes. Once there, they faced multiple challenges: harsh weather; hostile natives; treacherous childbirth; and extremely hard labor. There is no doubt that they faced the many challenges and worked alongside their husbands to make better lives for themselves. It would be wrong however to think about these ancestors as Saints. They were humans and as such, they experienced the same emotions, faults, temptations and difficulties that we face today. Today we will focus on two women who certainly had difficulties to face but who overcame these difficulties and led meaningful lives.

First we will look at Marie Pontonier. “Marie Pontonier was baptized 22 January 1643 in the parish of Saint-Vincent in Le Lude (arrondissement of La Flèche, diocese of Angers), Anjou, the daughter of Urbain Pontonier and Félicité Jamin. She is related to Jean Valiquet, who married fille a marier Renée Loppé. After the death of her father, Marie came to Canada in 1656, at age 13.

On 06 May 1657, notary Saint-Père drew up a marriage contract between Marie and Pierre Gadois fils. Barbe de Boulogne, Jeanne Mance and Major Lambert Closse were among the witnesses to the contract. Marie and Pierre were married in Montréal 12 October 1657 by Father Claude Pijart. A master armorer and gunsmith, Pierre was baptized 17 November 1631 in the parish of Saint-Martin in Igé (arrondissement of Mortagne, diocese of Sées), Perche, the son of merchant Pierre Gadois and Louise Mauger, who were married in Saint-Martin d'Igé about 1627. Pierre and his sister Roberte came to New France in 1636 with their parents, who were recruited by Robert Giffard. After a stay in the Québec City region, Pierre moved to Montréal with his parents about 1647 and became the first altar boy in Montréal, according to Marguerite Bourgeoys. His father is known as the first habitant of Montréal, since he received the first land grant from Governor Maisonneuve in 1648. Pierre probably learned the trade of gunsmith from Jean Tavernier dit La Forest La Lochetière and may in turn have taught his brother Jean-Baptiste the trade.



With marriageable men outnumbering women by six to fourteen in colonial Québec, there was bound to be some competition for brides, and there apparently was competition over Marie. She chose Pierre as her husband over another suitor named René Besnard dit Bourjoly, a corporal in the Montréal garrison. Rebuffed, the jilted Besnard swore revenge, proclaiming that the marriage would be childless and vowing to ensure this by casting

a spell over the couple using a knotted cord. Superstition held that if the person casting the spell secretly knotted a cord three times in the presence of the couple during the marriage ceremony, the couple would be sterile unless the cord was un-knotted. Pierre was allegedly told to recite the psalm Miserere mei Deus backwards in Latin during the wedding Mass to ward off the spell, as was the custom in France at the time. In the church that day there were numerous dignitaries, for not only were Marie and Pierre getting married, but the ceremony would also celebrate the

marriage of Major Lambert Closse and Élisabeth Moyen. Governor Maisonneuve was present, as were notary Bénigne Basset, Charles Lemoyne, Mathurin Langevin, Sieur de La Croix...and René Besnard dit Bourjoly, there to celebrate the marriage of his superior officer Lambert Closse and to curse the marriage of his rival Pierre Gadois. When no children were born in the first year of their marriage, the couple was advised to go to Québec City to receive a second nuptial blessing from Bishop Laval. When the Bishop's blessing proved ineffective, Besnard was accused of making Pierre sterile. On 02 November 1658, he was tried for sorcery in the seigneurial court of Montréal, the first trial for witchcraft in New France. The proceedings were presided over by Louis d'Ailleboust, Seigneur de Coulonge. Faced with the prospect of being burned alive for sorcery, Besnard denied using witchcraft on the couple, but alleged that Marie had promised to sleep with him if he would break the spell, claiming that she suggested this "remedy" to him and not the other way around, as Marie testified. Confronted with testimony that he had boasted of "knowing how to tie the knot" and who tied it for her husband, Besnard claimed that he was speaking of lacing a corset. Fellow fille à marier Françoise Bénard testified that Besnard told her that he knew of the spell, which he claimed could last 17 years. He also allegedly spoke of the spell to fille à marier Jeanne Godard. Besnard admitted speaking with Jeanne, but claimed not to remember what the conversation was about. He also testified that he was only joking if he spoke about witchcraft, in an effort to scare Pierre. The court did not believe Besnard's denials and equivocation. He was imprisoned and later banished from Montréal, settling at Trois-Rivières.

Whether Besnard actually cast a spell or not, the damage had been done just the same. After a three-year waiting period imposed by canon law, Marie and Pierre's marriage was annulled by Bishop Laval on 30 August 1660, because of permanent impotence caused by an evil spell. Two weeks after the annulment, on 13 September 1660, Governor Maisonneuve sentenced Pierre to pay Marie 100 livres on the feast of Saint-Michel (29 September) and another 300 livres on Christmas, as an "indemnity" for the time that she lived with him, based on a provision in their marriage contract that would give Marie a rent of 60 livres, plus an additional 300 livres in the event that the couple had no children. In 1665, Pierre married Fille du Roi Jeanne Bénard, who helped him disprove the stigma of "impotence" by giving him 14 children.

Less than a month after the annulment, on 08 October, notary Basset drew up a marriage contract between Marie and Pierre Martin dit La Rivière in his Montréal study. The two were married 03 November 1660 in the church of Notre-Dame de Montréal, in a ceremony celebrated by Father Gabriel Souart. An interpreter and surgeon, Pierre was born in the parish of Sainte-Colombe (canton and arrondissement of La Flèche, diocese of Angers), Anjou, the son of Jacques Martin and Simone Closteau. He enlisted to go to Canada on 14 April 1653 in La Flèche (notary Lafousse), arriving at Montréal on 16 November with the Grande Recrue. Before he left, Pierre acknowledged receiving 75 livres advance wages.

Tragically, only four months after her second marriage, Marie became a widow at the age of 18. Pierre Martin dit La Rivière was killed in an Iroquois ambush on 24 March 1661. His decapitated body was found on 22 June 1661 and buried at Montréal six days later. On 09 November 1661, his posthumous daughter was baptized in Montréal and given the name Marie, after her mother.

On 05 December 1661, Marie married Honoré Langlois dit Lachapelle et Croustille, with Father Souart again performing the ceremony. Both spouses signed the marriage contract drawn up 16 October by notary Basset. A hat maker, Honoré was born about 1632 in Paris, the son of Jean Langlois and Jacqueline Charpentier. He is noted at Montréal as early as 03 July 1659. Honoré and Marie had ten children, disproving her 'impotence' as surely as Pierre Gadois. Honoré

Langlois dit Lachapelle et Croustille was buried 12 December 1709 at Pointe-aux-Trembles. Marie Pontonier was buried at Pointe-aux-Trembles 07 January 1718.

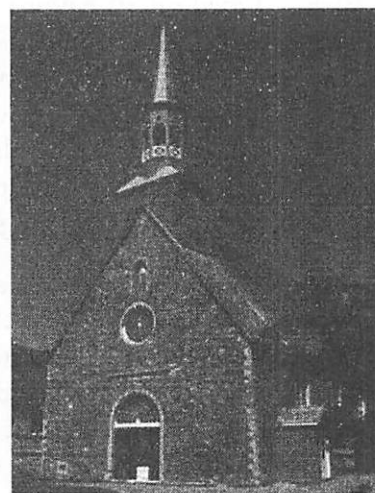
The incident of the alleged spell cast over Marie's marriage to Pierre Gadois had its legacy in the official policies of the Catholic Church in New France. In his *Ritual of the Diocese of Québec*, published in 1703, Bishop Saint-Vallier included an article that admitted 'It sometimes occurs that by a just judgment of God, the married persons are prevented by an evil spell or charm from consummating the marriage.' The afflicted couple was to pray for release from the spell, confess their sins and take communion. If this remedy did not work, they were to seek the assistance of priests, who would determine if Church prayers or an exorcism were necessary. Under no circumstances were they to ask the person who cast the spell to undo it with another or to renounce the first marriage and contract another, 'which would cause insult to the Sacrament, and could only come from the Devil'.¹ And so we see that both Marie Pontonier and Pierre Gadbois fils persevered in the face of what must have been an embarrassing situation. They went on to live satisfying and fulfilling lives.

Our next woman, Antoinette Grenier, has a different but still interesting story. Instead of witchcraft, Antoinette experienced two miracles.

"Antoinette Grenier was born about 1637 in the parish of Saint-Laurent in Paris, the daughter of Claude Grenier and Catherine (unknown). She came to New France in 1656, as a Fille à Marier.

On 23 July 1656, Antoinette married Jacques Bernier dit Jean de Paris in Québec City, at the residence of Governor Jean de Lauzon in a ceremony celebrated by Father Jérôme Lalemant. No marriage contract has been found for this couple, but it is known that Antoinette could not sign her name while her husband could. The couple was given a dispensation from all three banns, 'for legitimate reasons and causes,' according to the act drawn up by Father Lalemant. Antoinette and Jacques had 11 children.

In 1662, Antoinette was miraculously cured from paralysis. Towards the end of the year, Antoinette was walking along the shore of the Île d'Orléans with one of her children in her arms. Suddenly, she was struck with a paralysis in both arms and dropped the child. Unable to move her arms for an entire day, she prayed to Saint Anne, promising to visit the Saint's chapel on the Beupré coast if she were healed. The third day after this strange occurrence, Antoinette was completely cured of her condition and paid homage to her saintly savior, as recorded in the archives of Sainte-Anne-de-Beupré by Father Thomas Morel. The child that she was carrying may have been Charles, who himself was cured by Saint Anne three years later. Apparently afflicted by a hernia, Charles was brought to the chapel at Beupré by Jacques and Antoinette. When they had finished praying for his recovery, they removed the bandage that had been wrapped around him and from that day forward Charles was no longer bothered by his injuries. This healing was also recorded by Father Morel.



Antoinette and Jacques grew to be quite successful. Jacques had a good head for business. He operated a boat and transported wood that he had cut on his own land to Québec City. He then brought back goods that he bought in the city and sold them at a general store that he operated at Cap-Saint-Ignace. In 1709, Jacques owned no less than 12 pieces of property between Montmagny and l'Islet.

Antoinette Grenier died 17 February 1713 and was buried the next day at Cap-Saint-Ignace. Her husband Jacques Bernier dit Jean de Paris died on 20 Jul 1713 and was buried the next day.”²

Your pioneer, women ancestors have interesting stories. If you do not have Peter Gagné's wonderful books you should consider purchasing them. Click on this link for ordering information: <http://afgs.org/site/shop-online/>. You will find them listed on our website under Books and Publications – Other.

1. “*Before the King's Daughters: The Filles à Marier, 1634-1662*” by Peter J. Gagné, pp. 257-260
2. “*Before the King's Daughters: The Filles à Marier: 1634 - 1662*”, by Peter J. Gagné, page 161.



American-French Genealogical Society

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



BEFORE THE KINGS DAUGHTERS FILLE À MARIER PIN AND CERTIFICATE PROGRAM

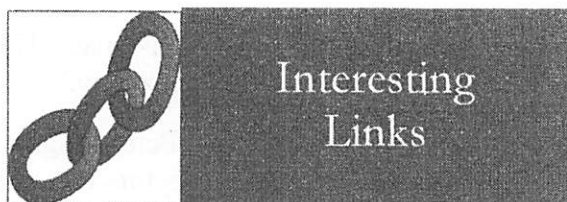


FIND IT ON OUR WEBSITE

A list of THE FILLES à MARIER AND THEIR SPOUSES 1634-1662 is on our website at <http://afgs.org/site/wp-content/uploads/2017/11/filles.pdf>

By popular demand, AFGS is offering a new pin and certificate program after our successful Filles du Roi program. This time we will be honoring the marriageable girls who came to New France before the Daughters of the King – THE FILLES à MARIER. For those receiving this newsletter electronically, all the necessary information will be found on our AFGS website at <http://afgs.org/site/les-filles-a-marier/> *Verified descendants of a Fille à Marier will receive a pin and certificate.*

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.



WEBSITES YOU MIGHT LIKE

Search for free family history and genealogy records on line. These records are from every county in every state. Project volunteers make these records available. This is a free site.

<http://www.usgenweb.org/>

Looking for links to genealogical databases? This site has them for every state in the United States. You may find marriage, birth and death records. Also you may find wills, obituaries and more. The records are organized by surname and localities. Some of the records are free but some require a fee. <http://www.linkpendium.com/>

This is a directory of links to online websites with death indexes listed by state and county. You may find death records, certificates, registers, obituaries, probate indexes, cemetery and burial records. You can also find information about searching the Social Security Death Index. www.deathindexes.com

Here you will find two free inter-active genealogy tutorials
<http://www.learnwebskills.com/>

If you missed it, this "Who Do You Think You Are?" episode about Tom Bergeron is worth watching. It explores Tom's French Canadian ancestors and takes him to France to find a courageous woman in his family tree. It features Peter Gagné, whose books on the Filles du Roi and Filles à Marier are valuable research references.

<https://www.youtube.com/watch?v=QFWDy9JjwXw>

Note: Peter Gagne's books are available in our on line book store.

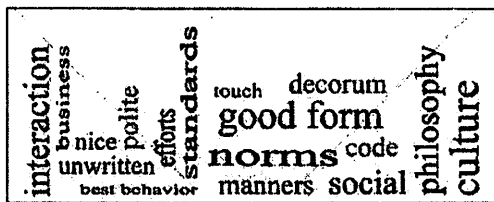


SEND US YOUR STORIES

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. Please send your stories to us at JMSeditor@afgs.org.



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/>.

**MANNERS MATTER - PART 2**

by Janice Burkhart

CONFERENCES

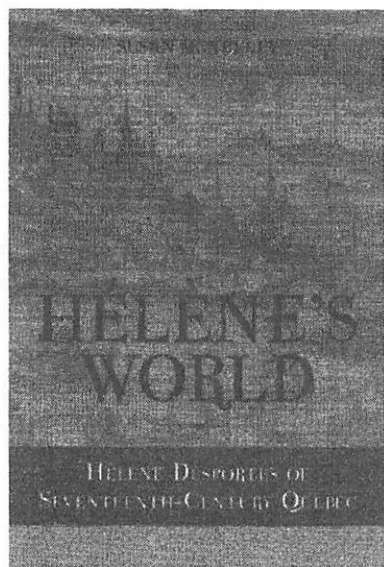
Chances are you have attended a class, a seminar, a lecture or a conference. They are programs that inform and entertain us. The presenters have spent their time and money to research certain topics and they pass along the results of their work to us. Sometimes they give out hard copies of the key points of their presentations. They have prepared slides to illustrate important points. Perhaps they have made a video to share. This material, the material specifically related to the lecture, is actually copyrighted to the presenter. He/she is SHARING it with us but it belongs to the presenter. So what does this mean for us, the people attending these events?

1. We should not copy this material and make it available to others unless the presenter has given his/her permission.
2. We should not use our phones or cameras to take pictures of the slides unless permission is given to do so.
3. We should not video the presentation without prior permission.
4. We should not make an audio tape of the lecture without prior permission.

You might think that your admission ticket to an event makes these activities “OK” but it does not. Actually, if a presenter wanted to make a point, you could be charged with copyright infringement and a hefty fine. But even more than a legal issue, it is a moral issue. We need to do the right thing.

RESEARCH ALERT!**IMPORTANT
NOTICE**

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.



MIDWIVES OF EARLY QUÉBEC

© Susan McNelley Excerpted from the book *Hélène's World: Hélène Desportes of Seventeenth-Century Québec*

This article was first published in the American-Canadian Genealogist (Issue #140, Vol. 40, 2014), a publication of the American-Canadian Genealogical Society, in New Hampshire. It is reprinted here with the gracious permission of Susan McNelley, the author.

From earliest days, women have aided other women in giving birth. For most of that time and in most places, training for this role was accomplished by an informal apprenticeship: learning to support women in childbirth through observing another, more experienced woman. In France, this knowledgeable woman was known as a sage-femme, or a wise woman.¹

In Québec as in France, many infants died at birth or did not survive their first few months of life.² Childbirth, particularly the first birth, was dangerous for both mothers and infants. In the south of Paris in the early 1600s, one woman in eight died during or soon after the birth of her first child.³ In the French colony, when women gave birth, they labored and birthed alone or they did so with the assistance of another woman or women, often related or at least from the neighborhood.

Marguerite Langlois was the first midwife to be recognized in the Church records of Québec. On September 9, 1655, she was listed as a sage-femme on the baptism record of Marguerite Blondeau. Four years later, on the September 10, 1659 baptism record of Jean Halay, Hélène Desportes was also given this title. In 1659, Hélène was thirty-nine years old and the mother of fifteen children. In addition to being experienced in birthing, she would also have had many opportunities over the years to observe her aunt (Marguerite Langlois) and other experienced women assist with childbirth. Between 1659 and 1672, Hélène would be listed as the sage-femme on a number of baptism records in the Québec diocesan archives.⁴ Often there is the note "ondoyé par Hélène Desportes" (baptized by Hélène). This would have occurred when the infant was near death and baptism could not wait for the services of a priest.⁵ For Hélène and Marguerite to be identified as "sage-femme" meant that the Church and the community in general, recognized their skill in assisting women in childbirth and acknowledged their high moral character.

Just as sons learned a trade from their fathers, midwifery skills might be passed from mother to daughter, down through the generations. Two daughters, a daughter-in-law, and three granddaughters would follow in Hélène's footsteps. Her daughter Louise is listed as a sage-femme on the death record of the infant of Jean Gagnon in Château-Richer, dated February 20, 1691. Louise's three daughters (Hélène's granddaughters), Jeanne, Hélène, and Louise Cloutier would also be identified as sage-femmes practicing in Château-Richer in the early eighteenth century.⁶ Another daughter of Hélène, Françoise Hébert, would serve as midwife in Cap-St-Ignace and Montmagny. Although the records don't specifically state that she is a midwife, Françoise is listed on several baptism and burial records between 1695 and 1714 as having baptized the infant. Marie Charlotte Depoitiers, the wife of Hélène's son Joseph, is also listed as a sage-femme on the baptism record of Pierre Peletier, dated July 25, 1705.⁷

The more or less formal recognition of midwifery in the church records of Québec in the mid-seventeenth century reflected changes in the practice occurring in France at the time. In the sixteenth century, both the Church and the civil authorities of France had moved to control the process of birth and midwifery. In 1556, Henry II decreed that single women who were pregnant should declare their condition publicly or face execution. He made this decree under the assumption that unwed mothers might want to kill their infant and that the dead infant would not have the opportunity for baptism. As early as the sixteenth century some municipalities in France had begun to license midwives. Also in the mid-sixteenth century, following the Council of Trent, the Roman Catholic Church sought to ban Protestant women from the practice of midwifery; to that end, midwives were required to go before the local priest or bishop, who would ascertain their moral fitness to baptize dying infants. Women were required to foreswear "not to use sorcery, not to take advantage of a woman in labor whom one did not like, not to reveal secrets of the household, not to deliver an unmarried woman without notifying the authorities, and not to help a woman to abort a fetus."⁸ Eventually, the French woman officially designated as a sage-femme came to be elected for this position by the women of the village. In



addition to approval by the local priest, her selection would be based on her experience and skills, which included a knowledge of both herbs and amulets which might be useful in a difficult pregnancy and birth.⁹ By the seventeenth century, efforts were under way to improve the training and the practice of midwifery in France. In 1635, midwives petitioned the University of Paris for public courses on the subject, but to no avail. However, some thirty years later, their efforts would be met with success. The government established a three-month course in Paris, followed by an examination, to prepare for midwifery. The first person to teach the course was Marguerite du Tertre de la Marche, a student of Louyse Bourgeois, the queen's midwife.¹⁰ By the end of the century, women who wanted to practice midwifery needed to be a practicing Catholic and have three months' hospital experience or have been apprenticed to a midwife. Or, they might receive a diploma from the school of midwifery in Paris. In the midwifery training programs, there was some understanding of the importance of hygiene. Before touching a patient, midwives were instructed to remove their rings and wash their hands.¹¹

Although midwifery was a time-honored and generally respected occupation for women, it was not without its perils. While childbearing was considered a sacred act, it was also associated with sex, blood, and evil in the form of abortion and infanticide. Midwives were sometimes the object of witch-hunts which began with neighbors accusing her of killing a newborn, assisting in an abortion, or sorcery to induce sterility. There were occasions when the midwife was sought out for the prescription of medications for conditions other than pregnancy and childbirth. This

put her at risk for being seen as an unsavory or disruptive element in society.¹² One particularly notorious case in France was that of the midwife Catherine Monvoisin. She was arrested in Paris in 1679 on suspicion of witchcraft: casting spells, providing aphrodisiacs, reading ladies' horoscopes, and participating in black magic. Known as La Voisin, she had supplied the ladies of the court of Louis XIV with a variety of potions and powders designed to assist in keeping a lover or losing a husband. La Voisin implicated a great many others in her craft, including a number of other midwives. A tribunal, known as the Burning Chamber, was set up to investigate and judge. Three hundred people were arrested. La Voisin was executed a year later, along with thirty other individuals. An additional thirty were sent to the galleys or into exile. Their crimes varied from poisonings to the use of horoscopes.¹³ Fortunately, there appears to have been no scandal involving midwives in seventeenth-century Québec.

The practice of midwifery in Québec would receive more recognition and regulation as the years went by. In 1703, Bishop de Saint-Vallier published *Le Rituel du Diocèse de Québec*, in which he recommended the election of midwives by an assembly of the most virtuous and honest women in the parish.¹⁴ In 1714, Simone Buisson was nominated “sage-femme jurée et approuvée” (midwife, sworn and approved) of Québec and received a salary for her work. At the recommendation of Michel Sarrazin, the colony's first physician, Buisson was also allowed to instruct other women in the office, both in an effort to improve skills and to encourage others to formally enter the practice. Midwifery had entered a new era in the colony. By 1740, the infrastructure for midwifery as a distinct profession was in place in New France. Madeleine Bouchette came to Québec as a *entretenu* midwife: she had trained at the Hôtel-Dieu in Paris, which at the time had the best maternity school in Europe. Paid 400 livres a year, Madame Bouchette was obliged to remain available to serve the poor of the city. In turn, this specially trained woman could train others in the art of midwifery. Midwifery had evolved as a separate and the clergy and taught in the schools.¹⁵

In France, physicians were beginning to attend some births in the seventeenth century. However, there were no physicians in the French colony until the very last years of that century. There were a number of surgeons in seventeenth-century Québec, but they were a separate medical profession, trained to perform blood-lettings, operations, amputations, and lancing of boils. They did not concern themselves with childbirth.¹⁶ In general, birthing belonged entirely to the realm of women. Families in Québec were large and the hazards of childbearing were real. Many women died in childbirth. Infant mortality was high. It would have been no small comfort for a woman to be attended by a midwife with some experience and skill!

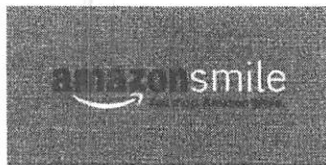
ENDNOTES

1. No men were allowed to be present for the birth, not the father of the baby, not a priest (Goubert, Pierre. *The French Peasantry in the Seventeenth Century*. Trans. Ian Patterson. Cambridge: Cambridge University Press, 1986, 47). In the case of royalty, childbirth might be attended by men and others in the Royal Court to ensure that there were no substitutions for the royal child (Fraser, Antonia. *Love and Louis XIV: The Women in the Life of the Sun King*. New York: Anchor Books, 2007, 12).
2. Programme de recherche en démographie historique (PRDH) Online Genealogical Database, University of Montréal, 2005. Baptism and Burial Records.
3. Goubert, *The French Peasantry in the Seventeenth Century*, 47.
4. Programme de recherche en démographie historique (PRDH) Genealogical Database.
5. Performing a baptism in an emergency does not automatically indicate the status of midwife. Apparently others, including men, could perform an emergency baptism in the absence of a priest. In the parish records of Château-Richer, on the baptism record of Charles LeTardiff, dated July 9, 1652, François Bellenger is listed as having baptized the infant. He is listed as performing the baptism on other records as well. (Programme de recherche en démographie historique (PRDH) Genealogical Database)
6. Laforce, Hélène. *Histoire de la sage-femme dans la région de Québec*. Québec: Institut Québécois de Recherche Sur la Culture, 1985, 149.

7. Programme de recherche en démographie historique (PRDH) Genealogical Database, Baptism and Burial Records.
8. Stock-Morton, Phyllis. "Control and Limitation of Midwives in Modern France: The Example of Marseille." *Journal of Women's History*, Vol. 8, 1996. Louyse Bourgeois was the first person in France to publish a book on the practice of midwifery.
9. Goubert, The French Peasantry in the Seventeenth Century, 47.
10. Stock-Morton, "Control and Limitation of Midwives in Modern France: The Example of Marseille."
11. Lewis, W.H. *The Splendid Century: Life in the France of Louis XIV*. Long Grove, IL: Wave- land Press, 1953, 193.
12. Stock-Morton, "Control and Limitation of Midwives in Modern France: The Example of Marseille."
13. Fraser, Love and Louis XIV: The Women in the Life of the Sun King, 179-80.
14. Lessard, Renald. "De France à Nouvelle-France: la pratique médicale canadienne aux XVIIe et XVIIIe siècles." *Annales de Bretagne et des pays de l'Ouest*. 1988. 95. 4: 424. Web. 9 May 2012.
15. LaForce, Hélène. "L'Univers de la sage-femme aux XVIIe et XVIIIe siècles," 3-6.
16. Lewis, W.H. *The Splendid Century: Life in the France of Louis XIV*, 187-89.

© Susan McNelley/

<https://eur01.safelinks.protection.outlook.com/?url=www.tracingsbysam.com%2F&data=02%7C01%7C%7C093c25fd6cef4c87a04408d56b097bd4%7C84df9e7fe9f640afb435aaaaaaaaaaaa%7C1%7C0%7C636532610844056757&sdata=arppL0erF%2FEDEA9BmdlnSYulreMMGBuiVRh8K6T86vo%3D&reserved=0> 2014



YOU SHOP AND AMAZON GIVES

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

What is AmazonSmile?

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

How do I shop at AmazonSmile?

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

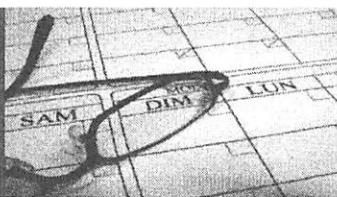
Which products are eligible for charitable donations?

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

Can I use my existing Amazon account?

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

Calendar of Events



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

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

April 21, 2018 – Joseph Petrie – How To Do Irish Genealogy. Finding your ancestors in Ireland and also if you know your Ireland ancestors – finding where they went when they came to America. 10:00 A.M. in the Auditorium.

April 28, 2018 – Thomas Allaire – DNA-101 – Getting Started. Learn about what DNA is, what it will tell you, what tests are available, and how to sign up to have them done. 10:00 A.M. in the Auditorium.

May 19, 2018 – Michael Leclerc – The Seigneurial System in Quebec – Learn what it was, how it worked and what it meant to our ancestors lives. 10:00 A.M. in the Auditorium.

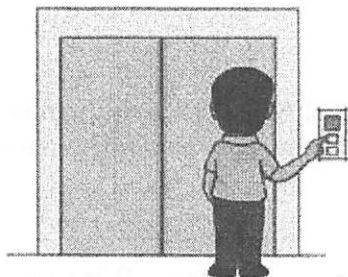
June 2, 2018 – Joseph Petrie – The French in Nova Scotia. The focus will be on two important data bases: 1864 – 1960 B-M-D and Catholic Church Records. 10:00 A.M. in the Auditorium.

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

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

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

AFGS ELEVATOR PROJECT



AFGS has recently been awarded a \$150,000 matching grant from the Rhode Island Historic Preservation and Heritage Commission for the installation of an elevator in our building. Your donation to our Elevator Fund will help us to secure this funding match for the installation of our elevator to make our facility accessible to everyone. A contract has been awarded and construction will begin by April 2018 and is expected to be completed by mid-July 2018.

If you have not already contributed, please consider making a one-time donation or pledging a recurring amount to the American-French Genealogical Society Elevator Fund on our website at www.afgs.org. Donations and pledges will be gratefully acknowledged with a receipt for your taxes. Every contribution, no matter the size brings us closer to our goal of future growth and success for AFGS.

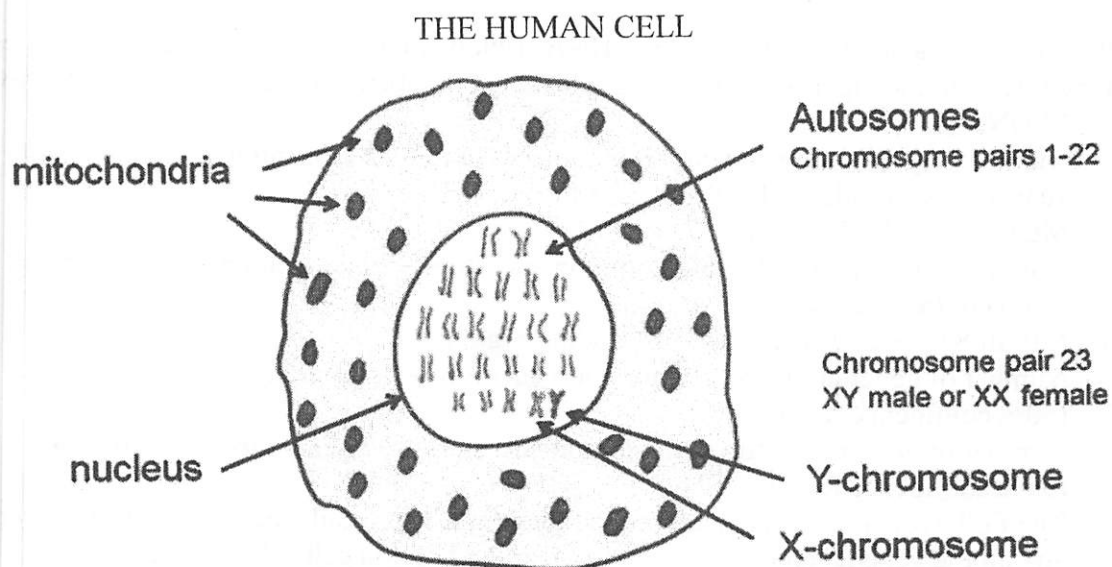


UNDERSTANDING THE DIFFERENT DNA TESTS

by Fran Tivey

Understanding and ordering DNA testing can be very confusing. This article contains information which explains the differences among the various DNA tests that will help you decide which DNA test to purchase.

Let's start with a little science. Human beings inherit 23 chromosomes from each parent and these sit together in the nucleus of each of your cells as 23 pairs. One pair is known as your sex chromosomes. They determine your biological gender (X & Y for male, X & X for female). The Y DNA located here is the method by which a male son can trace his father's, father's ancestry. The other 22 pairs are known as autosomes. Autosomal DNA testing is the method by which you can trace your parents' ancestry up to 5 generations. The mitochondrial DNA testing is the method by which you can trace your mother's, mother's ancestry. The mitochondria are not located in the nucleus but outside the nucleus yet within the cell.



What is Autosomal DNA?

Autosomal DNA testing is popular because it can report on your combined ancestry from both parents. This is because approximately 50% of your autosomal DNA is inherited from each parent. It's not possible to determine which autosomes or autosomal segments you've inherited from each parent. Autosomal DNA testing can be used to trace ancestry from both parents – it is not specifically a maternal or paternal test.

Autosomal DNA testing can also be used to confirm all relationships up to the second cousin level. For all relationships, additional genealogical information is required to confirm the nature of the relationship. For genealogical relationships between second cousins once removed and 5th cousins, a more careful approach is necessary and data needs to be collected from multiple family members.

Don't forget! As mentioned above, everyone gets 50% DNA from each parent, but each sibling gets their own set of DNA. The only two people who get the same DNA are identical twins. As a result, the more family members that test the better your results will be.

Autosomal testing is available at [FamilyTreeDNA.com](https://www.familytreedna.com) as well as many other DNA companies. At FamilyTree DNA autosomal testing is called “**Family Finder**”. Here you will have many tools to use such as – matches, chromosome browser, in common with, not in common with, matrix, my origins, and ancient origins. The other DNA companies do not have these three important tools – matrix, chromosome browser, and ancient origins.

What is Mitochondrial DNA?

Mitochondrial DNA (mtDNA) is contributed from the mother to *both* sons and daughters but only the females pass it on. Therefore, anyone can test the mtDNA of their matrilineal ancestral line, meaning their mother’s, mother’s, mother’s lineage. MtDNA is not mixed with the DNA of the other parent. Matching can identify family lines as well as ancient lineage.

MtDNA is a small molecule, and changes very infrequently over time. This means that we can have exact matches who are not very recently related. So, to use mtDNA for genealogical purposes, you really need to test the entire mtDNA. This gives the most refined matches that are possible with mtDNA by weeding out the lower-level matches that aren’t genealogically significant and wouldn’t hold up at the highest level.

MtDNA testing is available at FamilyTree DNA. Below are the three different levels of testing – from the lowest to the highest level – along with some numbers that FamilyTree DNA provides.

1. MtDNA HVR1
Number of generations to your common ancestors – 52 generations or about 1,300 years (50% confidence level)
2. MtDNA plus HVR1 & HVR2
Number of generations to your common ancestors – 28 generations or 700 years. (50% confidence level)
3. MtFull Sequence HVR1, HVR2 + coding region
Number of generations to your common ancestors – 5 generations or 125 years. (50% confidence level)
Number of generations to your common ancestors – 22 generations or 550 years. (95% confidence level)
The Full Sequence Test (3) also called the Mega Test, reads the complete set of genes and all the genetic material present in the mitochondria cell. This test will:
 - Return results for all three testing levels of your mtDNA (HVR1, HVR1 & HVR2 and coding region)
 - Improve the quality of your matches for geographic and ethnic origins.
 - Provide the highest level of confidence (95%) in a match for genealogical research.
 - Assign you to your subclade within your haplogroup.

What is Y DNA?

Y DNA is inherited by males only, from their father. The Y chromosome makes males male. Women inherit an X chromosome from their father, which makes them female. Given that the Y chromosome follows the typical surname path, Y-DNA testing is very useful for confirming surname lineage to an expected direct paternal ancestor. Furthermore, that same Y chromosome can look far back in time, thousands of years before the advent of surnames, to tell you where you originated.

Y-DNA testing for matching and haplogroup identification is only available from FamilyTree DNA. The following companies do not offer the Y-DNA test: Ancestry, 23 and Me, MyHeritage and many others.

You must first purchase your Y-DNA test with STR (short tandem repeat) markers either at the Y-37, Y-67 or Y-111 level. The higher the marker number you purchase, the more specific and finer matching you'll receive. You then can purchase SNP tests (single nucleotide polymorphism) which refine haplogroups. Finally, if you want, you can purchase the BIG Y test.

Listed below are descriptions of each of the FamilyTree DNA types of Y-DNA tests:

1. STR (short tandem repeat) testing is the traditional Y-DNA testing for males to match to each other in a genealogically relevant timeframe. These tests can be ordered in panels of Y-37, Y-67 or Y-111 markers. If you ordered a lower level test (which tests fewer markers) and wish to purchase an upgrade to a higher level test, you can do this at a later date. An accurate base haplogroup prediction is made from STR markers.
2. SNP (single nucleotide polymorphism) testing is a different type of testing that tests single locations for mutations (differences) in order to confirm and further refine haplogroups. Think of a haplogroup as a type of genetic clan, meaning that haplogroups are used to track migration of humans through time and geography. The haplogroups are utilized to determine African, European, Asian, or Native heritage in the direct paternal line. If you do want to refine your haplogroup you can order SNP tests one at a time in groups called panels for a particular haplogroup or you can order a comprehensive research level Y-DNA test called the Big Y.

Below you'll see an example of a FamilyTree DNA page. This person has purchased his Autosomal DNA test (Family Finder) and his Y-DNA test. Notice at the bottom of the page there is an ad stating "Get 97 SNP's related to P37 for only \$119.00". This SNP test is considered one panel.

Family Finder Results Completed: 9/16/2016

Matches Chromosome Browser Linked Relationships myOrigins

ancientOrigins Wellness Report

[Matrix](#) | [Advanced Matches](#) | [Download Raw Data](#) | [Learn More](#)

Y-DNA Results Completed: 12/22/2017

Matches Ancestral Origins Haplotype & SNPs Matches Maps

Migration Maps SNP Map Haplogroup Origins Y-STR Results

Print Certificates

[Download SNPs as CSV](#) | [Advanced Matches](#) | [Learn More](#)

Get 97 SNPs related to P37 for only \$119!

- Remove the guess work. Save money!
- Test 97 SNPs related to P37.
- 97 total SNPs including P37.

\$119

3. The Big Y testing is intended for expert users with an interest in advancing science. This technique is used to expand the Y haplotree.

The Big Y is a direct Y-chromosome paternal lineage test to determine your most refined haplogroup possible, to report any previous unknown mutations (SNP's) that may define further branches of the Y DNA tree, and to explore deep ancestral links on your common paternal tree.

Big-Y tests thousands of known branch markers as well as millions of places where there may be new branch markers. It may also be of great interest to genealogy researchers of a specific lineage. The Big-Y test is not a test for matching you to one or more men with the same surname in the way that the Y-DNA 37, 67 and 111 tests do. However the Big-Y test now has a match list because people wanted to see their matches.

Who should buy the Big Y?

- Males who want to discover their ancestor's story before the advent of surnames.
- Men who want to confirm and extend their haplogroup.
- Men who want to be pioneers and discover new SNPs in their DNA – never previously found.
- Males who want to participate in research and building the Y DNA tree.
- Males who have previously taken some level of STR tests at FamilyTree DNA.

Summary

I hope this overview has provided you with some good information to help you understand the different DNA testing that's available. Don't forget, autosomal holds secrets of close relationships – approximately 5 generations. Mitochondrial DNA holds the secrets of your maternal line. Y DNA holds secrets of your paternal line.

You'll never know what you don't know unless you test. Besides, you don't know what kind of surprises are waiting for you – and let's face it, our ancestors are always full of surprises!

If you are interested in purchasing a DNA test kit or upgrade through FamilyTreeDNA, you may place your order at the AFGS ordering page at <http://afgs.org/site/dnagenetics/>. You are helping the Society by ordering through this link.

The American-French Genealogical Society has established a DNA project hosted by FamilyTree DNA for the benefit of AFGS members. If you would like to submit a join request, please click on this link: **AFGS-DNA Project**. If you would like information or have any questions about our AFGS-DNA Project, please contact our DNA project administrator, Tom Allaire at AFGS at (401)-765-6141 or by email at tomallaire@afgs.org. Ordering the DNA test kit will not automatically enroll you in the AFGS-DNA Project.

Glossary

Chromosome – A chromosome is a structure found in the nucleus of a cell that contains genetic material. Humans have 23 pairs of chromosomes: 22 pairs of autosomes and one pair of sex chromosomes.

Haplogroup – A haplogroup is a major branch on either the maternal or paternal tree of humankind. Haplogroups are associated with early human migrations. Today these can be associated with a geographic region or regions.

Marker – A marker is a physical location (locus) on the chromosome. The term is often used colloquially in genetic genealogy to refer to a “short tandem repeat (STR)”. For example, “The Y-DNA 67 test is a panel of 67 markers.”

Mutation – An inherited change that occurs in genetic material. It may lead to a different number of repeats of a certain sequence or a change in one of the bases in a sequence.

Nucleotides – Nucleotides are structural components of our genetic code. Each nucleotide is composed of one base plus a sugar molecule and a phosphate molecule. The bases are adenine, thymine, guanine, and cytosine, normally represented as A, T, G, and C, respectively.

Subclade – A subclade is a sub-grouping in the haplogroups of the human genetic trees. This may be either the Y-chromosome tree or the mitochondrial tree. Subclades are more specific to a location or population group than the major branches (haplogroups).

Sources:

www.familytreedna.com

www.dna-explained.com – Genetic Genealogy blog by Roberta Estes

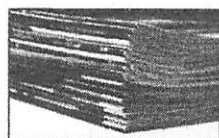
www.wikipedia.org

www.familysearch.org

www.thegeneticgenealogist.com

www.afgs.org





Periodicals by Diane Olivier

ANCESTORS BY THE NUMBERS

Mother's Day and Father's Day are on the way. I think about my parents often but especially as spring approaches. My mother's birthday is in May (as is Mother's Day), my father's birthday is in June (as is Father's Day), and their wedding anniversary is in July. Since I have been compiling my genealogy, putting names to our ancestors, I also think of all the mothers and fathers who came before them, and their efforts and sacrifices to build good lives for their families.

Many of us can trace our descendancy from Filles du Roi and Filles à Marier. *Sent by the King* (AFGS 343), the publication of La Societe des Filles du Roi et Soldats du Carignan, Inc., presents an article in the issue of Fall 2017, p. 20, entitled "*Fille Du Roi Family Tree Stands Tall*," by Sylvain Raymond June 22, 2017 (from [www. historymuseum.ca/blog/fille-du-roi-family-tree-stands-tall](http://www.historymuseum.ca/blog/fille-du-roi-family-tree-stands-tall)). It discusses the new Canadian History Hall which "tells Canada's story from the dawn of human habitation to the present day" especially the role of women in New France. Understandably, it was impractical to give credit to each woman. Therefore, museum developers chose to showcase Catherine Moite, "one of the first Filles du Roi to arrive in Canada." Her descendants include 11 children, 65 grandchildren and 344 great-grandchildren. Within the museum gallery stands an enormous structural column which was used to showcase Catherine's family tree. In the photograph of this column we can see Catherine's name at the base of the "tree" and the upward growth of her descendants with the names of her children, grandchildren and great grandchildren.

The Nova Scotia Genealogist, Spring 2012, Vol XXX/1, p. 8 (AFGS 134), issue contains a light-hearted look at the steps our ancestors took to keep our research interesting!

The article is entitled *The Accidental Guide to Confounding Your Descendants!* The author is unknown. The article was contributed by Larry Baxter. Following are some excerpts.

- No man is truly well-educated unless he learns to spell his name at least three different ways within the same document.
- I resolve ... that my children will have the same names that my ancestors have used for six generations in a row.
- I hereby resolve to never list the same age or birth year twice on any document.
- I resolve to move to a new town ... at least once every ten years – just before those pesky enumerators come around asking silly questions.
- I resolve that should my beloved Mary die, I will marry another Mary.

I would encourage you to read the entire article. It is very entertaining.

The Winter 2018 issue, p. 10, of Links, the Journal of the Vermont French-Canadian Genealogical Society (AFGS 261), includes a chart of five sets of ancestors entitled "*Les super couples de Nouvelle-France*" which we have adapted in the following chart. There is no discussion of these ancestors. Only their year of marriage and the numbers of their descendants are stated for the years 1730, 1760, and 1800, respectively:



The Super Couples of New France

Have you found them among your
ancestors?

Number of Descendants in

	1730	1760	1800
Jean Guyon & Mathurine Robin Married 1615	2,150	5,546	9,592
Zacharie Cloutier & Xainte Dupont Married 1616	2,090	6,218	10,413
Jaques Archambault & Françoise Tourault Married 1629	1,825	4,478	7,470
Martin Boucher & Perinne Mallet Married 1629	1,454	4,751	7,940
Noel Langlois & Françoise Grenier Married 1634	1,388	4,271	7,166

It would appear that Mr. and Mrs. Cloutier took their contribution to the strengthening of Nouvelle-France quite seriously.

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.

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

ANCESTRAL OCCUPATIONS

by Jan Burkhart

Many genealogical repertoires that cover the early years of French Canada often include the added information of the occupation, the trade or the profession of the early settlers. We are often asked at the library, "What does this mean?" So, here is a list of common occupations that you might find while searching through the records.

agriculteur - farmer or husbandman
 apothicaire - pharmacist or apothecary
 apprenti - apprentice
 architecte - architect
 armurier - gunsmith or armorer
 arpenteur - land surveyor
 artisan - craftsman
 aubergiste - innkeeper
 avocat - barrister or lawyer
 banquier - banker or money agent
 bedeau - church sexton
 boucher - butcher
 boulanger - baker
 brasseur - brewmaster
 bucheron - woodcutter
 capitaine-de-milice - militia captain
 capitaine-de-navire - ship captain
 capitaine-des-troupes - troop captain
 capitaine-de-vaisseau - port captain
 cardeur - wool comber
 chapelier - hatter
 charpentier - carpenter
 charron - wheelwright
 chaudronnier - ironsmith
 chevalier - cavalryman or horseman
 chirurgien - surgeon
 cloutier - nail maker
 cocher - coachman or driver
 commis - clerk or commissioner
 confiseur - confectioner
 cordier - rope maker
 cordonnier - shoe maker
 coutelier - knife maker
 couvreur - roofer
 cuisinier - chef or cook
 cultivateur - farmer or planter
 domestique - servant or domestic
 drapier - clothier
 ecclésiastique - clergyman
 écolier - student
 écuyer - squire or riding master

farinier - flour grinder
 ferblantier - tinman
 fermier - farmer
 forgeron - blacksmith
 garde - guard or watchman
 géolier - jailer or prison guard
 gouverneur - governor
 greffier - registrar or record clerk
 hospitalier - nurse or hospital worker (m)
 hospitalière - nurse or hospital worker (f)
 huissier - usher or bailiff
 imprimeur - printer
 ingénieur - engineer
 interprète - interpreter
 jardinier - gardener
 juge - judge

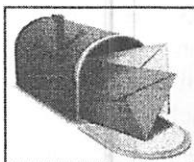


coureur-de-bois - trapper or lumberjack

maçon - stonemason or bricklayer
 maître - master or teacher
 maître-de-poste - postmaster
 marbrier - marble cutter
 marchand - merchant or shopkeeper
 marin - marine or sailor
 matelot - sailor
 médecin - doctor

megissier - leather tanner
 menuisier - joiner or carpenter
 meunier – miller
 avigateur – navigator
 notaire – notary
 notaire-royal - royal notary
 ouvrier - workman or laborer
 passeur - ferry man
 pâtissier - pastry chef
 peintre – painter
 pilote - guide or pilot
 prêtre – priest
 procureur - procurator or attorney
 procureur-général - chief court magistrate
 receveur-des-droits - tax collector
 relieur – bookbinder
 sabotier - maker of wooden shoes
 sculpteur – sculptor

secrétaire – secretary
 Seigneur - lord of the manor
 serger - serge-weaver
 serrurier – locksmith
 soeur - a religious sister or nun
 soldat – soldier
 syndic - civil magistrate or trustee
 tailleur – tailor
 tailleur-d'habit – haberdasher
 tailleur-de-pierre - stone cutter
 tanneur – tanner
 tapisserie – upholsterer
 tisserand – weaver
 tonneleir - cooper or barrel maker
 trucheman-des-sauvages – interpreter
 volontaire – volunteer
 voyer - road surveyor



In our eMail Box

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

Dear Sir or Madam,

My name is Normand Champagne and I live in Mattawa, Ontario, Canada. I have been doing genealogical research for over 20 years and I am also the administrator of a historical web group in our area. I have recently been given pictures of the Cournoyer family from Woonsocket, Rhode Island and it was suggested I contact you. The pictures range between the 1890's to 1950's. Here are a few names that were on the back of the pictures: Michel Cournoyer, Lucienne, Joseph, Napoleon and Roseanna (Aleada) Cournoyer. From what I could find on Ancestry, these people I mentioned were all born in Sorel, Quebec and died in Woonsocket. I have many that I cannot identify and I was hoping you could help me. Many of the pictures also have studio names, but no names of the subjects. Like I mentioned, I live in Canada and I do not travel very much. I hope to hear from your organization, so we can work together to help identify the people in the photos and hopefully return them to somebody in the family or a group.

Thank you for your time and cooperation.

Normand Champagne, Freelance Researcher



Date: September 1942, Place: Sorel, Que
 Names: Alberte Cournoyer - 21 yrs, Marcelle Cournoyer - 19 yrs, C.A. Cournoyer - 16 yrs, Roy Smith - 19 yrs, Rejeanne L'Ecuyer - 17 yrs

Editor's Note:

Dear Normand,

Thank you for your letter. We will print it in our journal and hope we get some interest. It was so kind of you to try to find a home for these photos. Jan Burkhart, AFGS Librarian (If any of our readers are interested in obtaining these photos, please email us at JMSeditor@afgs.org.)

Dear Editor,

In the recent (V41-1) JMS magazine I was reminded of the long-term absence of genealogy info (in AFGS resources) for all of us American-French descended from Québécois who emigrated to NYS, especially to the mill town of Cohoes, NY, in the 1850's. The article that renewed my concern for this lack of recognition was the one by Dennis Boudreau re: Migration Patterns. He mentions French-Canadians living in RI, MA, ME, CT & ME, but nowhere does he discuss migration patterns to NY, especially Cohoes [other than point to Cohoes & Plattsburg as being along a migration path from Québec to MA & RI. I have been a member since the 1980's. I have observed this lack of inclusiveness of NYS French-Canadians in the AFGS JMS magazine, and other resources. What gives? Why are NYS French-Canadians seemingly absent from the AFGS charter of being "devoted to people of French Canadian ancestry"?

Thank you, Dave Van Bramer

PS: I love your magazine, and the research help you have provided over the several decades of my membership.

Editor's note – here is a response from Dennis Boudreau, one of our contributors:

Dave, when Jan read your letter to me, I remembered you right away, having sent us your ancestor charts to publish while you were living in the Netherlands. At the time, I believe you were our first overseas member. These charts as you will remember were published in our 1987 #2 issue of Je Me Souviens.

In response to your comments above, the reason why I did not discuss migration patterns to New York State was because the observations I made were "borrowed" from my Beginners Workshop here at AFGS, mainly attended by and addressed to members here in the Southern New England area. Had I had New York researchers in my audience, I would have included these places as well as destination cities. My observations were by no means meant to exclude or gloss over Plattsburgh, Cohoes, Albany, Troy, Schenectady, Franklin or Clinton Counties, all of which areas, besides having large French-Canadian populations of their own, were for us down here in Rhode Island, Connecticut and Massachusetts but mere stepping stones to more southerly destinations.

These cities' and counties' French-Canadian populations came from over the border to the north of them (St-Jean, Napierville, Laprairie, Chambly, Iberville and Hemmingsford, QC). The reason I did not go into detail concerning them is because our ancestors down here, even though they may have passed through those areas, did not stay there. So please forgive me for not emphasizing that enough since these families and locations also form part of our rich Franco-American tapestry. For the record, even I put a disclaimer on my observations saying that they were "not to be taken as Gospel", and surely you must agree that had my target audience been a room full of New York residents, my comments would have been differently adjusted to meet their research needs, as I do here for our southern New England audience.

For more in depth research in that area of New York, we defer to the expertise of our sister societies in both Dannamora, NY (NNY-ACGS originally founded in Plattsburgh) and Burlington, VT (VT-FCGS), as well as recommend the repertoires compiled for Cohoes, Troy and Schenectady and other towns by our sister society ACGS in Manchester, NH, which we have here in our library.

Thanks for your observations, and we will try to be more sensitive to and inclusive of the needs of our entire membership. And as always, glad to hear from you again after all these years.

Dennis Boudreau

Hi Dave. We just wanted to thank you for your note. It was good to get your perspective. We are going to ask the Vermont Society and the Northern New York Society to write an article for us concerning research in the Northern New York area. We feel this would be very helpful to all of our members. Thanks for your input. Jan and Annette.



Statue of Louis Hébert
Source: [Courtesy of Wikimedia Commons](#)

LOUIS HÉBERT

(Material for this article was gathered by Janice Burkhart)

Deep within our ancestral lines, many of us will encounter the name of Louis Hébert. At first glance we may simply say to ourselves, "Well, he was an early settler." But truthfully, we can lay claim to an ancestor who was quite remarkable.

Louis Hébert is widely considered to be the first Canadian apothecary as well as the first officer of justice in New France, and first Canadian settler to support himself from the soil. Prior to Louis and his family, New France was occupied by transient soldiers, fur trappers, and missionaries.

He was born around 1575 in the Mortier d'Or, a house near the Louvre. He was the son of Nicolas Hébert and Jacqueline Pajot. Nicolas was an apothecary with a practice in Paris. In the tradition of the day, Louis followed in his father's profession.

Louis was trained in medical arts and science, becoming a specialist in pharmacology. It was from this that he developed what was to become a lifelong interest in plants and gardening. By 1600, Louis was established in Paris as an apothecary and spice merchant. In 1601, he married Marie Rollet.

In 1606, he accompanied his cousin-in-law, Jean de Biencourt de Poutrincourt et de Saint-Just, to Acadia along with Samuel Champlain. As a pharmacist, he was interested in plants and enjoyed horticulture, seeming to possess a "green thumb", growing hemp and other plants. He was highly regarded, and particular note was made of his knowledge and pleasure in cultivating the land. He participated in the construction of a gristmill on the Allain River near present-day Annapolis Royal. Experimental farming activities were conducted, with various grains being seeded in the local fields. He looked after the health of the pioneers, and cultivated native drug plants introduced to him by the Micmac Indians. He returned to France in 1607, after the trade concession that had been granted to the de Monts expedition had expired. Louis lived at Port-Royal (now Annapolis, in southern Nova Scotia) from 1606 to 1607 and from 1611 to 1613 when Port-Royal was destroyed by the English Deputy Governor of Virginia, Samuel Argall.

In 1610, Louis Hébert returned to Port Royal with Jean de Biencourt de Poutrincourt. Louis continued his agricultural interests, sowing wheat and planting vines. The colony at Port Royal seemed to take root, but in 1613 it was destroyed by the English coming up from Virginia. The French colonists returned to France, and Louis established a medical practice and apothecary shop (pharmacy) in Paris.

Champlain spent the winter of 1616-1617 in Paris searching for support for his colony of Québec. Hébert was interested, believing that there would be good opportunities for him in the St. Lawrence Valley. The Compagnie de Canada made Hébert an offer. If he would take his family to Québec for three years and practice medicine in the settlement and establish farming, the company would pay him an annual salary of 600 livres (pounds) and grant him ten acres of land at the settlement on which to build his house and farm. Louis agreed to the terms and signed the contract.

Louis sold his practice and his home, and proceeded with his wife, Marie Rollet, and their three children, Guillaume (3 years old), Guillemette (9 years old), and Anne (14 years old) to the port of Honfleur, France. When he arrived, Louis was told by the ship's master that instructions from the Compagnie de Canada were that they could only board if Louis agreed to sign a new contract with the company. The new provision reduced his annual salary to 300 livres per year, required him to serve as the physician and surgeon at the settlement, and required him to farm ten acres of land and give the company exclusive right to buy all of his agricultural products at the prevailing price in France. Having already sold his house and left his practice, Louis reluctantly accepted and signed the new contract.

On April 11, 1617, Hébert and his family left Honfleur aboard the Saint-Etienne (captained by Normand Morin) and arrived in Québec on 15 July. Only five other French families were to follow them on similar voyages to New France in the next 10 years. Louis became the first private individual to receive a grant of land in the New World from the French Government.

Upon his arrival in Québec, Louis selected ten acres on a site that is today located in the city of Québec between Ste-Famille and Couillard Streets, on the grounds of the Seminary of Québec and Basilica of Notre Dame. Soon afterward, Louis started clearing out some old-growth forest so he could plant crops. This put him in conflict with the fur trading company, which was strongly opposed to deforestation for farming because of its adverse effect on the fur business. Louis had to work very hard, doing all the work by hand. The fur trading company would not let him import a plough from France. On this land, Louis, his son Guillaume, and an unnamed servant with the help of only an axe, a pick and a spade, broke the soil and raised corn, winter wheat, beans, peas, and livestock including cattle, swine, and fowl. He also established an apple orchard and a vineyard. In Québec, his apothecary's skill and his small store of grain were a godsend to the sick and starving winterers.

Champlain, on his brief visit of 1618, found cultivated land "filled with fine grain" and gardens in which flourished a variety of vegetables. For many years Hébert was the only man besides Champlain himself who took any interest in cultivating land. The trading company did their utmost to discourage him. Both Champlain and Sagard say that the unlawful restrictions the trading company imposed upon Louis and upon the disposal of his products prevented him from enjoying the fruits of his labors.

Hébert enjoyed the confidence also of the Indians, whom he, in contrast to many of his contemporaries, considered as intelligent human beings lacking only education.

By 1620, Louis' hard work was finally recognized as having been of great service to the colony: for being the physician and surgeon; for being its principal provider of food; and for having fostered good relationships with the natives. He was appointed Procurator to the King, which allowed him to personally intervene in matters in the name of the King. In 1621, his daughter Guillemette married Guillaume Couillard who joined the family business.

In 1622 Louis petitioned the viceroy for a title to his land and on 4 February 1623 he received the grant guaranteeing him possession. Known later as the *fief Sault-au-Matelot*, the land included sites at present occupied by the Basilica, the seminary, and Hébert and Couillard streets. This title was ratified on 28 February 1626 by the succeeding viceroy and some acres along the St-Charles – the *fief Saint-Joseph*, later known as *fief de Lespinay* – were added, both holdings to be enjoyed "en *fief noble*." Hébert had achieved his cherished ambition. He had brought under his control enough of the wild land of the New World to support himself and his family in independence. The meadows along the St-Charles afforded pasture for cattle; on the higher

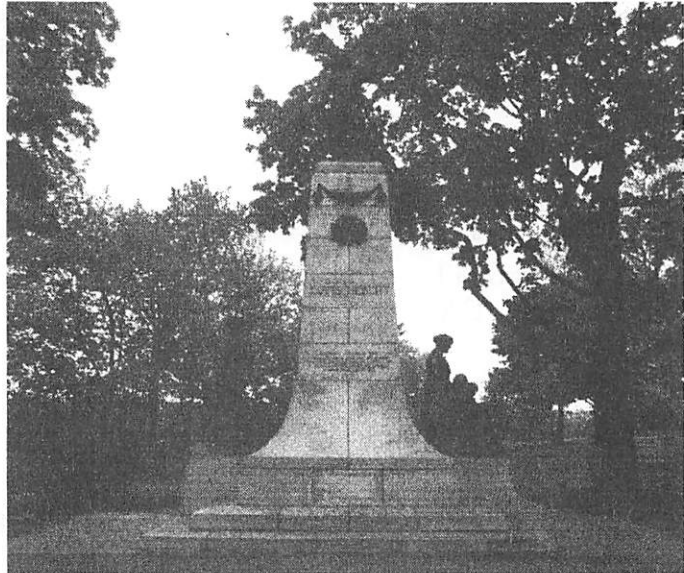
ground he had grain fields, vegetable gardens, and an orchard planted with apple trees brought from Normandy. All this had been achieved in spite of the company's opposition. Moreover, it had been accomplished with hand tools only, not even a plough.

He imported from France the first ox to pull a plough in Canada, but unfortunately, the first plough did not arrive until a year after his death.

Jacques Lacoursiere noted that Hébert had many firsts. He was the first colonist of Québec, first colonist to live off the land, his daughter Anne's marriage to Etienne Jonquet in 1617 was the first in New France, and he was the first lord of New France.

When English corsairs David Kirke and his brothers took possession of Québec, his family did not leave, but waited out the three years until Québec was returned to France. Marie Rollet quietly remarried, to Guillaume Hubou, two years after Louis' death. After the three year occupation by the English, Champlain asked her to move to Québec and Louis' house became a residence for Indian youth entrusted to the Jesuits for their education.

There is a monument to Louis Hébert in Montmorency Park that symbolizes the importance of Louis Hébert and his family to the beginnings of Québec. On top is Louis Hébert holding a sheaf of grain (wheat or barley) in one hand and a sickle in the other. On one side of the base, Marie Rollet clasps her three children in her arms. On the other, son-in-law Guillaume Couillard has a plough in hand.



Louis died on January 25, 1627 from injuries suffered after slipping on ice. The colony held a funeral for its first colonist. Louis was as respected by the Native Americans as he was by the other Frenchmen. He was first buried in the cemetery of the Recollets, but in 1678 his remains, inside his cedar coffin, were transported to the newly built vault of the Recollets (the Franciscans) with the remains of brother Pacifique Duplessis. Hébert was the first to be laid to rest in this new structure.

References:

Wikipedia contributors, "Louis Hébert," Wikipedia, The Free Encyclopedia, https://nam03.safelinks.protection.outlook.com/?url=https%3A%2F%2Fen.wikipedia.org%2Fw%2Findex.php%3Ftitle%3DLouis_H%25C3%25A9bert%26oldid%3D806792392&data=02%7C01%7C%7C9d48ff03307c4950ce4b08d5719793f8%7C84df9e7fe9f640afb435aaaaaaaaaaaa%7C1%7C0%7C636539818188677968&sdata=g6846UDjUBbfzDS3KkG6EuMC95ZBPjLh0y4uLq%2FLcE%3D&reserved=0, (accessed February 11, 2018).

Ethel M. G. Bennett, "HÉBERT, LOUIS," in Dictionary of Canadian Biography, vol. 1, University of Toronto/Universit  Laval, 2003–
https://nam03.safelinks.protection.outlook.com/?url=http%3A%2F%2Fwww.biographi.ca%2Fen%2Fbio%2FHH%2FC3%A9bert_louis_1E.html&data=02%7C01%7C%7C9d48ff03307c4950ce4b08d5719793f8%7C84df9e7fe9f640afb435aaaaaaaaaaaa%7C1%7C0%7C636539818188677968&sdata=rrcDTvznZr6IC52uXUw2n8kwPEAMtYVPy4%2BPgLAcwFw%3D&reserved=0, (accessed February 11, 2018).

CELEBRATING OUR NEW MEMBERS

Bruce Lancot, VA
Danielle Mailloux, QC
Laurie Boudreau, RI
Karen Rae Leis, AK
Joan & Carleen Gore-Slowik, MA
Annette Morin – Imbrogno, NC
Muriel Federovich, MA
Grant Letourneau, IL
Jacqui Finn, RI
Beverly Behan, NY
Ellen Hoffman, OH
Vivian & David Lizotte, RI
Gordon Freeman, MA
Alfred E. Smith, KS
Jeanne L. Bourre, MA
Ruth Chapman, OH
Sherry Vandermissen, WI
Gail Crimaldi, MA
Nancy Coderre, FL
Joanne Peters, CA



Welcome!
Enchanté!
Bienvenue!

Kathryn Kelley, MA
Tim McFadden & Wend Weeks, NY
John Grenier, RI
Judy Gallant-Root, MA
Brenda Chavez, CT
Michelle Palmquist, RI
Barbara Bouchard Smialek, NY
Gerry Myers, WA
Richard & Rosemary Snow, IL
Wendy Duvall-Angelocci, MI
Melissa Kachadoorian, VA
Velida Ford, NY
Veronica Anger, CT
Lynda Caya, MA
Lynn & Trina Lavoie Tellier, RI

Have you renewed your membership for 2018?

BENEFITS OF AFGS MEMBERSHIP

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

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.

MY DELAUNE FAMILY LINE OF LOUISIANA BY WAY OF ACADIA AND NANTES

by Sindi Broussard Terrien

My recent genealogy research started out to learn more about Louise Boudreaux Carrow, my great-great-grandmother and then it happened! As I leafed through the census records of the 1800's to learn where and with whom Louise was living, I became intrigued with Louise's mother and then her grandmother and had to learn more. I don't know what it was that compelled me to dive in deeper. Was an ancestor calling to me to have his or her story told one more time? That's what genealogy does to you. It draws you in one generation at a time.

And because of that, I learned that my ancestors experienced genuine tragedy during the Great Expulsion. I have a ship's carpenter ancestor who sailed at least once with a famous explorer who led expeditions in Australia, and I have an ancestor who fought in the Battle of New Orleans. I'll share these stories with you as I chronicle what I find about the lives of this branch of my genealogy tree.

My maternal grandmother was Velma Mary Carrow Provost. She grew up in Jeanerette, Louisiana but moved to Beaumont, Texas as a young adult when she moved in with her aunt and uncle to take business classes in the 1920's. Her paternal grandmother was Louise Boudreaux Carrow from Labadieville, Louisiana. Louise died in Jeanerette when Velma was less than 2 years old. Louise' maternal grandmother was Marie Anne Part from St. James Parish, Louisiana via Acadia and Nantes, France. Marie Anne died long before her granddaughter was born. She was the wife of Jean Delaune, the ship's carpenter from France via Acadia who was mentioned earlier. And it was her family that experienced true tragedy during the Great Expulsion.

The majority of the branches of my family tree sprout from Acadians who left Acadia during the Great Expulsion and then immigrated to Louisiana. Jean Delaune and Marie Anne Part (sometimes Pare) are the first of this branch to live in Louisiana. The Delaune roots run deep in Canada on Jean's mother's side, Marguerite Caissie;¹ but Jean's father, Christophe Delaune was born around 1705 in Normandy² before going to Canada. He arrived there around 1729.³

In the 1752 Census by the Sieur De La Roque for Prince Edward Island/Ile Saint Jean, Christopher Delaune is living in Havre La Fortune with his wife, Marguerite Caissie, four sons and one daughter.⁴ It is thought that Christopher died in Havre La Fortune around 1757 and that his widow married a neighbor, Joseph Le Prieur in France in 1759.⁵

Jean Delaune was one of at least 10 children born to Christopher Delaune and Marguerite Caissie. He was born around 1743 and may have been born in Havre la Fortune or Ile St Jean, what is today Prince Edward Island in Canada. He married Marie Anne Part when he was about

¹ Bona Aresnault, *Histoire Et Genealogie Des Acadiens. 3 Beaubassin Amherst, Nouvelle-Ecosse, Lemeac*, Ottawa, 1978, p. 886-895.

² Bona Aresnault, *Histoire Et Genealogie Des Acadiens 5 Pleasance, Ile Royale, incluant Louisbourg III St. Jean*, Lemeac, Ottawa, 1978, p. 2084.

³ Report Concerning Canadian Archives for the Year 1905, Volume II, Ottawa, S.E. Dawson, 1906 p. 127-127. <https://archive.org/stream/reportvolume00canagoog#page/n172/mode/2up>, viewed 6 December 2017.

⁴ Ibid.

⁵ <https://cmmacaulay.files.wordpress.com/2017/11/1752-census-information.pdf>, viewed 30 November 2017.

30 and was a seaman.⁶ Marie Anne Part was the daughter of Eustache Part and Anastasia GODIN dite BELLEFONTAINE.⁷

As a child, Marie Anne Part's family lived near Point Sainte-Ann, what is now Fredericton, New Brunswick. Marie Anne's family was captured by British soldiers under the command of Lieutenant Moses Hazen on February 28, 1759.⁸

Without seeing the actual memoir of Marie Anne's grandfather, Joseph GODIN dit BELLEFONTAINE, I rely on Bona Arsenault's interpretation of what happened to her family and summarize: In an act of cruelty to force Marie Anne's grandfather to submit to English allegiance, the British soldiers tied Joseph GODIN dit BELLEFONTAINE and another man to trees. They then violently killed Marie Anne's mother and another woman as well as three children, probably Marie Anne's siblings or cousins, in front of the men. Marie Anne's father and grandmother escaped into the woods with her and her brother.⁹ Marie Anne would have been about nine years old. We do not know if Marie Anne witnessed her mother's death, but we can assume that it affected the rest of her life. We can't even begin to understand what Joseph Bellefontaine felt when he saw his daughter and grandchildren bludgeoned to death. Marie Anne's father must have felt horrible in not being able to save his wife and children. The story is corroborated in a military journal entry made soon after the incident and in a letter published in the *The Pennsylvania Gazette* shortly thereafter.

The John Carter Brown Library in Providence, RI uploaded the scanned images of a journal probably written by an officer of the 35th Regiment of Foot during the Seven Years War to archive.org. This journal has an entry which describes the incident as the British reported it:

March 6th (1759) "Lt. Hazzen return'd having been up as far as St. Ann's, a very pretty French settlement of about 140 houses, he did not find any inhabitants, the houses he burned; on his return through the woods, he chance'd to fall in with one poor family, 6 he made prisoners & after the rude custom of the savages, whom the Americans copy, scalped 2 women & 2 children. The oldest prisoner was a man of some Consequence & had a commission as Major of Militia, he gave us the following account of the River St. John..."¹⁰

It is thought that Marie Anne's mother is one of the scalped women, her siblings the two scalped children and the man of "some Consequence" her grandfather.¹¹ The description of the horrible account is very watered down, with no one being identified or relationships being defined though the captured man's description of the river are detailed; hence information about the river must be very important to the British soldier but the lives of the family of no consequence.

⁶ Albert J. Robichaux, Jr., *The Acadian Exiles in Châtellerauld 1773-1785*, (Hebert Publications, 1983) p. 33.

⁷ Ibid.

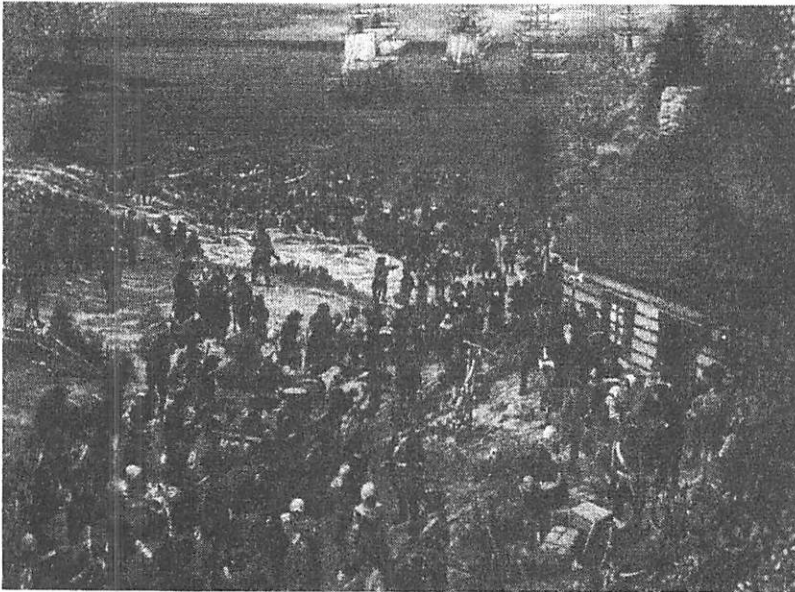
⁸ Bona Arsenault, *HISTOIRE ET GENEALOGIE DES ACADIENS; 1625-1810*; Ottawa, Editions Lemecac, 1978, 6 vols.. (River St. Jean). p. 1638.

⁹ R.J. Bergeron, *Three Acadian Generations*, 24 March 2006, http://3ag.blogspot.com/2006/03/part-v_24.html, viewed 7 December 2017.

¹⁰ Seven Years' War journal of the proceedings of the 35th Regiment of Foot, 1757, John Carter Brown Library, images 53-54, viewed at archives.org 7 December 2017.

¹¹ Bona Arsenault, *HISTOIRE ET GENEALOGIE DES ACADIENS; 1625-1810*; Ottawa, Lemecac, 1978, 6 vols.; p. 1638 (River St. Jean).

What is ironic about the killing of Marie Anne's family is that Lieutenant Moses Hazzen was a leader of cruelly punishing and killing Acadians for not taking an oath of allegiance to the English crown; but 16 years later in 1775 for selfish reasons, he himself switched allegiance and joined the American Revolution leading forces in Canada against England.¹² What I can't understand is why women and children had to be killed so violently under his leadership.



As of this writing, I do not have evidence of when or from where Jean Delaune and Marie Anne Part left Canada with their respective families during the Great Expulsion. Ships were transporting Acadians to England and France beginning 1758.¹³ I have found no evidence that they were transported to one of the American colonies first before going to France. What is known is that three ships did not make it to France in 1758, *Duke William*, *Violet* and *Ruby* and over a thousand lives were lost.¹⁴ There

was another woman with the name of Marie Anne Part (possibly the daughter of Pierre Part and the aunt or cousin of our Marie Anne Part) who may have been on one of those ships with her family and presumed perished.¹⁵ Approximately 3,000 Acadians found their way to the Nantes area of France.

A third visit to the American-French Genealogical Society in Woonsocket, Rhode Island provided me with more clues about this family. They arrived in France before 1773 since Jean and Marie Anne Part were married February 17, 1773 at St. Trinity in Cherbourg, Manche.¹⁶ Jean and Marie Anne then made their way to Châtellerault in the province of Poitou where they stayed until they went to Nantes in 1775.

More than 1000 Acadians lived in Châtellerault but the settlement was a failure.¹⁷ Families lived in barracks and crops failed three different years. Did Jean and Marie Anne live in a barracks with other extended family members?

¹² James King Hazen, *Genealogy of the Hazen Family: Eight Generations*. Richmond, Va, 1892, pgs 31-32; Bangor Public Library Digital Commons, http://digicom.bpl.lib.me.us/cgi/viewcontent.cgi?article=1066&context=books_pubs, viewed 6 December 2017.

¹³ https://en.wikipedia.org/wiki/Expulsion_of_the_Acadians, viewed 19 Nov 2017.

¹⁴ Ibid.

¹⁵ Stephen A. White, *English Supplement to the Dictionnaire Généalogique Des Familles Acadiennes Part 1 1636 to 1714*, Centre D'études Acadiennes-Université de Moncton, 2000, p. 270.

¹⁶ Albert J. Robichaux, Jr., *The Acadian Exiles in Châtellerault 1773-1785*, (Hebert Publications, 1983) p. 33.

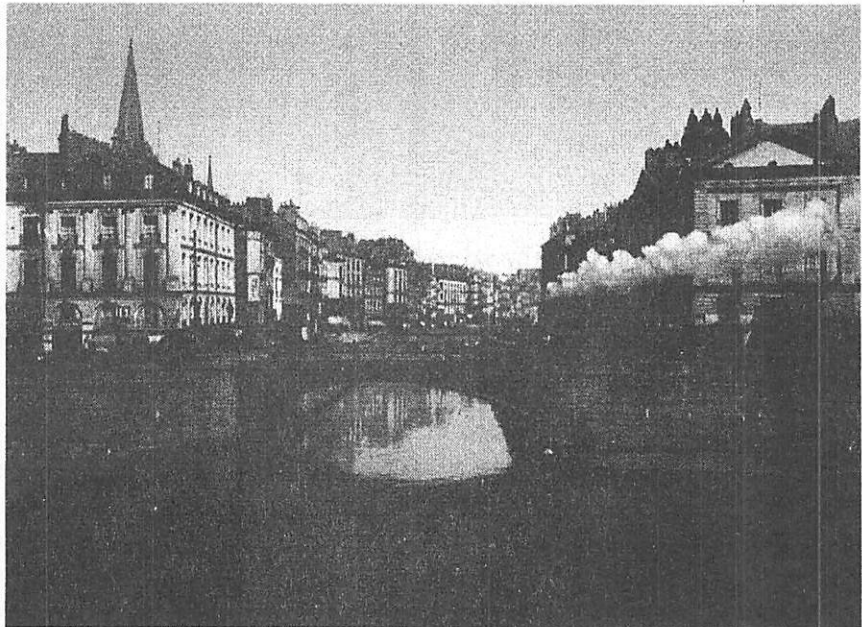
¹⁷ Albert J. Robichaux, Jr., *The Acadian Exiles in Nantes, 1775-1785*, (Harvey, Louisiana, Albert J. Robichaux, Jr., 1978) p. viii.

Jean and Marie Anne's first child was Jean. He was baptized July 22, 1774 in La Chapelle-Roux, Vienne. His sponsors were his maternal grandfather, Eustache Part and paternal grandmother, Marguerite Caissie.¹⁸ They had four children between 1776-1785 who were baptized at Saint-Martin of Chatenay. Christopher, baptized September 3, 1776; Pierre-Basile baptized December 15, 1779 and died at age 2 and buried February 14, 1782; Louis-Auguste baptized October 9, 1782 and died August 26, 1783. Their daughter Marie-Céleste was baptized February 18, 1785.¹⁹

Marie Anne lost at least four sons before they reached the age of five. We know this because the children listed on the convoy and the *La Caroline* passenger list do not match the children born between 1776-1785. Did these children die because they were malnourished? How hard it must be to lose so many children so quickly.

Many of the women listed in the first convoy to Nantes are described as "spinner of wool," weaver, sews, "dressmaker for men."²⁰ Marie Anne Part and her sister-in-law Marie Bodrot, wife of Christopher Delaune, do not have a description attached to them. Does this mean they did not participate in this form of employment or was it omitted indiscriminately? In 1760 the town of Cherbourg had produced "2,000 fine linens in green and white stripe."²¹

In a series of convoys, the Acadians headed to Nantes between October 1775 and March 1776 to make the first leg of the trip to their final destination in Louisiana. Jean, Marie Anne and their infant son (8 months old)²² were in the first convoy leaving Châtellerauld October 24, 1775. Jean's brother Christopher and his family



¹⁸ Ibid.

¹⁹ Albert J. Robichaux, Jr., *The Acadian Exiles in Nantes, 1775-1785*, (Harvey, Louisiana, Albert J. Robichaux, Jr., 1978) p. 54.

²⁰ Lucie LeBlanc Consentino, *Acadian Families on the First Convoy from Châtellerauld to Nantes on October 24, 1775*. <http://www.acadian-home.org/Châtellerauld.html>, viewed 29 November 2017.

²¹ https://en.wikipedia.org/wiki/Cherbourg-Octeville#Culture_and_heritage, viewed 30 November 2017.

²² Lucie LeBlanc Consentino, *Acadian Families on the First Convoy from Châtellerauld to Nantes on October 24, 1775*. <http://www.acadian-home.org/Châtellerauld.html>, viewed 29 November 2017.

also joined the first convoy. In addition, Marie Anne's father Eustache Part, 50 and a widower from his second marriage, was on the first convoy. Jean's mother, described as "Marie Caissie, 57, the widow of Joseph Prieur, and infirmed" also joined them.²³

Ten years later on October 19, 1785 the Delaune families left Nantes to begin their immigration to Louisiana.²⁴ Listed with the occupation of ship carpenter, Jean, his wife, son Pierre, age 1, and infant daughter Marie-Céleste boarded the ship *La Carolina* in Nantes for New Orleans, Louisiana. What was it like to be on a ship for two months in the late 1700s? Was the transport from France to Louisiana better than the experience of Canada to France some twenty years earlier? How does a young mother cope with an infant and toddler on a ship?

The Delaune families arrived in New Orleans, Louisiana December 17, 1785.²⁵ Did they stay in a converted warehouse while acclimating to Louisiana? Did Jean and his brother explore the area to find a place for their families or did they have pre-arranged plans with other families?²⁶ Many families went to the Bayou Lafourche area. Did they find Acadian friends and family who arrived in Louisiana earlier? Was someone waiting for them at the wharf? Did others know they would be arriving? Did they find work right away?

Miguel Cantrelle, Commandant of Militia of the First Acadian Coast was familiar with problems the Delaunes encountered in Louisiana. In August 1788 they were in the area known as Cabannocé (St James Parish)²⁷ and flooding caused considerable damage. Was this the result of a hurricane that occurred earlier in July?²⁸ In a document provided to the Saint Bernard Genealogical Society of Chalmette, Louisiana, by Albert J. Robichaux, Jr. and translated by Shirley C. Bourquard "*Records from the Archivo General de Indias, Sevilla, Spain*" Cantrelle noted that Acadian families from France had lost their crops from a "large amount of water of the river which caused a considerable fissure and so forth."²⁹ Jean Delaune, his wife and 3 children; and Christophe Delaune, his wife and 3 children and several other families were cited in this document.

Hard evidence as to where Jean and Marie Anne are next is found in Robichaux's *Colonial Settlers Along Bayou Lafourche*. It appears that the family has finally come upon better days. The 1798 General Census of the Inhabitants of Lafourche has Jean as 54 years old and owning land. Marie Anne (now recorded as Marianne) is age 48, they have a son Alexandre who is 1, a daughter Marie who is 13 and another daughter Adelaide who is 8.³⁰ What happened to their son Pierre who was with them on *La Caroline*? He would have been about 14 years old. Was he

²³ Ibid.

²⁴ <http://www.acadian-cajun.com/7ships.htm>, viewed 1 December 2017.

²⁵ Ibid.

²⁶ Carl A. Brasseaux, *ACADIAN IMMIGRATION INTO SOUTH LOUISIANA, 1764-1785*, http://www.acadianmemorial.org/ensemble_encore2/immigration.htm, viewed 23 Nov. 2017.

²⁷ Bayou Lafourche French, <http://www.mylhcv.com/bayou-lafourche-french/>, viewed 23 Nov 2017.

²⁸ https://en.wikipedia.org/wiki/Mississippi_River_floods#Flood_of_1788, viewed 6 December 2017.

²⁹ ROBICHAUX, ALBERT J., JR. "Records from the Archivo General de Indias, Sevilla, Spain." In *L'Heritage* (Saint Bernard Genealogical Society, Chalmette, LA), vol. 7:27 (June 1984), p. 230.

³⁰ Robichaux, Albert J., Jr., *Colonial Settlers Along Bayou Lafourche* (Harvey, Louisiana) p. 116.

The 1810 U.S. Federal Census may give us one last clue about the lives of Jean and Marie Anne. There is a record that could be interpreted as that of the Widow Jean Delaune in Assumption Parish.³² The household includes 1 male under age 1, one male age 10-15, one male age 16-25, one female age 10-15, one female age 16-25 and one female over age 45. My conclusion is that since there is no male over the age of 45, Jean has passed. The female over age 45 is probably Marie Anne. I would further suggest that the male between 10-15 is her son Alexandre; that two of Marie Anne's daughters between the ages of 16-25 are in the household, and one is married to

N. Jean Vertamine	1	1	1	1	1	1	1	1
Reverend Father	2	2	2	2	2	2	2	2

During Jean and Marie Anne's lifetime, they lived what could be described today as a global life and had a very diversified experience, especially for their time period, but with the heartbreak, struggles, and perseverance that immigrants of all ages, even today, face. Beginning life in Acadia, they were either under British or French rule depending on the year. After the killing of Marie Anne's mother, did she also have to watch her home be burned by the British? Did Marie Anne tell her surviving children the story of her mother's killing? When they left Acadia, were they forced on a ship or did they board a ship with their household goods? Jean and Marie Anne then sailed across the Atlantic to France to live there for more than 20 years in a disruptive environment before they sailed across the Atlantic again; this time the destination being Louisiana. Upon their arrival, they were living under Spanish rule. Then in a few short years, the United States bought Louisiana in 1803 and imposed a territorial government. Next Louisiana became a state in the United States in 1812 with a new form of government yet again. One constant in their lives seems to be their Catholic religion as they married, brought their children to be baptized and buried their dead. Marie Anne had at least 11 children with only 5 or 6 who survived into adulthood. Were they relieved when their son Alexandre was born late in their lives after having no surviving sons? Like many immigrants who come to America for political reasons, Jean and Marie Anne lived near their extended families and fellow immigrants, worked hard and met with some success.

Jean Delaune and Marie Anne Part's only surviving male child was Alexandre, my other direct ancestor. Much of what I learned about Alexandre was derived from his service in the War of 1812. Based on his pension files, Alexandre was a private under Capt. Borel Aycock's Co. Louisiana Militia and served 28 December 1814 through 4 March 1815.³³ He would have been about 16 years old. Presumably, his mother was still alive at that time. Was she in favor of her

³⁵ *War of 1812 Pension Applications*. Washington D.C.: National Archives. NARA Microfilm Publication M313, 102 rolls. Records of the Department of Veterans Affairs, Record Group Number 15. Viewed on [ancestry.com](https://www.ancestry.com) 20 Nov 2017.

only surviving son taking part in a war? Maybe she did want him to take part in revenge against the British for killing her mother 55 years previously.

Alexandre Delaune married his first wife, Julie Marie Hebert in Thibodaux, Louisiana, 29 May 1820,³⁴ which happens to be the same day as my anniversary. According to church records both of his parents had died prior to his marriage. Julie's parents were Joseph Hebert and Marie Thibodeaux.³⁵

Alexandre and Julie Marie had five children before she died. The children are: Adelaide born about 1822,³⁶ Marie Celestine born 7 December 1822; Rosalie Clemence born 2 September 1824; a baby boy who died four hours after being born 26 November 1827; and Seraphine Eve born 6 March 1830.³⁷ Adelaide and Marie Celestine were named after Alexandre's sisters. All the children were born in Thibodaux. Information was not found regarding Julie Marie Hebert's death or burial.

Alexandre then married Rosalie Olivier, widow of Dominique Boudreaux, 1 May 1837 in Thibodaux.³⁸ Who took care of his children before he married Rosalie? Did his daughter Adelaide take care of her younger siblings? She would have been about 15 and probably capable of fulfilling that role. Alexandre and Rosalie had at least one child together, Jean Augustin born 3 February 1838.³⁹ Alexandre and Rosalie were married just over a year when she died 2 July 1838 in Thibodaux.⁴⁰

Adelaide, Alexandre and Julie Marie's oldest daughter, married Jerome Boudreaux 28 December 1841 in Thibodaux, Louisiana.⁴¹ They became the parents of Louise Boudreaux, my grandmother's grandmother. We find Alexandre living with his daughter Adelaide and son-in-law in 1860 in Attakapas Canal.⁴² Nine grandchildren are also living in the home.

³⁴ Rev. Donald J. Hebert, *South Louisiana Records Church and Civil Records of Lafourche-Terrebonne Parishes Volume 1 (1794-1840)* (Cecilia, Louisiana, Rev. Donald J. Hebert, 1978) p. 178.

³⁵ Rev. Donald J. Hebert, *South Louisiana Records Church and Civil Records of Lafourche-Terrebonne Parishes Volume 1 (1794-1840)*, (Cecilia, Louisiana, Rev. Donald J. Hebert, 1978) p. 271.

³⁶ Year: 1860; Census Place: Attakapas Canal, Assumption, Louisiana; Roll: ; Page: 162; Image: 162. [ancestry.com](https://www.ancestry.com) viewed 20 Nov 2017.

³⁷ Rev. Donald J. Hebert, *South Louisiana Records Church and Civil Records of Lafourche-Terrebonne Parishes Volume 1 (1794-1840)* (Cecilia, Louisiana, Rev. Donald J. Hebert, 1978), p. 177-178.

³⁸ Rev. Donald J. Hebert, *South Louisiana Records Church and Civil Records of Lafourche-Terrebonne Parishes Volume 1 (1794-1840)*, Cecilia, Louisiana, Rev. Donald J. Hebert, 1978), p. 178.

³⁹ Rev. Donald J. Hebert, *South Louisiana Records Church and Civil Records of Lafourche-Terrebonne Parishes Volume 1 (1794-1840)* (Cecilia, Louisiana, Rev. Donald J. Hebert, 1978), p. 177-178.

⁴⁰ Rev. Donald J. Hebert, *South Louisiana Records Church and Civil Records of Lafourche-Terrebonne Parishes Volume 1 (1794-1840)* (Cecilia, Louisiana, Rev. Donald J. Hebert, 1978), p. 416.

⁴¹ Rev. Donald J. Hebert, *South Louisiana Records Church and Civil Records of Lafourche - Terrebonne Parishes Volume 2 (1841-1850)* p. 61.

⁴² Year: 1860; Census Place: Attakapas Canal, Assumption, Louisiana; Roll: ; Page: 162; Image: 162; [ancestry.com](https://www.ancestry.com); viewed 28 November 2017.

In the 1870 census, Adelaide has moved to St. Mary Parish, Louisiana with 6 of her daughters, including my great-great grandmother Louise who was 12 at the time.⁴³ Jerome Boudreaux is not listed. Did Jerome die? The 1870 census does not record marital status. Where are her sons? What prompted her to move her family there because looking at other pages of the census records, there is no known family nearby. Was the move a consequence of the Civil War? Thibodaux to St. Mary Parish is approximately 40 miles apart and seems drastic for that time period. At the same time, her father Alexandre Delaune is living with his youngest daughter, Seraphine Pelletier, her husband Clairville and their seven children in Assumption County near Napoleonville.⁴⁴ His other daughter, Rosalie Swab (Choube), her husband and five children live nearby.⁴⁵

My grandmother's grandmother, Louise Boudreaux Carrow would have been about 20 years old when her grandfather, Alexandre Delaune died in 1878 at age 81. She had lived with him in 1860 when she was a toddler but we do not know how long he lived in the Boudreaux household. Did she have a relationship with him when he lived with her aunt's family, the Pelletiers? Though that seems unlikely as Assumption County is also about 40 miles from St. Mary. Did she have the chance to introduce her first child David Marshall Carrow, my grandmother's father, who was born 31 January 1878⁴⁶ before Alexandre died at the end of the year? Louise goes on to name one of her sons after her grandfather, Alexandre Carrow.

Did Alexandre Delaune tell his children and grandchildren about his mother, Marie Anne Part and her family's tragedy? With the many applications he filed to obtain his War of 1812 pension, he must have told stories about his service to his family. Alexandre had 3 dutiful daughters who took care of him in their homes as he aged and gave him at least 21 grandchildren.

Fortunately for me, I grew up knowing my grandmother, Velma Mary Carrow Provost. Though she didn't know her grandmother, Louise Boudreaux Carrow and Louise didn't know her grandmother, Marie Anne Part, I now know their names, the names of their daughters and something about their lives. With the deaths of Alexandre Delaune and his daughter Adelaide, my Delaune family line runs out. As Alexandre had no male children to carry on his name, it fell to his daughters to carry on his memory and the memory of his mother Marie Anne Part, which I have now done as his fifth great-granddaughter. Now then, did the sharing of these stories satisfy the souls of my ancestors who may have been asking me to chronicle tidbits of their life stories?



⁴³ Year: 1870; Census Place: Ward 4, St Mary, Louisiana; Roll: M593_; [ancestry.com](https://www.ancestry.com); viewed 11 February 2018.

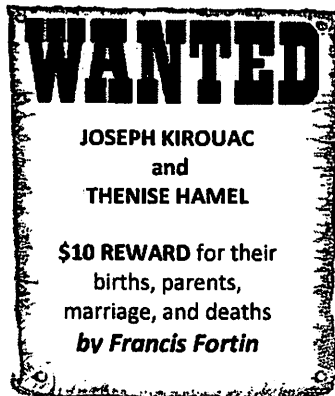
⁴⁴ Year: 1870; Census Place: Ward 9, Assumption, Louisiana; Roll: M593_; [ancestry.com](https://www.ancestry.com); viewed 28 November 2017.

⁴⁵ Rev. Donald J. Hebert, *South Louisiana Records Church and Civil Records of Lafourche - Terrebonne Parishes Volume 3 (1851-1860)*, p. 171.

⁴⁶ The National Archives at St. Louis; St. Louis, Missouri; World War II Draft Cards (4th Registration) for the State of Louisiana; State Headquarters: Louisiana

Editor's Note: The following article is re-published due to an omission of the last section in our previous issue.

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?

STATE OF MAINE.		
To the Honorable, the Judge of the Probate Court, in and for the County of Androscoggin:		
I, <u>Y. Chabot</u> , Notary Public in and for said County, do hereby certify that <u>Odilon Hamel</u> who has dwelt in <u>Lisbon</u> in said County, died on the <u>14th</u> day of <u>December</u> A.D. 1902, testate possessed of estate remaining to be administered, leaving a widow, <u>Sophie Hamel</u> , and as <u>he</u> only heirs-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 Hamel</u>	<u>Lisbon</u>	<u>Daughter</u>
<u>Ph. Xavier Hamel</u>	<u>Lisbon</u>	<u>Son</u>
<u>Mrs. Louise Hamel</u>	<u>Lisbon</u>	<u>Grandchild</u>
<u>Athenaise Hamel</u>	<u>Don't know</u>	<u>Grandchild</u>
<u>Regina Hamel</u>	<u>Andover, Me.</u>	<u>Grandchild</u>

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

Be it Remembered	
that I, <u>Sophie Hamel</u> , of <u>Lisbon</u> in the County of <u>Androscoggin</u> in the State of <u>Maine</u> being of sound and disposing mind and memory, law-minded of the solemnity of this life, do make, publish and declare this my <u>Last Will and Testament</u> , 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 daughter <u>Athenaise Hamel</u> one dollar.
2d	I give and bequeath to the heirs of my daughter <u>Athenaise Hamel</u> , <u>Maria Louise</u> , <u>Almonda</u> and <u>Regina Kerouac</u> one dollar.
3d	I give and devise to my daughter <u>Phelonise Hamel</u> the homestead upon which I

someone named Kirouac, and was the mother of the three Kirouac daughters, and it clearly shows that Athenaise was deceased by 1902.

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.

David searched for the information he knew for sure ... Odilon Hamel and Sophie St.Pierre. While searching through the results he stumbled (maybe literally) upon the following record. The only name that was easily recognized was Odilon Hamel. At first glance, the record might be dismissed as being non-relevant, but each researcher must remember to review records based on the sound of the names, and ignore the spelling.

Death Record	Item	Actual Value
Annie Guoroiy	Deceased Name	Athenaise (Hamel) Kirouac
Odilon Hamelle	Father	Odilon Hamel
Sasie Sainpawe	Mother	Sophie St.Pierre
W (widow)	Marital Status	Joseph died before 16 June 1898
Gregory, Gregoire	Record Filed Under	Kirouac

RECORD OF A DEATH.

Name, Annie Guoroiy
 Place of Death, Brunswick, Me.
 Date of Death, June 16, 1898
 Age, Years, 46 Months, 0 Days, 0
 Place of Birth, Quebec
 Sex, F Color, W Married, Single, Widowed, or Divorced, W
 Occupation,
 Cause of Death, Heart Disease
 Place of Burial, Brunswick, Me.
 Name of Father, Odilon Hamelle
 Name of Mother, Sasie Sainpawe
 Residence of Father, Canada
 Residence of Mother,
 Occupation of Father, Labourer
 Name and address of Physician (or other person) reporting death, Chas. H. Cramton, M.D.
Brunswick, Me.
STATE OF MAINE.
 I hereby certify that the above death record is correct to the best of my knowledge and belief.
J. H. Riley
 Clerk of

In this case, 'Annie Guoroiy' and 'Athenaise Kirouac' both sound similar when spoken with a French accent. The same applies to her mother where 'Sasie Sainpawe' sounds similar to 'Sophie St.Pierre'. The solid link in this record is the name of Odilon Hamel. This record also confirms that Athenaise died in 1898, well before the death of her parents in 1902. Athenaise death record does not confirm her marriage with Joseph Kirouac, but it does narrow to search range for him. We now know that Joseph Kirouac died after 26 Aug 1895 and before 16 June 1898, most likely in Maine.

You might think that this record would never have been found, and that may be true by normal search methods, but this record was found through pure perseverance ... and a bit of luck.

OCTOBER IS FAMILY HISTORY MONTH

October is “Family History Month,” a perfect time to share your family stories with other family members who may not know much about their family history. Not only is it a great time to introduce young family members to their ancestors but it is also an opportunity to get older children, siblings, aunts, uncles and cousins interested in the work you have been doing. AFGS continues to encourage you to participate in Family History Month. We have tried to provide you with activities that would be fun and hopefully spark an interest in your family history. 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.

Considering the fact that this issue covers the time period when we celebrate both Mother’s Day and Father’s Day, we hope one of these suggestions will appeal to you.

Make a “Family Recipe Box.” Get a recipe box that will hold 4” x 6” recipe cards and decorate it. You could personalize it by writing on it the name of the person receiving the box. Or you could decoupage a picture of the recipient of the box. Or you could choose some other form of decoration. Let your imagination go wild but make it meaningful and personal.

Next, select some family recipes you would like to pass along and preserve. Give the recipes a special name; for example, “Great Grandma Boucher’s Stuffing Recipe” or “Grandfather Lizotte’s Favorite Chocolate Cake.” Pick recipes your family enjoys and be sure to personalize them. Now, here is the special part. On the back of the card, write a few facts about the person named on the front. Where they were born, their occupation, their parents, a cute little story or even occasions when you remember eating this special recipe. Include a little picture if you have one. Keep it brief as the person is likely to appear on more than one card.

This is a simple and fun activity. How many times have you said, “I wish I had my Mother’s recipe for ...”? Perhaps this little box will solve that problem and preserve a little family history at the same time.

For Father’s Day, consider making a photo display. Get a photo frame that has cut out areas that will hold several photos. If your son has a family put a picture of the family in one of the cut out spots. Then in another spot put your son and his siblings along with his parents. In a third spot you can put a picture of his father, his father’s siblings and his father’s parents. Mark the names of the people in the photos on the back. If the frames in the store seem too small, you can always make your own, thus getting the size that best suits your photos. This makes a nice Father’s Day keepsake.

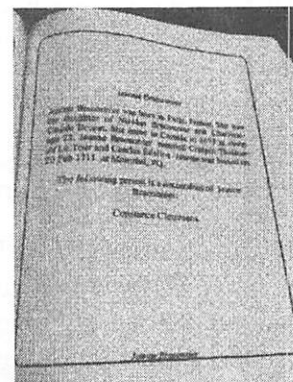
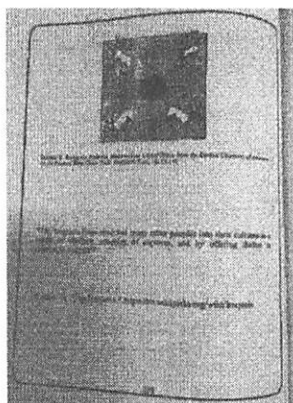
CRAFTERS NEEDED

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.

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

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

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

What you need to send to us:

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

Type of research

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

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

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

What we will do in return:

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

Your payment:

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

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

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

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

**AMERICAN FRENCH GENEALOGY SOCIETY
BOARD OF DIRECTORS**

OFFICERS

President and Board Member	Normand T. Deragon
Vice President and Board Member	Rob Gumlaw
Secretary and Board Member	Dorothy F. Deragon
Treasurer and Board Member	Roger Beaudry
Assistant Treasurer and Board Member	Alice Riel

BOARD MEMBERS

Sylvia Bartholomy	Connie Lamoureux	Annette Smith
Bill Beaudoin	Lorraine Laramee	
Jan Burkhardt	Joe Musial	

COMMITTEE CHAIRS

Building & Grounds	Bill Beaudoin
Building Fund	Normand Deragon
Cemeteries	Sue Musial
DNA Project	Tom Allaire
Film Room	Fran Tivey
Hall of Fame	Sylvia Bartholomy
<i>Je Me Souviens</i>	Janice Burkhardt & Annette Smith
Library	Janice Burkhardt
Membership	Connie Lamoureux
Publicity	Sylvia Bartholomy
Research	Tom Allaire
Website	Normand Deragon

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 A.M. to 4 P.M.	Tuesday from 1 P.M. to 9 P.M.
Saturday from 10 A.M. to 4 P.M.	(Closed Saturdays in July)

RESOURCES

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

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

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

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

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

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

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

