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**AMERICAN-FRENCH GENEALOGICAL SOCIETY
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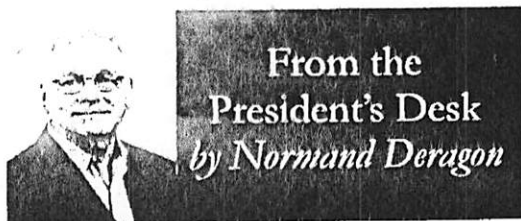
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ABOUT OUR COVER

Our Society's seal contains its coat of arms: a shield with an oak tree, a symbol of genealogy, above which is a star representing the United States flanked by two fleurs-de-lis representing France and Québec. Our motto is the same as Québec's: "Je me souviens" (I remember). The coat-of-arms is ringed by acorns, another symbol of genealogy, and circled by the words "American-French Genealogical Society, 1978." The border represents the molten wax used to seal documents. Our coat-of-arms and seal were designed by our founder, Henri Leblond. They are registered with the Committee on Heraldry of the New England Historical and Genealogical Society in Boston, MA.

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October 2018

This is my last letter to you as president of our society. It has been an honor to lead AFGS for the past seven years. It is now time for someone else to take over the reins.

I have recently reflected on my involvement with AFGS. It began after I read a news brief in the Pawtucket Times seeking members of a new French Canadian genealogy group at the LeFoyer Club. That was April of 1979. The society was just over a year old and already had more than 300 members. I remember past President Lucille Fournier Rock helping me complete my first five-generation chart.

Back then we met in the LeFoyer Club Ballroom every Tuesday evening. The "library" consisted of several dozen books in milk crates, and later, file cabinets on wheels that we rolled in and out of the storage room. By the fall of 1989, our holdings grew so much that we simply did not have room at the LeFoyer Club. We moved to our current location over Thanksgiving weekend that year.

We occupied a room in the First Universalist Church lower level and believed that we would never outgrow that space. Well we did, and in 2000, the board of directors voted to establish a building fund committee to raise money to purchase a permanent home with enough space for future growth.

That same year, I was invited to join the board of directors, and in 2003, volunteered to assume the chairmanship of the Building Fund Committee. I recruited committee members who were very eager to make a new building happen. We created an aggressive marketing campaign, and in a few years, raised nearly \$300,000.

Little did we know that the First Universalist Church would close in 2007. We were able to purchase the building with cash and had enough left over to make necessary repairs and renovations.

When President Janice Burkhart signed the closing documents during Thanksgiving week of 2007, AFGS expanded from 3,000 square feet to 19,000 square feet.

Words cannot express how grateful the officers and board members have been over the years for the support and generosity of our membership. We raised nearly every penny we needed to buy and upgrade our building almost exclusively with donations and pledges by our members around the country who believe in our mission. Many have never visited our library in Woonsocket.

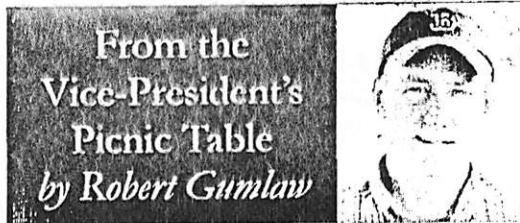
Spring ahead to 2017 and our members came through for us again. From the time we purchased our building, we had a goal of making the nearly 100-year old building accessible to all who visit us. In December 2016, the Rhode Island Historic Preservation and Heritage Commission awarded AFGS a \$150,000 matching grant for an elevator in our building. That meant we had to raise \$150,000 to complete the project. Once again, the generosity of our membership is helping us reach our goal. As of this writing, our general contractor has completed nearly 90 percent of

the construction. The elevator company will begin installing the car in another week. I would expect that members and guests will be taking their first ride by early November.

Our society is celebrating 40 years of existence this year and we will mark eleven years of building ownership in a few weeks. We've come a long way since our founder Henri Leblond convinced the LeFoyer Club board of directors to give him \$50.00 in seed money to launch a "genealogy group" in January 1978.

In June, we brought Henri to the library for a visit. He had not been to visit since we first moved from Pawtucket. We wanted him to see that his dream of establishing a genealogy library had come true. He was speechless. It is the same reaction that most potential members have when they visit AFGS for the first time. We've grown from a few books in milk crates to thousands of books, films and other resources.

How do we manage this? We are blessed to have a group of dedicated, hard-working volunteers who keep your society effectively and efficiently operating 20 hours a week, 50 weeks a year. That's when we are open. That does not count the many hours they give the society working on mending books, cataloging publications, researching family records for out-of-state members, creating databases from printed resources, developing research resources for the members-only section of our website, editing and writing material for our magazine,



October 2018

Autumn in New England brings us more than apple picking and bright foliage. It's back-to-school for some, football games for others, and pumpkin spice season for many. It is also our

membership renewal period. We are very grateful for all our members, those new and those more experienced, who support our mission and purpose. The elevator project has had its share of ups and downs, but is scheduled to wrap up before the snow flies.

Fall is a busy time for our Society as well. The AFGS Hall of Fame Class of 2018 induction ceremony, our annual meeting, and a new round of classes keep the local volunteers hopping. We are also preparing for the upcoming New England Regional Genealogy Conference. It will take place April 3 – 6, 2019, in Manchester, NH. The theme is "Family – A Link to the Past & A Bridge to the Future."

The local and nationally known speakers, workshops, and large exhibit hall offer attendees an opportunity to learn the very latest in genealogy: books, methods, sources, DNA, software, etc. If you would like to volunteer during the conference, please let us know. For those who will be attending, make sure to stop by our booth and say "bonjour." Visit <https://www.nergc.org/2019-conference/> for more information.

The AFGS will be hosting a group from the French-Canadian Genealogical Society of Connecticut on October 20th. It offers them an opportunity to see our collection of resources and usually leads to interesting conversations with members of both societies.

As Veterans' Day approaches, the effort to honor the 76 men and 2 women from Woonsocket, RI who died in World War I with rededication of signs and squares in the city is moving forward. Roger Beaudry, our treasurer, compiled the available military records and newspaper articles for each of those who paid the ultimate price. The set is now a unique part of our collection.

We are looking forward to reviewing the member surveys we mailed in September. It has been several years and your perspective and ideas are important to us. The larger the return we receive, the clearer our path will be going forward as we work to implement the best suggestions. This edition of *Je Me Souviens* has an Acadian focus we hope you will enjoy. We thank the past editors of *Le Reveil*, published by the former Acadian Cultural Society, for their permission to reprint some articles for this edition.

Have fun,

Rob

**A Tip From Your
"Bookie"**
*by Janice Burkhardt
Librarian*



**ACADIAN RESOURCES IN
OUR AFGS LIBRARY**
by Jan Burkhardt

Have you heard of the Moncton Files? These are Acadian records held by the Diocese of Moncton, NB. Previously, these microfilms were distributed to a

very small number of genealogical societies. However, they were included in the Drouin Collection so we have films of the included parishes and we also have a hard copy of those same marriages. You will find the hard copies listed in the back section of the Blue Drouin Books. This is very convenient because these marriages are listed alphabetically making it easy to locate the marriage for which you are searching. In addition, the number of the film where you will find the actual record is listed beside the Blue Drouin entry thus making it easy to locate the proper film. This is a very nice resource that is often overlooked. A list of parishes contained on the films follows:

Robertsville (Ste-Thérèse)	St-Charles-les-Mines (paroisse)	Conception, St-Jean-Baptiste,
Rogersville (St-François-de-Sales)	St-François-Xavier (paroisse)	Ste-Trinité)
Sackville (Notre-Dame-du-Rosaire)	St-Georges - Charlotte Co. (paroisse)	St-Léonard (paroisse)
Scoudouc (St-Jacques)	St-Georges - Madawaska Co.	St-Louis-des-Français (paroisse)
Shédiac (St-Joseph, St-Henri)	(paroisse)	St-Paul-de-Kent (paroisse)
Shippagan (St-Jérôme)	St-Ignace-de-Kent (paroisse)	St-Stephen (paroisse)
St-Andrew - Charlotte Co.	St-Isidore (paroisse)	Ste-Anne-de-Restigouche (Ste-Anne)
(la paroisse)	St-Jacques (paroisse)	Sussex (St-François-Xavier)
St-Anselme (paroisse)	St-Jean (L'Assomption, Cathédrale	Tracadie (St-Jean-Baptiste et St-
St-Basile (paroisse)	Immaculée-	Joseph)
St-Charles-Borromée (paroisse)		

Another often overlooked resource is the Fabien File. These microfilms contain a few Prince Edward Island marriages. Check this resource out.

AFGS also has a large collection of reference books from Louisiana. We have the vital statistics from the Diocese of Baton Rouge, the Archdiocese of New Orleans and also records from South Louisiana by Reverend Donald Hebert. Many Acadians ended up in Louisiana after the expulsion, so do not overlook these important records.

Another important resource is our periodical collection. We have a great number of Acadian periodicals which contain outstanding articles on the history, culture, folklore and daily lives of these hard working and oppressed people. But our most valuable resource is the human element. We have several members who are very well versed in this often difficult area of research. They are always willing to help you with suggestions regarding your Acadian ancestor search.

Good luck *et bonne chance!*



**ACADIEN CONGRESS
AUGUST 10 TO 24, 2019
PRINCE EDWARD ISLAND AND
SOUTHEAST NEW BRUNSWICK**

August 2019 will mark the 25th Anniversary of the Acadian Congress. Every four years, Congrès Mondial Acadien takes place in a location where the Acadians settled as a result of "Le Grand Dérangement." In 2019, the 6th edition of the Congrès Mondial Acadien will be held on Prince Edward Island and in Southeastern New Brunswick. Planning is ongoing and updates to their website will keep you informed as the event approaches. For information on the event program, family reunions, the host region, and other topics see: <https://www.cma2019.ca/en/>

Le Congrès Mondial Acadien ~ The World Acadian Congress 2019

On Thursday, May 3, a delegation representing le Congrès Mondial Acadien, the World Acadian Congress 2019 gave a presentation at the AFGS.

Next year marks the 25th anniversary of the first Congress in 1994. Prince Edward Island and Southeast New Brunswick will host the events from August 10 – 24, 2019. It's a large gathering of Acadians, Cajuns and those who wish they were.

CMA 2019 is expected to draw nearly 100,000 people, in a festive atmosphere featuring local cuisine, live music, crafts, quilts, costumes, history, family reunions, parades... What's not to love?

There are currently 26 family reunions planned for the Congress next summer. For a list of contact information, visit: <https://www.cma2019.ca/en/program/families>

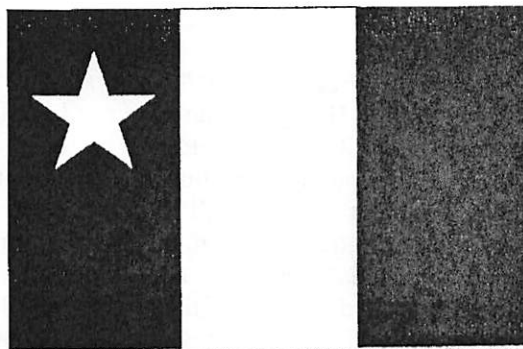
Arsenault
Babin
Babineau
Barrieau
Belliveau
Boudreau
Bourgeois
Breau
Broussard

Caissie
Chevarie
Cyr
D'Amour
Duguay
Forest
Gaudet
Gauvin
Girouard

Granger
Guidry / Labine / Petitpas
Haché / Gallant
Hébert
LeBlanc
Léger
Maillet
Robichaud

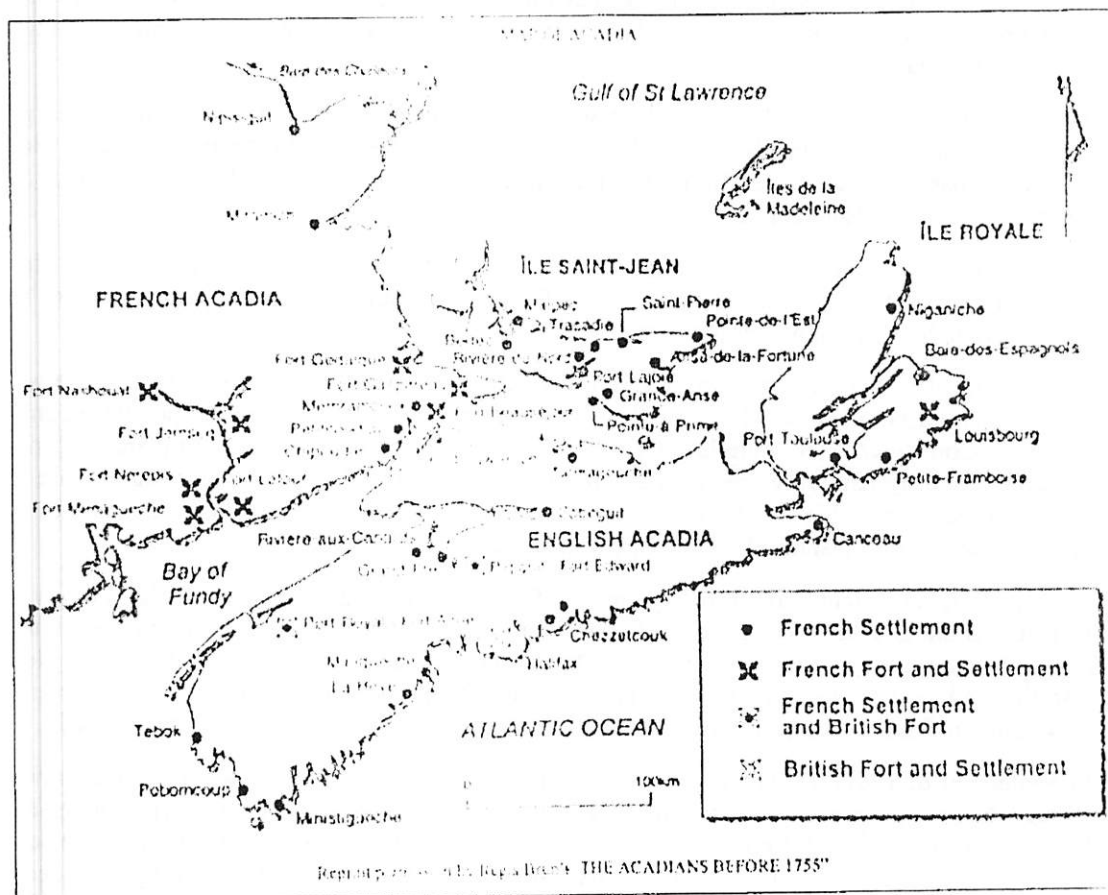
THE ACADIAN FLAG

In 1884, during the second national convention of Acadians held at Miscouche, Prince Edward Island, a symbol of their identity was chosen, the Acadian national flag. It was designed by Father Marcel-François Richard, a priest from Saint-Louis-de-Kent, New Brunswick. Added to the blue stripe of the traditional French tri-color flag was the Stella Maris (Star of the Sea), which represents the Virgin Mary, patron saint of the Acadians. The yellow color of the star represents the Papacy.



The original flag is on display at the Musée Acadien at the Université de Moncton, New Brunswick. [<https://www.rfmsec.com/musee-acadien-en>]

MAP OF ACADIA BEFORE 1755



LONGFELLOW'S EVANGELINE WAS A BLESSING AND A CURSE by Rob Gumlaw

"This is the forest primeval." These are the opening words to Henry Wadsworth Longfellow's *Evangeline – A Tale of Acadie*. It has been a staple in American public education for generations. The poet from Harvard did well to describe Grand Pré, Nova Scotia, travels down the Mississippi River, and Louisiana's bayous considering he never really "travelled" to any of them. He wrote the epic poem from afar, utilizing stories retold, accounts written by others and his own imagination

Evangeline was a blessing because it gave North Americans an accessible, romantic tale to capture the tragic events of Le Grand Dérangement – the forced expulsion of Acadians from their homeland. It could be argued that without this epic poem, the story of the Acadian Diaspora would have been just a footnote in history. The eternal love story of Gabriel Lajeunesse and Evangeline Bellefontaine has inspired many to learn more about the "home of the happy."



Statue – Grand Pré National Historic Site

The story became so well known that it was immortalized in plays, Hollywood movies and numerous songs. Today, tourists travel *The Evangeline Trail* through the Annapolis Valley along the North coast of Nova Scotia. In front of the replica church at *Grand Pré National Historic Site* is a statue depicting Evangeline.

There is also the "Longfellow – Evangeline State Historic Site in St. Martinville, Louisiana along Bayou Teche. During Mardi Gras, the City of Lafayette, Louisiana crowns King Gabriel and Queen Evangeline to reign over the parade.

With the accolades and esteem heaped upon this fictional character, you may be wondering what the curse could possibly be. Here are my reasons for choosing to describe the popular poem in this way. Conveniently, Longfellow did not include the large part the New England Colonists played in forcibly removing the Acadians from their homeland. Poems, by their nature, are not historically accurate. Without further research, the reader is led to believe the British authorities banished exiles to Louisiana. This is entirely incorrect.

Le Grand Dérangement started in September of 1755. Louisiana was not a British Colony. In fact, it was under French control. Acadians were sent to British Colonies all along the Atlantic coast. Massachusetts, Connecticut, New York, Pennsylvania, Delaware, Maryland, North Carolina and Georgia received ships carrying "French Neutrals" – Acadian exiles. The Governor of Virginia refused to accept the exiles. They were then shipped to England and imprisoned.

In September of 1762, the Treaty of Fontainebleau was signed ceding control of Louisiana west of the Mississippi from France to Spain. The first documented Acadians to arrive in Spanish Louisiana were 21 exiles from New York in 1764. Joseph Broussard dit Beausoleil then led a group of nearly 200 who had been imprisoned in Halifax, Nova Scotia. A large number of families exiled to Maryland soon followed. The largest group to sail to Louisiana, nearly 1,500, were those exiled from Acadia to France, imprisoned in England until the Treaty of Paris in

1763, then repatriated to France. In 1785, these Acadians boarded seven ships from Nantes, France at the urging of the Spanish Crown.

Today, we have historical information available to us on laptops, tablets, and smart phones yet the myth persists. You can find it perpetuated in newspaper articles, magazines and on television. "Cajuns were sent to Louisiana by the British." Ummm, mon cher ami, **no**. They were not.

"Many a weary year had passed since the burning of Grand-Pré,
When on the falling tide the freighted vessels departed,
Bearing a nation, with all its household gods, into exile,
Exile without an end, and without an example in story."

(*Evangeline*, Part the Second. I)

A TALE OF ACADIE by Henry Wadsworth Longfellow (1807 – 1882) was published in 1847. It tells the story of an Acadian girl named Evangeline and her search for her lost love, Gabriel, during the time of the Expulsion of the Acadians. This became Longfellow's most famous work in his lifetime and remains one of his most popular and enduring works. Although the poem had a powerful effect in defining both Acadian history and identity in the nineteenth and twentieth centuries, scholars note there are historical errors in the poem and the complexity of the Expulsion and those involved have been ignored. Some feel this work does memorialize the cruelty and heartache the Acadian people suffered. You can read the entire poem at this link: <https://www.bartleby.com/42/791.html>



Samuel Richards's painting "Evangeline Discovering Her Affianced in the Hospital"

By Samuel G. Richards - Flickr: Quick fix, Public Domain,
<https://commons.wikimedia.org/w/index.php?curid=20627826>

The following article appeared in the August 2009 issue of *Le Reveil Acadien*, the quarterly publication of the former *Acadian Cultural Society*. It originally appeared in the March 2009 issue of *Les Cahiers* of *La Société historique acadienne*. It is the text of a conference given by the author. English translation by Doris Léger. (Although there are grammatical faults, it does read as if someone is speaking, which he was). The AFGS is grateful for the permission granted to reprint this important article as originally written.

THE ACADIANS OF THE DIASPORA

by the late Father Anselme Chiasson

To speak of the Acadians of the diaspora is to recall the nightmare of tears and of blood of their dispersion, which was carried out with a diabolical relentlessness and unmatched cruelty during ten long years, from 1755 to 1765.

My purpose is not to describe to you in detail the dispersion itself. Nonetheless I must speak of it to explain how "the Acadian derelicts: were 'cast on all shores' ¹ and took root there."

The subject is vast. This settling in several areas or countries depended on the type of dispersion they were subjected to. Now, the dispersion was carried out in multiple episodes which it would be too long to describe here. In view of my topic, I will limit myself to three large phases: 1. The deportations from Nova Scotia starting in 1755; 2. The deportations from the shores of the Gulf of St. Lawrence after the capture of Louisbourg in 1758 and 3. The Acadians who escaped the Deportation.

1. The deportations from Nova Scotia beginning in 1755

After the Treaty of Utrecht in 1713, which ceded Acadia or peninsular Nova Scotia to the British, they placed only a handful of men at Port Royal, and in spite of a few hassles on their part, the Acadians enjoyed a period of peace and grew in number until the foundation of Halifax in 1749. From a few thousand that they were in 1713, there were 14,000 in 1755.

They became prosperous. They had livestock and lands that were among the best of North America. "A large livestock, in the XVIIIth century, writes Rumilly, equals what oil wells are in the twentieth. To seize them, nations provoked revolutions, wars and deportations". ² This covetousness and religious fanaticism are the causes of the Deportation of the Acadians.

With the capture of Fort Beauséjour on June 16, 1755, in time of peace, with 2000 soldiers and ships, the situation was favorable for getting rid of the Acadians and seizing their fertile lands and their animals.

Between this date and the beginning of December, the Acadians situated along the French Bay, from Beaubassin to Port Royal, were embarked in ships and scattered in the following nine American colonies: Massachusetts, Connecticut, New York, Pennsylvania, Maryland, Virginia, North Carolina, South Carolina and Georgia. In all, 6,050 Acadians were deported. Lawrence wanted their total removal. He wanted to see them merge into the Anglo-Protestant population of the American colonies. But these colonies considered the Acadians as their worst enemy because they were Catholic and French, and also because they assimilated them to the Canadians and the

¹ Robert Rumilly, *Histoire des Acadiens*, tome 2, Montréal, Fides, 1955, p. 567

² *Ibid*, tome 1, p. 413

Indians who had ravaged and massacred entire villages in New England.³ Thus the Acadians had a bad reception and often cruel treatment, except in Maryland where there were many Catholics who took care of them. Virginia altogether refused the 1,500 who had arrived and sent them to England.

The hatred of Lawrence is without limit or without pity. He will only rest on the day there is no longer one Acadian in the territory of Nova Scotia. Thus in 1758, he learns that the regions of Cap-Sable and the St. John River still harbor groups of Acadians who escaped the deportation. He sends ships and troops to purge these regions of the Catholic and French vermin, which he dispatches to Boston.

2. The deportations from the shores of the Gulf of St. Lawrence

Sensing the fate of the British had in store for them, many Acadians had already left peninsular Acadie before 1755, to take refuge in Cape Breton, in l'Île-Saint-Jean (Prince Edward Island), or on the territory of the future New Brunswick. By 1755 and after, many others had eluded the British and had escaped toward these French regions.

But, with the fall of Louisbourg in 1758, all these territories also fell under British domination. And it became another deportation. Île-Saint-Jean alone could count 6,000 Acadians. Lawrence, Admiral Boscawen and Amherst decided to deport all these French people, burn their homes and to seize their livestock.

The Acadians were embarked on nine sailing ships, each shabbier than the next, having this time France as destination. Two of these ships sank in the ocean with 700 Acadians. In the others, the Acadians wallowed in the holds during the crossing which lasted weeks and even months, badly nourished and in inhuman hygienic conditions. Many died en route and were thrown out to sea. Those who survived and arrived in the ports of France were stripped of everything, were almost naked and sick.

3. The Acadians who escaped the Deportation

Everywhere that the British hordes plundered there are Acadians who ran away, who escaped: to Annapolis Royal, to the basin of les Mines, to Beaubassin, to Cape Breton, to l'Île-Saint-Jean and to the St. John River. They escaped by sea or in the woods with the Indians. Those of Beaubassin spent terrible winters with their missionary l'abbé François LeGuerne, in Cocagne and in Miramichi where several hundred of them died of misery and hunger. The fugitives of Cape Breton and of l'Île-Saint-Jean escaped in boats along the shores. A good number of them went further north and participated in the battle of Ristigouche in 1760. Boishébert expedited full boatloads of them to Québec; others reached there in their own boats. Those of St. John River escaped by the north and by Témiscouata, came out at Cacouna, and from there, some on foot and others by boats that they built, went towards Québec.

THE ACADIAN DIASPORA

This broad sketch of the dispersion and of the places where the Acadians were deported was indispensable to understand the Acadian Diaspora and to speak of the different areas where their descendants may be found today.

³ Pierre Belliveau, "Indians and Some Indian Raids on Massachusetts, About 1690-1704", *Les Cahiers de la Société historique acadienne* (SHA), 2^e cahier, pp. 15-35

We estimate that, during the dreadful period from 1755 to the Treaty of Paris in 1763, half of the Acadians perished, were killed, drowned, or died of maltreatment, hunger, sorrow and misery.

What became of the survivors? Where did they settle? Let us consider the main regions of the world where their descendants can be found today: France and Saint-Pierre-et-Miquelon, Louisiana, Québec and the Maritime Provinces.

In France

After the Treaty of Paris, 4,000 to 5,000 Acadians were in France, deported from Cape Breton, from Île-Saint-Jean and a few from Halifax, who were then rejoined by those who had survived their imprisonment in England.

They were unloaded in the ports of France: Saint-Malo, Cherbourg, Le Havre, Morlaix, Bordeaux, Brest, Boulogne. They arrived stripped of everything and most of them sick as a result of deprivation and the lack of hygiene on the ships or in the prisons.

France received them maternally and would seek to settle them on its soil. The minister Choiseul immediately granted them a stipend, ten sols each, including the children.

At Belle-Île-en-Mer

Belle-Île-en-Mer, an island 20 km. long by 5 to 9 km. wide, on the southwest of Brittany, which had been taken by the British in 1761 and emptied of all its inhabitants, had just been returned to France by the Treaty of Paris. France had immediately posted an army corps and Belle-Île would be re-populated to provide the needs of these soldiers. In addition to the former families of l'Île, the Acadians were invited.

Encouraged and aided by l'abbé Jean-Louis LeLoutre, their missionary of Acadie, who had himself also just been freed from the English prisons, 22 Acadian families from Saint-Malo, 55 from Morlaix and one from Boulogne, thus 78 Acadian families came to settle at Belle-Île in 1765 and 1766.

The king was generous toward these Acadians, and what was very important, granted them ownership of their land, subsidies, a house, a barn, a pair of steer, a cow, a horse, a wheelbarrow and a plow; and, adds historian Ernest Martin: "110 lbs of tobacco each month" ⁴ to become owners. However, one condition was demanded of them to become owners, that was to stay on their land and cultivate it during ten years.

Unfortunately, these lands turned out to be infertile, and moreover, during six years a great drought was the cause of poor harvests. Also, the former residents of Belle-Île re-established on the island were jealous of the royal favors granted to the Acadians and took it out on them. When all is said and done, life was very difficult for the Acadians, who bitterly missed their fertile land of Acadie. During the first years, a good number of families, without waiting the required ten years, and losing everything, left Belle-Île.

But a certain number of Acadians stayed, and even though there were numerous alliances with others from Belle-Île, their descendants consider themselves to be Acadian and are proud of it. We can still find Daigle, Gautreau, Vincent, Clément, Granger and Trahan, etc. Belle-Île is happy to show a number of old houses built by Acadian pioneers.

⁴ Ernest Martin, *Les Exilés acadiens en France et leur établissement au Poitou*, Librairie Hachette, Paris, 1936, pp. 67-68

Forty Acadians from the Maritimes were there in 1966 to celebrate with them, in an emotional reunion, the bicentennial of their arrival at Belle-Île.

At Poitou

The Duke de Châtelleraut, the Marques de Pérusse des Cars, who wanted to develop the lands of his estate of Monthoirion, 11 kilometers from Châtelleraut, wanted to benefit from these Acadians who were lagging in the ports of France. Quickly he brought four boats loaded with Acadians from Le Havre, from Cherbourg and from Nantes: in all 363 families, or 1,472 individuals. But there were only 15 houses built to receive them, out of a project that numbered 150. Meantime, these families were housed at Châtelleraut and the surrounding areas.

The marquis was expecting to receive sturdy farmers, however, "most of the people arriving were poor widows, the elderly of children."⁵ This is in 1773 – 1774 and most of these Acadians had never plowed in their lives.⁶ Like many other promises held out to them, that of giving them ownership of their lands delayed in coming. Resentment set up among them. The influence of bad advisers contributing, all these families, minus 25, returned to Nantes – 1,244 of these Acadians and 316 of Saint-Malo left France for Louisiana in the spring of 1785.

Twenty-five families had stayed in Poitou in the houses built for them. But 58 houses had finally been built on the Acadian Line (Ligne Acadienne). They were granted to the daughters of these 25 families who had married young Frenchmen.

The Acadian Line still exists today with its houses, one of which has become a museum. Châtelleraut has its Acadian street (rue des Acadiens) and a willow of Grand Pré planted in one of its public parks.

A certain number of Acadians also remained in the regions of Nantes, of La Rochelle, of Saint-Malo, of Saint-Servan and elsewhere.

Today, the descendants of these Acadians are spread out all over France. Many have never forgotten their Acadian origins; others are discovering it and all are greatly interested in the history of their ancestors and of all that is Acadian.

The interest for the Acadians is great in France. The towns of Châtelleraut and Archigny vied for a long time as to who would have the hegemony to be in charge of the Acadian cause. The association of Les Amitiés Acadiennes exists in France with numerous groups and even a publication. Some of its members are influential with the French government and have a great deal to do with the favors which it grants to the Acadians of the Maritimes.

The islands of Saint-Pierre-et-Miquelon

The islands of Saint-Pierre-et-Miquelon were returned to France in the Treaty of Paris in 1763. The only place in America which remained French, these islands received five waves of Acadians, some from Nova Scotia, from American colonies, and from France, to the point that they became overpopulated and the French government forced hundreds of them to return to France or to return to the Maritime provinces. There are still however, quite a number who still bear the names of Boudreau, Chiasson, Cormier, Comeau, Cyr, Poirier, Vigneau, etc.

⁵ *Ibid*, p. 181

⁶ *Ibid*, p. 201

In Louisiana

France attempted without success to settle the Acadians in Guyana, in Saint-Dominque (Haiti) and even in les Îles Malouines (Falkland Islands). They did not stay. Louisiana is the only tropical region that attracted them and succeeded in keeping them.

Several Acadians deported to the British colonies sought, after the Treaty of Paris, to reach the French colony of Saint-Domingue. But they soon realized that the climate did not suit them and two large contingents left there, one in February 1765, the other in May 1765, and arrived in Louisiana, which they believed was still French, but which belonged to Spain since 1762. The Spanish had not yet arrived and the French administration was still in place. In February 1765, a boat which left from Halifax carrying 216 Acadians, went to Louisiana. Those deported to Maryland would have come that same year through the woods and by the Mississippi; others arrived by boat from Maryland, from New York, and finally, let us mention the contingent of 1,560 Acadians brought from France by the Spanish in 1785.

These families, poor and wandering for ten years, were well received in Louisiana by the French commander, Aubry, who described them as "diligent, brave and religious" people. He furnished them with provisions, arms, munitions, tools, medicine and above all, with land.

Of the 2,765 Acadians who arrived in Louisiana, many of their descendants prospered. Some became great cattle breeders, others were enriched by oil. They even assimilated many Spanish, Americans and even blacks, because today you will find some who bear Acadian names and who still speak French.

How many Acadians are there in Louisiana now? One million affirm certain authors; others more modest say 800,000. They have spilled beyond the borders of Louisiana; thousands can be found in Texas.

Unfortunately, during the more than 50 years since the beginning of the 20th century, French was banned from the schools and the students caught speaking it were punished. The Acadian generations of this period lost their maternal tongue. In spite of that, many Acadians still speak French. At Ville-Platte, which a group of Acadians from the Maritimes visited in 1969, 20% of the population did not speak English. The same was true at Church Point. In St. Martinville, in speaking English to an individual to ask for information, this same group was surprised to see that this man did not understand because he didn't speak English.

In 1968, the government of the state of Louisiana wanted to assume the French cause. Advised by ardent patriots, it founded the Council for the development of French in Louisiana (CODOFIL) with Mr. James Domengeaux as president, who was to establish a program of reintegrating French into the schools and into all the cultural spheres, radio, television and universities.⁷ Collaborators were obtained from France and Belgium for the schools; groups of students were sent for several years to spend their vacation at Lac Saint-Jean in a total French immersion. Lastly, Québec maintained a representative in Louisiana to help the French cause.

Unfortunately, the professors from France and Belgium would have scorned the Cajun dialect and thus disheartened the young students. They did not deliver the expected results. James Domengeaux died several years ago and Québec no longer has a representative. CODOFIL has probably lost some of its prestige. It remains that it awakened the Acadian pride of the Louisianans, set up French programs on the radio, and a department of Acadian folklore at the University of Lafayette. Acadians from New Brunswick, more understanding in regard to

⁷ Anselme Chiasson, "Notre voyage en Louisiane", *SHA*, vol. 3, no. 3, (avril-juin 1969), p. 127

Acadian speech, have gone to teach in the schools. The Reunions and an Acadian World Congress which was held in 1999 did not fail to stir up Acadian pride. More and more contacts have been set up between the Cajuns there and the Acadians of the Maritimes. Lastly, trips or mutual exchanges have multiplied.

Let us hope that all this will continue to bear fruit and that our Louisiana brothers will recover their language more and more, and find in it a beneficial pride.

[JMS editor's note: It appears Father Chiasson chose not say some Acadian/Cajun descendants were slave owners, but that was the unfortunate reality.]

Québec

In Québec one can find Acadians everywhere. The province is covered with them. A poll taken by the firm Léger & Léger counts over a million: Acadians recently immigrated and descendants of Acadians come during the dispersion. Let us speak of the latter.

In 1756 and 1757, from Miramichi, Boishébert had expedited boatloads to Québec. Others arrived on their own boats; others had fled on foot by the St. John River and the Témiscouata up the St. Lawrence River and reached Québec. Some groups settled en route: at Cacouna itself, at Saint-Alexandre, at Rivière-Ouelle, at Cap-Saint-Ignace, at Montmagny, at Beaumont, at Saint-Charles de Belchasse, where descendants can still be found.

In 1758 there were 1,600 fugitive Acadians in the city of Québec alone, where poverty was rampant and the pox spread rapidly – 250 Acadians died in six months. The others continued their route towards Trois Rivières, less congested than Québec, and spread into the surrounding countryside. These were fugitives.

Later, after the Treaty of Paris in 1763, some Acadians who had deported to the American colonies came and joined them in great numbers, some in boats by the St. Lawrence River and Québec, others by Lake Champlain. The government of Nova Scotia had deported these Acadians, seized their animals, burned their homes and ceded their lands to Anglo-Protestants.

They feared the return of the Acadians and passed laws which struck them with ostracism, prohibiting Catholic schools and the presence of priests, under the severest penalties. None of these restrictions existed in Québec. Moreover, Acadians would find priests and Catholic schools there. Amherst and his government willingly accepted them, assisted them and granted them land. It seems after the Treaty of Paris, more Acadians went to Québec than to the Maritimes. These Acadians cover today a good part of the region of Nicolet and of Saint-Jean sur le Richelieu, to the south of the St. Lawrence, in the well-known Acadian parishes, Saint-Grégoire, Bécancourt, Sainte-Angèle, l'Acadie, etc. In Saint-Grégoire one would think oneself in Dieppe, New Brunswick, because all the streets, or almost, have Acadian names.

Other Acadians settled toward the north of the St. Lawrence, at Pointe-du-Lac, Yamachiche, Maskinongé, etc., and in the region of l'Assomption from whence emerged Saint-Jacques l'Achigan and Sainte-Marie-Salomé.

In these regions to the south and to the north of the St. Lawrence, we find all the surnames of ancient Acadie: Boudreau, Bourgeois, Belliveau, Gaudet, Hébert, Melanson, Robichaud, etc., and even names that have disappeared from the Maritimes such as Granger, Laure, Prince, Trahan and others. Important Acadian names were distinguished: the Blessed Mother Marie-Léonie, Mgr. Moreau, first bishop of Saint-Hyacinthe, Mgr. Jean-Charles Prince, bishop of Winnipeg, Wilfred Laurier, the great singer Albany, Françoise Gaudet-Smith, the hockey stars

Jean Belliveau, Maurice and Henri Richard and the founder-own of the large store Dupuis Frères in Montréal, etc.

In l'Île d'Orléans

L'abbé François Leguerne, former missionary in Acadie who had led a caravan of refugees at Cocagne and at Miramichi, was named pastor at Saint-François on l'Île d'Orléans in 1758. He drew many Acadian refugees there and later they spread to the county of Charlevoix to the north and to Beaumont and surroundings to the south.

In Gaspésie

There were 800 Acadians at Ristigouche during the battle of 1760. Many of them were captured in the raid carried out by Mackenzie in 1761 and brought prisoners to the forts Cumberland and Edward or in the prisons of Halifax. The others and some brought back from France by Robin, populated the north of the Baie des Chaleurs from Matapédia to Paspébiac. All these parishes, Pointe-à-la-Croix, Pointe-à-la-Garde, Maria, Carleton, Bonaventure, all this region is populated almost exclusively by Acadians.

The Magdalen Islands

The Magdalen Islands are part of the province of Québec. The few attempts at colonization before 1755 ended in failure. Colonel Richard Gridley, merchant from New York, brought a few Acadians in 1761 to hunt walrus. There were 22 in 1765. More came later, especially in 1792 when a contingent of about 200 Acadians, with their missionary Jean-Baptiste Allain, would come from the Îles Sainte-Pierre et Miquelon to escape the hassles and threats of the French Revolution.

There exist seven parishes and one mission on the Islands. In spite of constant emigrations, there is a population of 13,000 to 14,000.

Recent emigrations

All these Acadians of Québec of whom we have just spoken came between 1755 and 1792. There is also the recent emigration of Acadians from the Maritimes toward the north shore of the St. Lawrence, to Lac Saint-Jean, to Abitibi, to Québec itself, to Verdun and to Montréal which, alone, would come to more than 200,000.

In the Maritime Provinces

In 1763, at the Treaty of Paris, a good number of Acadian prisoners still stagnated in forts Cumberland and Edward and in Halifax. They were freed only the following year.

Several fled toward Saint-Pierre et Miquelon, others settled at Chezzetcook near Halifax; some founded Pomquet, Tracadie or Havre-Boucher. Acadians deported from the region of Pubnico returned to their original area. Others settled the southwest of Nova Scotia, to Arichat more precisely, in 1792 with the missionary Lejantel, fleeing they too the hassles and threats of the French Revolution. In the years of the 1780s Cheticamp in Cape Breton was populated with Acadians come from Arichat, the Îles Saint-Pierre et Miquelon or back from France with Robin.

Those formerly from Menoudie and from Memramcook returned there where, in time, many immigrated to form the parishes to the southeast of New Brunswick from Cap-Pelé to Saint-Louis-de-Kent. The northeast of New Brunswick, from Néguaac to Campbellton, was populated by Acadians come from north of the Baie des Chaleurs, or freed from English prisons of Nova Scotia. Those who had returned from Québec to settle at Pointe-Sainte-Anne (today Fredericton) were pushed away by the loyalists come from the United States, and returned toward the north and settled in Madawaska.

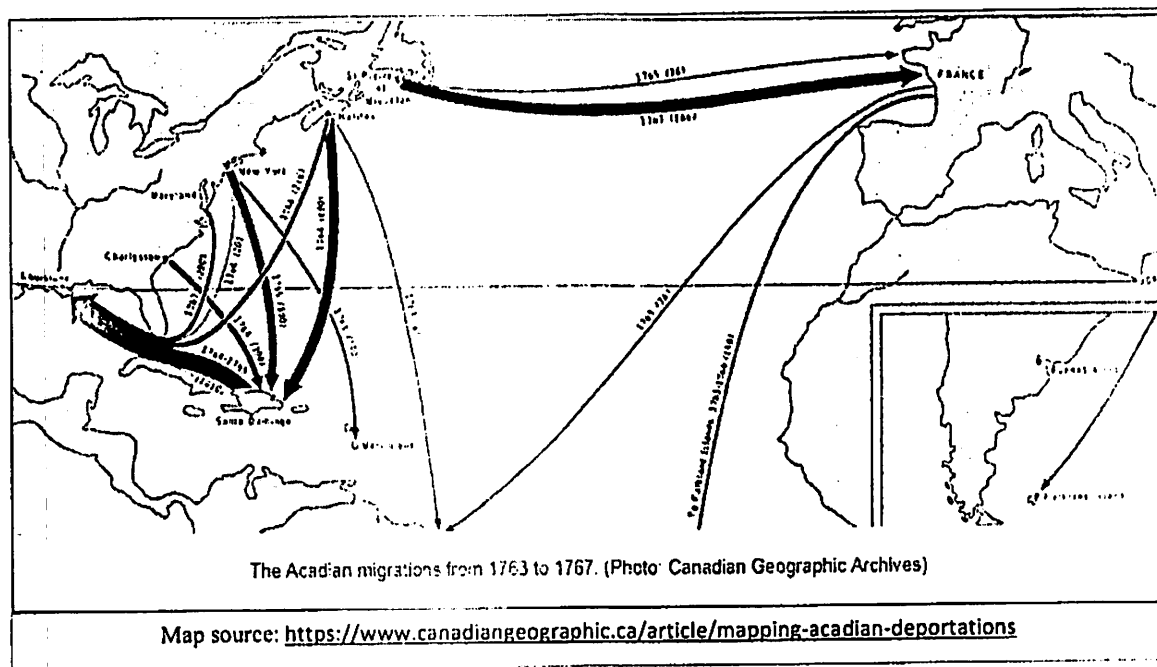
Prince Edward Island gradually became populated with Acadians coming from the Îles Saint-Pierre et Miquelon or returning from France with Robin.

Conclusion

We have no idea of the wanderings of several individuals or even of families. The historian Robert Rumilly speaks of the odyssey of a "group of Hébert, deported in Carolina, returning to New England, then on to Saint-Pierre et Miquelon, sent to France, returning to Saint-Pierre et Miquelon after the peace treaty, finally emigrate to the Magdalen Islands, all this from 1755 to 1793, that is, in the same generation."⁸

Here roughly is how the dispersion scattered the Acadians throughout the world. But this is only a sketch of the most important groupings of Acadians in the western hemisphere. But Acadians can be found almost everywhere. Wherever you go, you will find authentically Acadian names in the telephone directories.

Such drama for a people, these deportations and this dispersion, in short, this devastation. With the high birth rates of the Acadians of that time and their prosperity, one can wonder what would have become of Acadie if it had not received this sentence decreed and carried out by the British, which was the Dispersion.



⁸ Robert Rumilly, *Histoire des Acadiens*, op. cit., tome 2, p. 667



OUR UNIQUE ACADIAN GENEALOGY

by Dennis M. Boudreau

As former President of the former Acadian Cultural Society (Fitchburg, MA), I wrote the following article when

we launched our society's web site. For me, it summarized in a general fashion the challenges, the progression of Acadian research, as well as some helpful directions for present and future researchers. I hope it will also be a useful and educative instrument for the members of AFGS searching for their Acadian roots and heritage.

Due to the uniqueness of our ethnic history, with all of its tragic events, its being tossed back and forth in the struggle for control between France and England, it remains a wonder and a sheer miracle that Acadians everywhere can climb their family trees with a certain amount of ease and success. Given the events of the Acadian Deportation, the numerous mini deportations and migrations from region to region, as well as the lack of clergy to keep records of vital events, it is understandable then why parish registers are either totally missing today, or that there exist sometimes large gaps of missing information within their pages. Add to these factors the numerous pages lost to ravaging fires in the earliest churches and rectories of Acadian settlements over the years, as well as the fact that Acadia per se did not have a system of "double sets of registers" or many notarial documents (like its Québec counterpart), and one readily sees the seemingly insurmountable challenges facing the researcher of an Acadian family lineage. But the challenges are not impossible to overcome!

Surprisingly, much still does exist to help one overcome such difficulties – numerous census records (several of which are extremely well-detailed); marriage dispensations from consanguinity (blood relationships) or affinity (in-law relationships) in the extant registers (some of these being calculated with meticulous clarity and exactness); further clues to the identities of individuals hidden within the texts of the existing records of vital events ... such as a deceased parent's "feu(-e)" notation, a sister who acted as a godparent (named as "aunt of the child, or sister of the father"); a brother-in-law who acted as a burial witness, and so forth. All these items are useful instruments in the hands of a good researcher. Add to these perhaps the existence of a civil record somewhere of an event that was lost in the church registers; a will naming all a person's heirs; a passenger list giving details of an entire family (or none at all, thus proving their demise) ... evidence such as these which all teach the aspiring Acadian genealogist or family historian to proceed cautiously, and one-step-at-a-time to gather the bits of information about their family until the portrait is complete.

For those Acadians who returned to Québec, I often advise those taking my beginners' workshop to closely inspect the Québec registers for several clues when they stumble upon an Acadian ancestor's records, especially when reading the baptisms and revalidations of marriages performed after their exile years in the American colonies when very few records were kept, as some of these will contain a place of birth (especially in New England), or give the names of witnesses who turn out to be family members or even the parents of the spouses having their marriages blessed in the Catholic Church. Many references to the French Neutrals in New England, Pennsylvania, Maryland and the Carolinas have been found in the local newspapers of the time, as well as in the Massachusetts Archives, wherein a complete collection of their

censuses and petitions has been conserved, and now compiled into book format by the late Paul Cyr, research librarian of New Bedford Public Library. Although we may not yet have the resources to compile our lineages in a matter of minutes like our Québécois neighbors with such items as the Drouin collection and compendiums, we are getting there. Our information is being amassed as I write this, even though there are still many unknowns (especially our origins in France) needing to be questioned, evaluated and answered.

Acadian Genealogical Pioneers

For Québécois researchers, there has been a progression of research throughout the years. It all started with existing parish registers, extracted into Cyprien Tanguay's *Dictionnaire*, followed by J-Arthur Leboeuf's *Complément* to Tanguay's work. Then, the Institut Drouin compiled in their red series the marriages and notarial contracts contained in these two works which became the basis of the Drouin Collection. We all know the value of the Drouin volumes in compiling with ease and rapidly a Québécois lineage. To these we add the PRDH, and René Jetté's *Dictionnaire* (the layman's version of the PRDH's beginnings), and then, the various parish and county marriage repertoires, and so forth. All these books form a progression of research which has crossed over into the various online databases of *Mes Aïeux*, *Nos Origines*, *Ancestry*, etc.

Placide Gaudet

Along the way, there have also been pioneers in Acadian genealogy who have helped and inspired us. One such person was the pre-eminent Acadian genealogist and Canadian archivist, Placide Gaudet, who maintained a vast correspondence with many descendants of the exiled Acadians, who had kept their histories and genealogies alive in their families by way of oral tradition. Mr. Gaudet's "Notes on Acadian Genealogy," published in the 1905 Report to the Canadian Archives, forms the cornerstone of much of what we know today about our ancestors. His work is often consulted by the experts, so meticulous and detailed was his documented source material. In addition to his files of personal letters, census records, collected papers and documents regarding the Deportation and resettlement of the Acadians, many of the initial facts he gathered back in the late 1800s, and which he incorporated in his compilations of Acadian family lineages, still hold true today, supported by further data and other newly discovered documentation. And by the way, contrary to popular belief, Placide Gaudet was not a priest, but rather, married with children!

Acadian Catholic Clergy

Throughout the years since, in another arena, the more solid research and documentation conducted by several clergy with access to the parish registers, such as Fathers Patrice Gallant, Archange Godbout, Hector Hébert, Clément Cormier, Donald Hébert, Anselme Chiasson, Clarence d'Entremont and Donat Robichaud, have all added veritable substance to the body of genealogical evidence which comprises much of the reference source materials on the Acadians. These men were not afraid to ask questions, dig for facts and collect information, test new theories, search for origins and connections overseas, or share their conclusions. As an aside, I still possess a letter from Rev. Clarence d'Entremont from the 1970s in response to one of my own family questions, for which he found the documents requested in Wedgeport, NS, as well as providing me a contact person for a man on the Magdalen Islands (Avila Chevrier), whose memory and oral history capabilities were outstanding. Mr. Chevrier even remembered my grandparents *before* they had left the Islands to emigrate here to the United States and gave me the year they removed from there ... 1923. He also advised me to write to Stephen White in Moncton.

Through the research and writing efforts of these clergymen, so much more is now known about the history, traditions and families of various groups of Acadians in certain regions, be it colonial New England during the years of exile there, or the populations found in certain districts such as Miquelon, Cape Sable, Cape Breton, New Brunswick, Prince Edward Island, Québec, France or Louisiana. Thus, we are indebted to these dedicated Acadian priests whose contributions have enriched our pool of source materials in the various Acadian archival centers, and who have enhanced our knowledge of our ancestors and the particular roles they played in the development of the local communities and parishes in which they lived.

Bona Arsenault

Though riddled with inadequacies and sometimes erroneous conclusions, toward the late 1970s and early 1980s, compiler Bona Arsenault published his "Histoire et Généalogie des Acadiens," a multi-volume work which for many at the time was a partial solution of readily-available information on the history and lineage of many Acadian ancestors. Unfortunately, the compilation by Mr. Arsenault, while encompassing a vast geographic area and several generations of people to the early 1800s, contained many unproven assertions, and his conclusions left much to be desired, and much work to be done to either prove or disprove them. While many have found fault with his research and genealogical work, we should at least give him his due credit for trying to do his best. One must admit that like Alex Haley, the author of "Roots," Mr. Arsenault's published work sparked a whole generation of Acadian descendants into motion, on a dynamic quest for their Acadian roots and heritage. And for such a spark, Acadia and its descendants must be grateful. I will admit that it was his work that inspired me to begin seriously researching my own Acadian ancestors, and to compile my first marriage repertoire for the Magdalen Islands to 1900 in 1979.

Stephen White

Finally, we have arrived at the latest, and undoubtedly, the most exciting moment in this long odyssey, marked by the publication of Part One of Stephen's "Dictionnaire Généalogique des Familles Acadiennes" in 2000, the first truly reputable and solidly researched compendium on the origins of our Acadian ancestors on this continent to 1714. Since its publication, many additions and corrections have been compiled (as of 2011) for the second edition of this work, now online at the web site of the Centre d'études acadiennes Anselme Chiasson, in Moncton, New Brunswick at <https://www.umoncton.ca/umcm-ceaac/files/umcm-ceaac/wf/wf/pdf/cor-dict.pdf>

As precious as the many genealogical dictionaries and collections of marriages are to the Québécois, Mr. White's Dictionary has become the Bible of our Acadian origins, a work to which he is continually adding newer findings and information, while also working on a second part which will cover the years from 1715 up to the resettlement of the Acadians in the early 1800s.

Having started all over from the very beginning, consulting each primary source of information once again, and employing newer tools of analysis and methods of dissection, as well as a fresh perspective and sweeping command of other compiled source materials, his work has resulted in countless new discoveries and conclusions, as well as reaffirmed with certitude some older conclusions held since the last century. To reach these conclusions, he has utilized every tool in the genealogical toolbox: oral and written history (including parish registers), dispensations, and even of late, mtDNA conclusions (which we all know are indisputable).

These first two volumes in this ongoing series offer ALL Acadian researchers, expert and amateur alike, a solid basis of data with which to expand their knowledge, as well as a very solid foundation on which all may construct their Acadian lineages on all of its many branches. We await with anticipation the appearance of his revision of this first part, as well as future volumes in this vast undertaking by one so dedicated to making known our ancestral past with as much certainty and precision as possible.

We have all been further educated and enlightened on our genealogies and heritage by the writings and public speaking engagements of this prolific Acadian genealogist (who I am also happy to call my friend and colleague). Since writing to him in the late 1970s, at the insistence of Father d'Entremont, he and I have exchanged correspondence on a number of topics and problems related to my own research, of which I have amassed some two large binders of correspondence. As editor of the former *Le Réveil Acadien*, his in-depth articles have graced the pages of that journal during my tenure as its editor, and for this I am extremely grateful for his input resulting in the quarterly's reputation of credibility.

Where Do We Go From Here?

One would be wise to ask, where do we go from here as we await the publication of Mr. White's work? If you know from which Maritime Province of Québec your Acadian ancestors emigrated, begin your research in that place. If you don't, then please continue your genealogical homework here in the United States archival holdings and parishes before proceeding further. Doing this necessary legwork will make for a successful transition to the sources offered across the border via paper or cyber sources. Also, please proceed cautiously, as all information presented, be it published or online, while presented as accurately as possible, may contain spelling errors and other errors of transcription, or lack vital information and other clues missed by their compilers. Remember, nothing beats the primary sources of information... the actual parish registers or census records themselves. Let these links and references then be your guides in locating these original materials.

Finally, if you use information from these works and sites in your own research, please be mindful of the long hours their authors have spent in making this information available to us all, by documenting your sources, respecting copyrights, and giving credit to the authors where it is due. Here then follows a listing of works and web sites that in their use will enable the researcher to find some missing pieces to their Acadian ancestral mosaic.

ACADIANS IN GENERAL

- Lucie LeBlanc Consentino's Acadian-French-Canadian Ancestral Home (see items in sidebar... registers, censuses, cemeteries) <http://www.acadian-home.org/frames.html>
- Ancestry's Acadian Registers (Drouin Collection) [needs subscription to access] <https://www.ancestry.com>
- Family Search (Church of Latter Day Saints - Mormons) [create account at familysearch.org to utilize; paste all urls into browser]
- QC Registers: <https://www.familysearch.org/search/image/index?owc=https://www.familysearch.org/recapi/sord/collection/1321742/waypoints>
- US Censuses: https://www.familysearch.org/search/collection/list/?page=1®ion=UNITED_STATES&recordType=Census&fcs=placeld%3A1&ec=region%3AUNI
- TED_STATES%2Cplaceld%3A1

PROVINCIAL ARCHIVES, PARISH REGISTERS & PERSONAL SITES

- Nova Scotia (vital records from 1860s to 1940, with gaps)
- <https://www.novascotiagenealogy.com>
- Port Royal registers:
- <https://novascotia.ca/archives/acadian/>
- Cheticamp Genealogy Centre:
- <https://www.lestroispignons.com/perce-charles-aucoin-genealogy-centre/>
- Margaree, NS registers:
- <https://www.genealogy.com/ftm/l/e/b/Trish-Leblanc-NF/FILE/0004page.html>
- Arichat, NS registers:
- <http://users.eastlink.ca/~islemadam/ArichatRecords.htm>
- West Arichat, NS registers:
- <http://users.eastlink.ca/~islemadam/WestArichatRecords.htm>
- D'Escousse, NS registers:
- <http://users.eastlink.ca/~grose/acadianchurchrecords.html>
- Eileen Avery database (Tracadie/Havre Boucher, NS)
- <https://wc.rootsweb.com/cgi-bin/igm.cgi?db=ib4eexcept>
- New Brunswick (vital records from 1880s to 1960)
- <https://archives.gnb.ca/Search/VISSE/?culture=en-CA>
- Parish Registers Indices (Acadian parishes):
- <https://www.umoncton.ca/umcm-ceaac/node/37>
- Généalogie Acadienne (New Brunswick Database)
- <http://www.genealogie-acadienne.net/?action=search>
- Prince Edward Island
- <http://www.gov.pe.ca/parosearch/>
- PEI Lineages:
- <http://www.islandregister.com/gindex.html>
- Québec

- Parish registers [late 1800s to 1914]:
- <http://bibnum2.banq.qc.ca/bna/ecivil/>
- Canadian Censuses (1825-1921):
- <http://www.bac-lac.gc.ca/eng/census/Pages/census.aspx>
- Nos Origines:
- <https://www.nosorigines.qc.ca/genealogieSearch.aspx?lng=fr>
- Mes Aïeux [subscription, but create free account before use]:
- <https://www.mesaieux.com/fr/criteresfam.asp>
- St-Pierre & Miquelon [use dropdown on left for place/type of records]
- Registers:
- <http://anom.archivesnationales.culture.gouv.fr/caomec2/resultats.php?territoire=SAINT-PIERRE-ET-MIQUELON&typcacte=&annee=&debut=&fin=&vuc=&x=75&y=7>
- Censuses (click on name of census, e.g. Saint-Pierre 1776, etc):
- <http://www.arche-musee-et-archives.net/fr/54-recensements.html>

PUBLISHED WORKS (in our AFGS library)

- Stephen A. White. *Dictionnaire généalogique des familles acadiennes à 1714*. (Part One)
- Bona Arsenault. *Parish Registers of Carleton, Maria, Paspébiac, Caplan, St-Omer, New*
- *Richmond, Port-Daniel, Bonaventure, Nouvelle, etc.* (series)
- Jean Bernard. *Généalogies des familles acadiennes de l'Île du Prince-Édouard (1790s-1900)*.
- Dennis M. Boudreau. *Dictionnaire généalogique des familles des Îles-de-la-Madeleine, QC (1765-1948)*.
- Diocese of Baton Rouge. *Series of Parish registers*

- Réal Doyle. *Mariages de la Côte-Nord du Québec (3 vols) & Matapédia Valley*
- Patrice Gallant. *Registres de la Gaspésie.*
- Placide Gaudet. *Notes on Acadian Genealogy.*
- Donald Hébert. *Southwest Louisiana Records.*
- Donald Hébert. *South Louisiana Records*
- Donald Hébert. *Acadians in France.*
- Ernest Lang. *Dictionnaire généalogique du Madawaska, NB.*
- Jean Doris LeBlanc. *The Poirier Family of Cheticamp, NS* (André Line)
- Jean Doris LeBlanc. *The Poirier Family of Cheticamp, NS* (Raymond Line)
- Olivette (Dufault) LeBlanc. *Repertoire des B, M, S & annotations de St-Jacques l'Achigan.*
- Albert Ledoux. *Les mariages acadiens du Québec (L'Acadie & Richelieu Valley)*
- Albert Ledoux. *Les mariages acadiens du Québec* (Nicolet & Yamachiche)
- Michael Melanson. Melanson - Melançon: *The Genealogy of an Acadian & Cajun Family.*
- David & Norma Rieder. *Acadian Church Records* (Beaubassin & Port-Royal)
- Albert Robichaux. *Acadian Exiles in St-Malo, Nantes & Châtelleraut, FR.* (4 vols)
- Leonard Smith. *Cape Sable Vital Records 1799-1841 & St. Mary's Bay, NS* (1818 & 1840)
- Fidèle Thériault. *Les Familles de Caraquet.*
- Wedgeport, NS anniv. *Familles de Bas de Tousquet/Lower Tusket, NS Familles.*
- Various marriage repertoires for Québec and New Brunswick (northern & southern).

PERIODICALS:

- *Le Réveil Acadien* (Acadian Cultural Society, Fitchburg, MA)
- *Cahiers* (Société Historique Acadienne, Moncton, NB).
- *Acadian Genealogy Exchange* (Janet Jehn, Covington, KY)
- *Contact-Acadie* (Centre d'études acadiennes, Moncton, NB)

OBITUARIES:

- Boston Globe, Fitchburg Sentinel & Enterprise, New Bedford Standard-Times, Providence
- Journal, Halifax Chronicle-Herald, Moncton Times & Transcript, Charlottetown Guardian.
- **Vive L'Acadie!**

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.

SOPHIE PEINE - La Petite Misère (an update)

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In our genealogical research, there are some questions that continue to pursue all of us, some good stories take time to research and develop, and in this case, several decades to unravel. The first appearance of the story that follows took place some 38 years ago, in the October 1980 issue of Je Me Souviens, at a time when I was just a novice to this hobby. At that time, I wanted to contribute something to our Society's journal as its editor to show that oftentimes the stories we heard from our grandparents as children stay with us throughout our lives, that these form the deepest impressions on us, and that they can often be the catalysts behind our wanting to research our family histories. In this case, what started out as a story from our family's oral tradition, was based also in part by several facts and by undisputed documentation. But despite that and the challenges to its veracity over the years, the story remains to this day founded in the realm of oral tradition... but one that was ultimately true. The original article was written at a time when few books or sources were at my disposal, and certainly, well before the founding of the Internet, with its seemingly endless reserve of genealogical and historical material. Since then, the question of who this individual truly was and what became of her, have been questions that needed me, to a point that as more printed and digital material became available to me, I set about gathering these facts. Although I have found nothing really new about her, having exhausted the paper trail left behind her, I can finally close the chapter on her life. Even some 38 years later, it was only during this past year that I was able to definitively answer the several still persistent questions surrounding the identity of this woman from our family's past. So here, from my yet unpublished book of "Research Essays," is a newer version of what I have learned since 1980 concerning "Sophie Peine – La Petite Misère" of the Magdalen Islands.

As a child and into my teen years, I would often sit and listen to my grandparents as they recounted the family stories of the Magdalen Islands that they themselves had heard growing up. The oral tradition of the Islands is renowned for its trustworthiness, and often times in my research, I have been surprised that many of these could be backed up by some grain of truth or some piece of documented evidence. One such story concerns a baby girl, the sole survivor of a shipwreck at the Magdalens, of which there were hundreds over the centuries. Her importance to the tale lies in the fact that she was the grandmother of my grandparents' sister-in-law, Éliza (Petitpas) Gaudet.

Thinking that I was one of the only persons who had heard her story was quickly dispelled in a visit to the Islands in 1979, when I purchased three small volumes of the *Contes et Légendes (Stories and Legends) des Îles-de-la-Madeleine* by author-storyteller, Azade Harvey. In his third volume of vignettes was a chapter on "Sophie, La petite misère." Obviously, he too had heard the tale growing up and had recorded it in text for future generations to read. Here follows a translation of this chapter from his book, published in 1977 (pages 69-70).

For two days the storm raged. The east wind raised clouds of sand over the dunes, blinding those who ventured there, and giving the sand dunes the appearance of a desert. The waves, swollen by the wind, rushed over the capes with such force that they eroded the cliffs, dragging large chunks of red rock into the sea with a deafening crash. Cold and wet as it was that morning, the unleashed wind took the appearance of a real hurricane. On this day, the fishermen did not dare to venture off because of the storm that had already damaged several sailboats and destroyed several fishing vessels, and especially the autumn herring nets that had been stretched offshore.

The Havre-aux-Maisons embankment was completely engulfed by the disassembled sea, thus preventing people from crossing from one island to another. It was, in a way, the storm of the century; never in anyone's memory had they seen such wind. The fishermen of Grosse-Île, kept at home by the storm, were content to look out the window at the raging sea. While scrutinizing the horizon, a brig was suddenly seen off the coast between Île Brion and Grosse-Île, one whose mast was broken and sails torn. The barge, which did not seem to be steered, appeared on the surface only to disappear a few minutes later in the hollow of the waves.

What could be done for this distressed boat and her crew? Carried away by the waves, it advanced towards the rocks of Pointe-de-l'Est, where it was surely going to be wrecked. Having foreseen this, towards noon, the brig struck the deadly rocks head on, where it broke into several pieces which the waves threw on the shore. Crew and passengers, thrown into the sea, were desperate to clutch pieces of wreckage.

Some fishermen who witnessed this shipwreck, and despite the furious wind, hastened immediately to harness their horses and go to the place of the shipwreck hoping to find its survivors. Cries of despair reached them on shore, then, soon after, the waves hurled the first corpses on the cold sand. They ran from one body to another to see if there was anyone alive. Alas! none of them were still living. Suddenly, through the infernal noise of the crashing waves, one of the fishermen thought he heard a barely perceptible cry: it was that of a young baby. He ran to the side from which the weak cries had come; they were indeed those of a little baby – a girl of about six months old – clinging to the arms of a young woman's corpse. She wore no identification, so no one ever knew her real name. The baby, who looked healthy, was brought to a couple in Havre-aux-Maisons who offered to keep her. When she was baptized, they gave her the name of Sophie. Sophie grew up, got married and finally became grandmother. Throughout her life, those who knew her story called her "Sophie Sorrow."

That Sophie actually existed is a fact. Despite the lack of identification, it is said that Sophie was raised by William Cummings and his wife, Sophia Payne, and was named after her, so they are two distinct persons. As for her baptismal record, it has never been found in the Islands' parish registers. Her "Peine" surname is in French also a play on words, from Payne to Peine (the latter meaning sorrow). At Havre-aux-Maisons lived a young man named Bénoni Arseneau, the son of Pierre Arseneau & Geneviève Boudrot. He was born and baptized at home on 7 Sep 1803. The rest of the baptismal ceremonies were later supplied by Father Jean-Baptiste Allain, the pastor of Havre-Aubert, on 6 Sep 1804, almost a year after his birth on Entry Island. He married his first wife, Esther Bourque, the daughter of Pierre Bourque and Angélique Bourgeois at Havre-Aubert on 24 October 1826. Their marriage lasted but a year. Esther gave birth to their daughter, likewise named Esther, on 5 Aug 1827 at Havre-aux-Maisons. The next day, 6 Aug 1827, following the baptism of the child, Esther Bourque died from complications of childbirth, aged but 22 years old. Her burial on 7 Aug 1827 in the parish cemetery was witnessed by Ignace Giroux and Isidore Boudreau. As an aside, young Esther was to marry at Havre-aux-Maisons on 8 Jan 1851 with Gilbert Boudreau, the son of Louis Boudreau and Julienne Arseneau. She lived to more than 80 years of age, last having been found in the 1911 census of Grande-Entrée, as a widow living in the home of Bénoni Deraspe in that village. In that census, Esther is called the "mother" of Bertha Cyr (Bénoni's wife), but in actuality, she was her aunt, and a sister to Bertha's mother, Luce, who follows. Left a widower with a small child, Bénoni found a second wife in the person of Sophie Peine, whom he married before the 1831 census, and wherein the young couple and child of his first marriage all appear as a household of three persons. Of their marriage were born an additional ten children, who were:

1. *Mélanie*, n (selon Rc 1861) Havre-aux-Maisons, QC ca 1831; d (selon her daughter, Vitaline Petitpas) Grand-Ruisseau, QC in Jun/Jul 1891 (victim of an epidemic); m Rg Havre-aux-Maisons, QC 12 Jan 1858 to Firmin PETITPAS
2. *Élise*, n (selon Rc 1861) Havre-aux-Maisons, QC ca 1834; d Rg Havre-aux-Maisons, QC 19 Jun 1891 (53y, sic); m Rg Havre-aux-Maisons, QC 10 Jan 1860 to Benoît BOUDREAU
3. *Angélique*, n (selon her d) Havre-aux-Maisons, QC ca 1836; d Rg Havre-aux-Maisons, QC 24 Jun 1851 (15y).
4. *Eulalie*, n (selon Rc 1861) Havre-aux-Maisons, QC ca 1838; d (selon Rg La Vernière) Grand-Ruisseau, QC 21 Feb 1912 (76y); m Rg Havre-aux-Maisons, QC 13 Jan 1857 to Théodore HARVIE
5. *Vitaline*, n Rg Havre-aux-Maisons, QC 14 Jul 1841; d Rg Néguaac, NB 20 Dec 1910 (69y); m Rg Natashquan, QC 1 Jul 1871 to Bénoni HARVIE
6. *Placide*, n Rg Havre-aux-Maisons, QC 23 Feb 1845; d Rg Havre-aux-Maisons, QC 24 Sep 1845 (7 mos).
7. *Gildas*, n Rg Havre-aux-Maisons, QC 11 Nov 1846; d (selon Rg La Vernière) Grand-Ruisseau, QC 14 Sep 1880 (31y); unmarried
8. *Placide*, n Rg Havre-aux-Maisons, QC 24 Apr 1849; d (selon Rg La Vernière) Grand-Ruisseau, QC 24 Dec 1924 (74y); m Rg La Vernière, QC 9 Oct 1883 to Marie TURBIDE
9. *Luce*, n Rg Havre-aux-Maisons, QC 25 Oct 1851; d (selon cim) Grande-Entrée, QC ... 1924; m Rg Havre-aux-Maisons, QC 10 Jan 1871 to André CYR
10. *Appolonie*, n Rg Havre-aux-Maisons, QC 12 Jul 1854; d Rg St-Théophile, QC 10 Apr 1931 (79y); m (selon Rg Betsiamites, QC/Labrador Missions) Île Betchouan, QC 16 Jan 1876 to Joseph BOURQUE

Bénoni Arseneau died four years later on 23 Apr 1858 at Havre-aux-Maisons, aged 55 years old. We later find the widow Sophie, aged 49 years old, and her children in the 1861 census of Havre-aux-Maisons. Of her children, Mélanie, Élise and Eulalie had all married; daughter Angélique and their first son named Placide had passed away young. In 1861, Vitaline, Gildas, Placide and Appolonie were all living with their mother. Her daughter Luce was either absent from home or inadvertently omitted from the household enumeration.

Ten years later in the 1871 census, we find Sophie still a widow, aged 56 years old at Havre-aux-Maisons. Living with her were her sons, Gildas (24 years old) and Placide (23 years old), and her youngest daughter, Appolonie (16 years old). From the registers of Natashquan on the North Coast, we learn that her daughter Vitaline had moved there and married on 1 July 1871 to Bénoni Harvie, the son of Narcisse Harvie and Henriette Boudreau. Living at Pointe-aux-Esquimaux (today's Havre St-Pierre), it was probably Vitaline and her husband who invited her mother and sister to also make their way to the North Coast of Québec. Thus, it was towards 1875, that mother and daughter set sail for their new home.

In the pages of the Labrador missionary registers of Betsiamites, we find that Appolonie married on 16 January 1876 at Île Betchouan to Joseph Bourque, the widower of Luce Harvie, and son of Simon Bourque and Julie Landry. Five years afterwards, Sophie still alive at 71 years of age, was living with Joseph and Appolonie in their household during the census of 1881. By the 1891 census, daughter Appolonie and her husband had removed to St-Théophile in the Beauce Valley (just above the Maine border) with their family, but Sophie was not with them. Had she gone to live with her other daughter Vitaline and her husband? I never found this couple in the 1891 census, and by 1901, still childless, they had removed to Néguaac, New Brunswick, where they

both died, she in 1910 and he in 1913. As mysteriously as Sophie had appeared at the Islands, she mysteriously disappeared into eternity. To date, no record of her death has been located in any of these three locations, nor at the Magdalen Islands. From all indications, she must have died at Île Betchouan before the 1891 census and the removal of the Bourque family to the Beauce Valley.

On 17 August 2009, I received an e-mail from researcher Aimé Thériault of Havre St-Pierre to tell me he had found a baptismal record for a Sophie Payne of the same timeframe. Having done research in Québec City, he found the marriage of her parents: Samuel Payne, 32 years old, a Private in the Royal 10th Veterans Battalion, of unknown parents, who married at Holy Trinity Anglican Church in that city on 15 February 1813 to a Marie-Anne Griffard, 23 year old daughter of Antoine Griffard and Marie-Anne Tanguay. This couple had three known children:

1. *Joseph*, m Rg Lauzon, QC [St-Joseph] 20 Nov 1838 to Émilie POIRÉ
2. *Sophie*, n Rg Québec City, QC [Notre-Dame] 9 Apr 1815; m (1) Loretteville, QC [St- Ambroise] 19 Nov 1840 to Patrick QUINN; m (2) Rg Valcartier, QC [St-Gabriel] 23 Jan 1866 to Zéphirin PICHÉ
3. *Mary*, m Rg Ste-Catherine (Portneuf), QC 11 May 1841 to Antoine SICONELL

In his books on the families of Havre St-Pierre, Mr. Thériault asserts that the Québec City baptism of Sophie Payne, was that of the second wife of Bénoni Arseneau. After reviewing his correspondence and his assertion, for the past eight years I toyed with the idea that perhaps this Sophie Payne had been adopted, much like that of the Jomphe brothers (Étienne, Laurent and Jean) before her who, after the death of their parents, were adopted from Québec City by families from the Islands. While the timeframe would somewhat fit and the discovery of the record is certainly interesting, something within told me not to conclude that it was her without more evidence. Returning to research today, I found the Québec City Sophie married to two other men: first to Patrick Quinn in Loretteville, QC in 1840, by whom she had several children; and when he died, she remarried at Valcartier, QC in 1866 to the widower, Zéphirin Piché. So this ultimately proves that they were two different women, and that the Québec City Sophie Payne was not the same person as the second wife of Bénoni Arsenau.

Even from a chronological standpoint, it was difficult to distinguish the two women. Our Sophie was seemingly born between 1810 and 1815, and this, determined from the Islands' censuses in which she appears. In the 1831 census, she is listed between the ages of 14 years and 40 years. Even if she were about 15 or 16 years old, her birth would be estimated about 1815, and her husband Bénoni would be about 28 years old – not an impossibility for a marriage considering the time. By the 1861 census, she was listed as 49 years old, thus estimating her birth about 1811-1812. In the 1871 census, she was aged 56 years, thus bringing her back to a birth year of about 1815. In the 1881 census, she is aged 71 years, thus estimating her birth year back to 1810. So we have two records stating she was born about 1810-1812, and two stating she was born about 1815. And even though the age might have fit, other pieces of the puzzle didn't. Especially the fact that the Québec City Sophie's mother was still living in 1838, as recorded in her brother Joseph's marriage record. If she had been deceased, an adoption would have been somewhat plausible, but she was still alive, even though widowed. Our family legend asserts the finding of Sophie Peine being rescued from the arms of her deceased mother.

Also when one looks at a map of the Islands, from the perspective of Azade Harvey's story, it would seem that the brig that wrecked at the Islands was coming from the direction of either Québec City or New Brunswick, in a westerly-to-easterly direction, between Île Brion and Grosse-Île, before wrecking at Pointe-de-l'Est. If she were the Sophie Payne from Québec City,

then why would she give her birthplace as Halifax or Nova Scotia in the 1861, 1871 and 1881 censuses, and not Québec? One could state that she never knew where she was born, or had been told it was Halifax. And if she had arrived at the Islands thanks to a shipwreck, without her or anyone else's knowledge of her own real name, and was given one later, presumably named for Sophia (Payne) Cummings, the woman who took her in and raised her, how could she coincidentally be linked to an actual record that gives her name as being the daughter of another couple elsewhere without positive proof of that fact? As an infant, we are told that she had no identification artifact or papers when she supposedly was found on the beach, the sole survivor of the shipwreck. If her arrival has been shrouded in mystery, and the registers of Havre-aux-Maisons are silent as to her parentage (thanks to the loss of some eight years of records and no baptismal record found for her), and after today's discovery of two marriages in mainland Québec, there is now enough evidence to state with all certainty that the Sophie Payne of Québec City who Mr. Thériault found was **not** the same person as Sophie Peine, who became the second wife of Bénédict Arseneau and the mother of his children. For myself and Azade Harvey, the oral tradition of the Islanders is again the uncontested winner of this once ambiguous question.

Having discovered these two marriages for the Québec City Sophie Payne, I have thus written to Mr. Thériault to correct his assertion of the two as having been the same woman, when in fact they were separate and distinct individuals. Based on these new findings, he has corrected his material to reflect such. With few but solid facts to posit her existence, the woman of legendary origin and destiny remains a strong and undisputed figure in our Madelinot oral tradition. That she existed is without question. As to her true identity, that remains a conclusion to which we will probably never find a real and satisfying answer. And I am okay with that, having always loved a good mystery.

ARE YOU GOING TO BE TEMPORARILY AWAY?

If you are going to be away for an extended time during the winter or summer and you will not be having your mail forwarded to another address, please let us know so we can hold your mail for you. If you have a second address that we should use for a specific time period during the year, please let us know that additional address and time period. You can email us with the information at JMSeditor@afgs.org

If you are a member who receives a printed copy of our issue of *Je Me Souviens* and it is returned to us, ***we must pay the return postage***. Just let us know how we can best meet your needs or if you would like us to hold your correspondence. When you return to your main address, let us know and we will resume sending your AFGS correspondence to you.

We know that some of our members need to receive a paper copy of *Je Me Souviens* for various reasons and we are always happy to mail our printed issues when necessary. If you are currently receiving a paper copy of *Je Me Souviens* and are able to receive our journal via the internet, where you can read it on line, save it to your computer, or print it for your library, send your email address to us at JMSeditor@afgs.org and we will remove you from our regular mail distribution list.

THANK YOU FOR HELPING US TO CONSERVE OUR RESOURCES.

RECLAIM THE RECORDS WINS THE NEW YORK STATE BIRTH INDEX, 1881 – 1942

They've done it again!

Reclaim The Records is a not-for-profit activist group of genealogists, historians, researchers and journalists. They work to identify important genealogical record sets that are not online anywhere and not broadly available to the public. They then use state Freedom of Information laws to force government agencies and archives to hand over copies of these records to the public, which they then digitize and put online for free use. This statewide birth index was previously only available to researchers who were sitting in a small number of upstate New York public libraries, as well as the Manhattan branch of the National Archives (NARA). And even then, it was only available in an old-fashioned and difficult format – scratched-up and faded microfiche sheets.

The images of the New York State Birth Index, 1881-1942 are available for free on Archive.org at the following link:

<https://nam01.safelinks.protection.outlook.com/?url=https%3A%2F%2Farchive.org%2Fsearch.php%3Fquery%3DNew%2520York%2520State%2520Birth%2520Index%25201881-1942&data=02%7C01%7C%7Ce3eafc4b442c4dda31c708d620153181%7C84df9e7fe9f640afb435aaaaaaaaaaaa%7C1%7C0%7C636731672721611765&data=Cb7wOSO1M06EGhGFabMOg0DLw36IBdUk3M02UVso6GE%3D&reserved=0>.

Once there you'll notice the records are randomly placed, scroll down to find the year you want to search in, then click to go to the page. Click on the icon to enlarge the page. You'll see the records are listed alphabetically. Then use the bar at the bottom of the page, drag the dot to the right stopping where you think your record would be found.

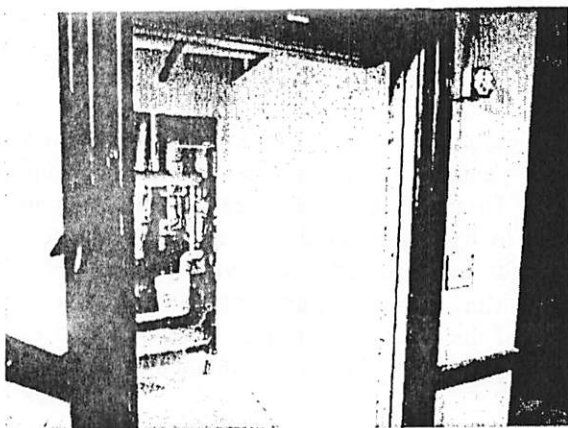
To view all the records *Reclaim The Records* have won, please visit them at their website at: <https://nam01.safelinks.protection.outlook.com/?url=https%3A%2F%2Fwww.reclaimtherecords.org%2Frecords-request%2F10%2F&data=02%7C01%7C%7Ce3eafc4b442c4dda31c708d620153181%7C84df9e7fe9f640afb435aaaaaaaaaaaa%7C1%7C0%7C636731672721611765&data=98K1SD0cuEwcuHlh31v%2BrWd%2FLt%2Fv0p7NrQUBbd2G%2Bs%3D&reserved=0>.

Editor's note: The links above have been published in their entirety (in place of hyperlinks) for our members who receive a printed copy of our journal.



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.



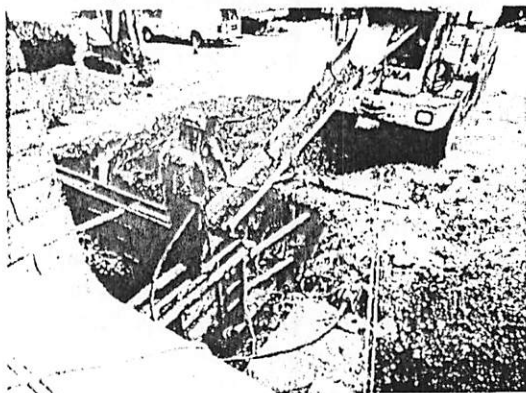
AFGS ELEVATOR PROJECT UPDATE

We thought you'd like to see some photos of the work being done for our elevator installation. Our project has been progressing quickly at AFGS. The construction crew has completed the elevator shaft (left) and has now opened the exterior wall of the building (below) for the entrance to the elevator. The concrete foundation for our new entrance enclosure has been poured.

AFGS has 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. As a result of our request for donations,

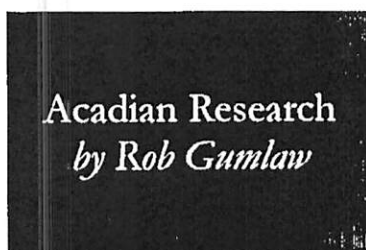
we have now reached the half-way mark towards our goal of \$150,000.

We want to express our thanks to everyone who has responded so generously to our request for funding. 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 secure website at www.afgs.org. You can also mail your contribution to AFGS Elevator Fund, P.O. Box 830, Woonsocket, RI 02895-0870. Your 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.



attend our classes. As you know, genealogy is a passion that excites all ages and we are so happy to be able to share our world class collection of reference materials with you.

Since our American-French Genealogical Society building is an historic landmark, we must adhere to the original construction style of the building when making any additions or changes to the exterior. As you can imagine, this involves careful planning and the use of specific materials. Our architects have done a wonderful job of designing the elevator addition and the results will be a credit to all our members as well as enhance the value of our building. We are excited to be able to make our library and function/lecture halls accessible to everyone who wishes to do research in our library or



RECOMMENDED READING LIST OF ACADIAN RESOURCES AVAILABLE AT THE AFGS LIBRARY

by Rob Gumlaw

The AFGS library has over 350 books in the Acadian Section. This list is far from complete, but should help get you started.

Note: **Bold print** indicates the best available source to date.

Genealogy

- "Finding your Acadian Ancestors..." ACA 347
By Léa Normandeau-Jones Published: 2001
- "Les Mariages Acadien du Québec" ACA 001, ACA 152, ACA 153
By Albert Ledoux Published: 1978
- The "Acadian Descendants" series ACA 003, ACA 029, ACA 036,
ACA 037, ACA 038, ACA 039, ACA 101
By Janet Jehn Published: 1984
- "Dictionnaire généalogique des familles acadiennes" ACA 242-243, 245-246
2 Volumes 1636-1714 By Stephen White Published: 1999
- "English supplement to the *Dictionnaire généalogique des familles acadiennes*"
ACA 243A By Stephen White Published: 2000
- New Brunswick Parish Repertoires: ACA 269 - ACA 274
by Lois (LeBlanc) Graham
 - Barachois & Saint Anselme 1812-1870
 - Grand Digue & Scoudouc 1800-1875
 - Shemogue (Cap-Pelé) 1812-1899
 - Memramcook 1806-1870
 - Cocagne 1800-1870
 - Bouctouche 1800-1870
- "Histoire et Généalogie des Acadiens" ACA 016 (use with ACA 033 below)
By Bona Arsenault Published: 1955, republished: 1978
- "Corrections & Additions to Arsenault's *Histoire et Généalogie des Acadiens*"
ACA 033 By Janet Jehn Published: 1988
- "Acadian Church Records" 1679-1757 ACA 031
By Winston DeVille Published: 1964
- "Acadian Church Records" Port Royal - Vol. 4 1716-1729, Vol. 5 1730-1740
ACA 028 By David Reider & Norma Gaudet Reider Published: 1983

If you have ancestors from the Magdalen Islands

- “Dictionnaire généalogique des familles des Îles-de-la-Madeleine” **GAS 029-036**
by Dennis M. Boudreau **Published: 2001**

If you have Acadian ancestors from Prince Edward Island

- “Généalogique des familles de L’Îles-du-Prince-Édouard” **ACA 368-371**
by Jean Bernard **Published: 2009-2013**

If your ancestors were exiled to Massachusetts Bay Colony during Le Grand Dérangement

- “An Index of the French Neutrals of Massachusetts, 1755-1766” **ACA 124**
Extracted by Elaine Comeau **Published: 2003**
- “Documents Concerning Acadian Deportées in Massachusetts Towns, 1755-1766”
ACA 339, ACA 340 By Paul Cyr **Published: 2005**

Microfilm copies of the original records are available at the library.

History

- “Scattered to the Wind – Dispersal and Wanderings of the Acadians, 1755-1809”
ACA 160 By Carl Brasseaux **Brief History, 70 pages**
- “The Acadians of the Maritimes” **ACA 162** By Jean Daigle **Published: 1982**
- “The Acadians of Québec” **ACA 266**
By Pierre-Maurice Hébert, Translated by Rev. Melvin Surette **Published: 2002**
- “A Great and Noble Scheme” **ACA 333** By John Mack Faragher
Published: 2005 This is an in-depth look at Acadian History.

American-French Genealogical Society

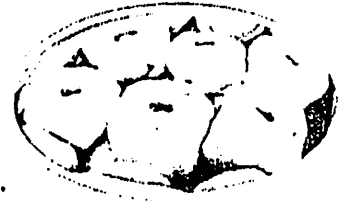
Mission Statement

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

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

COOK LIKE AN ACADIAN

There are two cookbooks of Acadian recipes in our library at AFGS.
 "Acadian Recipes from Mathilda's Kitchen," by Irène Maillet-Belley.
 "A Taste of Acadie," by Marielle-Cormier-Boudreau and Melvin Gallant.



Poutines à trou (Poutines with a hole)

Crust

2 ½ cup flour
 4 tsp. baking powder
 ½ tsp. salt
 2 tbsp. sugar
 ¼ cup butter
 ¾ cup milk

Filling

4 apples
 ½ cup seedless raisins
 ½ cup cranberries

Syrup

1 cup brown sugar
 ¼ cup water

Sift together the flour, baking powder, salt and sugar. Blend in the butter to form a coarse mixture. Add the milk and mix the dough well. Divide the dough into twelve pieces. Roll each piece until it is 5-6 inches in diameter.

Peel the apples and cut them into small pieces. Place the apple pieces, raisins and cranberries in the center of each circle of dough. Moisten the edge of the dough with milk or water and roll the dough around the ingredients so as to form a ball.

Carefully close the opening and place the poutine upside down on a pan. Make a hole about ½ inch in diameter on the top of each poutine. Bake at 375°F for 30 minutes.

Prepare the syrup by mixing the sugar and water. Boil for 5 minutes. When the poutines are ready, remove them from the oven and pour the syrup into the hole on the top of each poutine. Serve cold or hot.
 Makes 12 poutines.

A few suggestions:

Chop the raisins and cranberries and mix them with the apples prior to filling.
 While bringing the sugar and water to a boil, constantly stir for a smooth syrup.
 Everyone has their favorite pie crust. Use the one you like.

Râpé Pie

1 pound salted pork
10 pounds potatoes, peeled, washed and grated
1 slice of bread, cubed
2 tablespoons shortening



Dice salted pork in small pieces, cover with cold water, let stand overnight.
In a greased large baking dish, put half of the grated potatoes, top with bread and salted pork.
Top with the other half of grated potatoes; add shortening on top.
Place dish in a 400F oven for 2 ½ to 3 hours, or until it has a brown crust.
Enjoy plain or with white or brown sugar, molasses, plain, or even ketchup!

Acadian Chicken Fricot

1 broiler chicken
2 tablespoons summer savory
1 large chopped onion
Salt and pepper to taste
3 or 4 carrots, peeled and diced
10 to 12 potatoes, peeled and diced

Put chicken in a large pot; add summer savory, chopped onion, salt and pepper. Cover with water and cook until meat is tender and no longer pink; remove chicken from pot and set aside. In chicken stock, add diced carrots and potatoes; if needed, add water to cover vegetables and cook. Meanwhile, take meat off bones and add to cooked vegetables, cover with water. Add salt and pepper if needed, and bring to a boil. Prepare the dumplings: in half a cup of all-purpose flour, add a teaspoon of baking powder, a pinch of salt and enough fricot stock to come to consistency of a dumpling; add by the teaspoon to boiling fricot and cook for 4 to 5 minutes. Remove pot from stove. Let fricot stand for a few minutes before serving.

JEAN PINEAU, PEI ACADIAN ANCESTOR

by Dennis M Boudreau

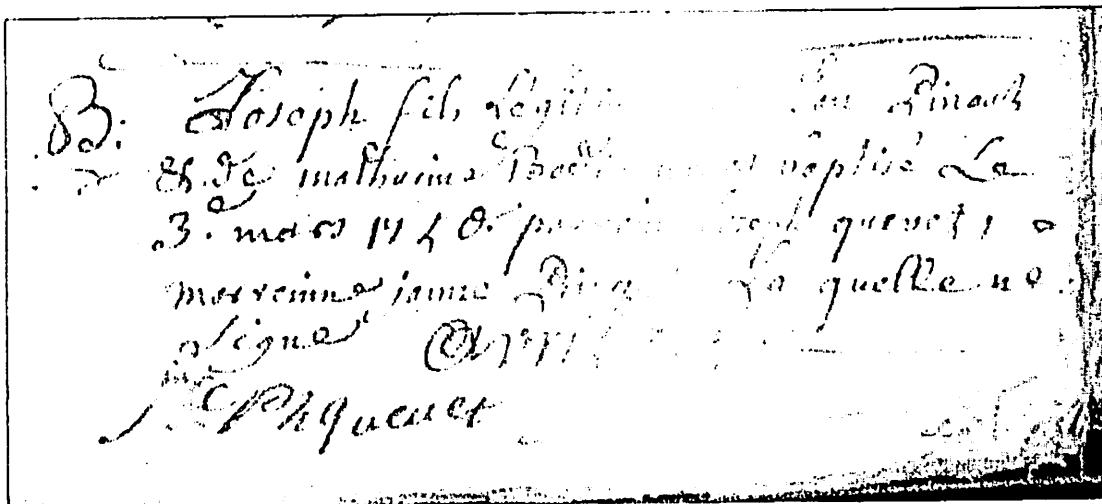
All of the Pineau family of Prince Edward Island can trace their ancestry back to the marriage of Joseph Pinau to Charlotte Doucet, which was celebrated in the church of Notre-Dame de Miquelon on the 29th of November 1786. On that day, Father Jean-Baptiste Allain, then pastor and later pastor of the Acadians on the Magdalen Islands, consigned to the registers of that parish the following act (my translation):

The 29th of November 1786, Jean-Baptiste Allain, missionary priest, and Apostolic Vice- Prefect of the Islands of St-Pierre and Miquelon, performing the pastoral functions in this last-named place; after the publication of one bann (of marriage) made during the announcements of our parish Mass, Sunday, the 26th of the current month, without having found any opposition, and having dispensed from the two other banns in virtue of those Apostolic powers, we have received the consent of Joseph Pinaud, major son of the late Jean and the late Mathurine Godet (or Godin), native of the parish of Saint-Hual, Diocese of Dol-en-Bretagne, province of France, and living on this island since many years, which has also been constated to us by the declaration of the hereafter named inhabitants, Pierre Leclerc, François Bougré, Paul Petitpas and Michel Leborgne, who have presently signed before Mouton, commis de greffier (court clerk) of the Admiralty of this place, dating the present, on one part; and Charlotte Doucet, major daughter of Michel and the late Louise Bréhaut (sic for Belliveau), native of this Island on the other part; having joined them in marriage, and having given them the nuptial blessing, following the ceremonies of our Mother, the Catholic Church, and this in the presence of Joseph Doucet, of Michel Doucet, brothers of the said bride, of Marie Doucet, her sister, of Rose Beliveau her aunt, of François Buot(e) her uncle, of Louis Caumont her first cousin, of Jean LeChavalier, of Joseph Godet, of Guillaume Petitpas and of Catherine Godet, all relatives and friends who have signed with us. s/ Jean-Baptiste Allain, Ptre miss.

For many years, the origins of Jean Pineau have remained veiled by some errors in this document, principally, the maiden name of his mother and his place of origin. In reality, his mother was not Mathurine Godet (or Gaudet); and there was no place called Saint-Hual in France. Though close in name, further research in France has revealed that the groom was indeed the son of Jean Pinaud and Mathurine Bodin, parishioners of St-Thual (Ille-et-Vilaine), a parish in the deanery of Bobital, under the jurisdiction of the ancient Diocese of Dol-en-Bretagne, and now in the Diocese of St-Malo. This deanery subdivision of the diocese was shared by that of Auceleuc, Illefaut and La Landec. So before the French Revolution, it would have indeed been a part of the Diocese of Dol. St-Thual today actually sits on the border of the departments of Ille-et-Vilaine and Côtes d'Armor, just down the road from St-Judoce and Évrans, the cradle of the Pinaud family. It was at St-Thual that I recently discovered the marriage of his parents, and his baptismal record (which many researchers have placed his birth as circa 1747). Although his mother's maiden name in the Miquelon registers begins with God... (which many have interpreted as Godet), relooking at the document, one can immediately see that Father Allain wrote over the last two letters, to make her maiden name possibly "Godin." It was thus a short leap to finding her real maiden name of "Bodin" and an equally short leap to finding the town of St-Thual from that of St-Hual in the register.

Joseph Pineau (Pinaut), ancestor of the Prince Edward Island Pineau Family was born possibly at L'Écriou (today L'Écrioul), a local farm about 2 kilometers from the St-Thual village center, and baptized at Ste-Trinité Church of St-Thual (Ille-et-Vilaine), France, on 3 March 1750. I say

“possibly” here because although there is no mention of the farm location in his baptismal record, several of his siblings were born there. His godparents were Joseph Quevert and Jeanne Pinaut, his aunt. The following is an image of his baptismal record from the St-Thual parish registers.



One also finds in the registers of that parish the marriage of his parents, Jean Pinaut and Mathurine Bodin, celebrated between the 25th and 30th of January 1741. The banns of their marriage were published there on 4 and 11 December 1740, followed by their public engagement ceremony on 18 January 1741. The longer extract of their marriage falls between the burials of Marie Tostivin on 25 January and Guillaume Marchand on 30 of January of 1741, and although no actual date is given in their marriage record, it is assumed that they were married sometime within those five days. Their marriage record reads (my translation):

After the proclamations made canonically on three consecutive Sundays, and having seen the certificate of Mr. Noël Brionx, rector of Évrans, all without opposition, Jean Pinaut, originally of Évrans, and Mathurine Bodin of this parish and with the authority of her father, have received the nuptial blessing in the presence of Mathurin Pinaut, Thomas Gautier, Julien Bodin, who have signed on a loose sheet (feuille volante, literally a flying leaf/sheet of paper) for lack of a register.

s/ Avril, Rector of St-Thual

From all indications, this couple in their mid-20s was in no rush to start a family. Surprisingly, for a span of six or seven years after their marriage, the Pinaut-Bodin couple seem to have disappeared. It is not known whether or not they returned to his home parish during this period, and even after a search of the registers in the surrounding parishes of Évrans, St-Judoce, Plouasne, Trimer and Trévérien, no records of their presence were to be found. They resurface in the registers of St-Thual by the fall of 1748, having settled on the nearby farm at Lécroul (L'Écrioul), northwest of the village center.

Of the Pinaud–Bodin marriage were born the following children, all baptized at St-Thual:

Children:

- | | |
|--|---|
| <p>1- <i>Marie Perrine</i>
n L'Écriou, FR 8 Sep 1748; b Rg St-Thual, FR 9 Sep 1748 (pm. Pierre Robiou & Charlotte Dugué)</p> <p>2- <i>Joseph</i>
n L'Écriou, FR 3 Mar 1750; b Rg St-Thual, FR 3 Mar 1750 (pm. Joseph Quevet & Jeanne Pinaut); d/s Rg Rustico, PEI 17/18 Feb 1820 (73y)
m Rg Miquelon, SP&M [Notre-Dame] 29 Nov 1786 Charlotte DOUCET (Michel & Louise (Bréhaut, sic pour Belliveau))</p> <p>3- <i>Anne</i>
n L'Écriou, FR 22 Mar 1752; b Rg St-Thual, FR 23 Mar 1752 (pm. Mathurin Pinault & Anne Bodin) d L'Écriou, FR ... Jan 1760; s Rg St-</p> | <p>Thual, FR 4 Jan 1760 (8y) (tém. her father & mother)</p> <p>4- <i>Mathurine</i>
n, ond L'Écriou, FR 30 Apr 1754; b cer Rg St-Thual, FR 30 Apr 1754 (pm. Julien Martel & Anne Lesquer)</p> <p>5- <i>Charles</i>
n L'Écriou, FR 12 Dec 1756; b Rg St-Thual, FR 12 Dec 1756 (pm. Charles Delaune & Guillemette Gautier)</p> <p>6- <i>Julien</i>
n L'Écriou, FR 15 Sep 1760; b Rg St-Thual, FR 16 Sep 1760 (pm. Julien Guilmer & Marie Pinaut)</p> <p>7- <i>Jean</i>
n L'Écriou, FR 21 Mar 1764; b Rg St-Thual, FR 21 Mar 1764 (pm. Jean Rouau & Françoise Grandjouan)</p> |
|--|---|

The Pinaud–Bodin marriage lasted but a mere 26 years; Mathurine (Bodin) died at the family farm in October 1767. She was buried at St-Thual on 18 October 1767 at the age of 50 years, after receiving the last sacraments of the Church. At her burial were present her husband and many attendees. Two years later, her husband Jean Pinaud also died there, and was buried on 24 October 1769 in the presence of his children and many relatives and friends, aged about 60 years. From their names and ages, we have discovered the following birth records (even despite the omitted names of their parents). Both were born in 1717.

Jean Pinault, son of Mathieu and Isabelle Gabillard (or Gabillart), was born the 6th and baptized the 7th of March 1717 at Évran. His godparents were Jean De La Haye and Jeanne Chapison. He had two siblings also born there, an older sister Françoise (n 1715), and a younger brother Alexandre (n 1721). The record of his parents (Mathieu & Isabelle)'s marriage (also without the names of their parents) was recorded at Évran on 26 November 1710. According to the record, they received a dispensation from two banns of marriage accorded at St-Malo on the 24th of that month and year. Present at the ceremony was Jean Gabillard, François Vallée, Hélène Pierre and Anne LeBreton. Their marriage was celebrated at Évran by the neighboring pastor of St-Judoce, Father Rocher. From the family research of genealogist, Jacques Grossiat, we learn that Mathieu Pinault was the widower of Jeanne Grison, whom he married at St-Thual on 13 May 1698. Of this first marriage were born four children: François (1701), Joseph (1704), Renée (1706) and Jeanne-Françoise (1709).

Jean Pinault's wife, Mathurine Bodin, the daughter of Mathurin Bodin and Marie Gauvouys, was baptized at St-Thual on 13 April 1717. Her godparents were Claude Tauger and Mathurine Boquet (or Roquet). In hindsight, why Father Allain recorded Mathurine's maiden name as Godet (or Godin) rather than Bodin remains a mystery, but if he wrote "Godin," it is surely close enough to what he heard given by the groom at his wedding ceremony at Miquelon.

Further research by Mr. Grossiat, provides us with the rest of the Pinault line:

- | | |
|--|--|
| <ol style="list-style-type: none"> 1. Jacques PINAULT (Ancestors)
Guillemette LEBRETON m ... 2. Jean PINAULT (Jacques &
Guillemette LeBreton) Michelle
MARQUER (Louis & Roberde
Chouasnel) b Rg Évran, FR 26 May
1615 m (2) 3. Mathieu PINAULT (Jean &
Michelle Marquer) b Rg Plouasne,
FR 4 Nov 1626; vf Olive Guérin (2)
Jeanne SOURDAINE m (2) | <ol style="list-style-type: none"> 4. Mathieu PINAULD (Mathieu &
Jeanne Sourdaïne) b Rg Plouasne,
FR 22 May 1672; d Rg St-Thual, FR
22 Mar 1738; vf Jeanne Grison (2)
Isabelle GABILLART (Jacques &
Guillemette Poullart) n/b Rg St-
Judoce, FR 18/19 Aug 1680; d Rg
Évran, FR 21 Jan 1733 m (2) Rg
Évran, FR 26 Nov 1710 |
|--|--|

We don't know exactly when or how Joseph Pinaud arrived at St-Pierre and Miquelon, but it had to be in the vicinity of 1785 with his younger brother, Jean Pinaud, who later appears as the godfather of Joseph's son, Jean-Julien. Their parents being deceased a decade or so, they were then of age and free to leave their immediate family in St-Thual. We note the presence of Charlotte Doucet, Joseph's wife, in the 1785 census of Miquelon, where she was 19 years old and living in the household of her brother, Joseph Doucet, 23y, a carpenter and fisherman, and master of a shallop belonging to his uncle, François Buotc. In that same census, their younger Doucet siblings (Marie 18y, Michel 15y, and Athanase 9y) were all living in the household of their uncle and aunt, François and Marie (Belliveau) Buotc. Charlotte was baptized at Miquelon on 29 December 1765. During the second exile back to La Rochelle, France, by the inhabitants of St. Pierre and Miquelon, her parents, Michel Doucet and Louise Belliveau, had both died. Louise died on 4 Aug 1779, followed by her husband, Michel on 23 Aug 1779.

After their marriage, Joseph and Charlotte (Doucet) Pinaud had the following children:

- | | |
|---|--|
| <ol style="list-style-type: none"> 1- <i>Jean-Julien</i>
n & b Rg Miquelon, SP&M 7 Jan
1789 (pm. Jean Pinaud, uncle & Rose
Belliveau, aunt) m Rustico, PEI circa
1813 to Sophie GALLANT (Jean-
Baptiste & Hélène Richard) 2- <i>Aimée-Madeleine</i>
n & b Rg Miquelon, SP&M 1 Mar
1790 (pm. Michel Doucet, uncle &
Madeleine Haché) m Rg Rustico,
PEI 10 Jan 1815 Laurent DOIRON
(Charles & Scholastique Poirier) 3- <i>Athanase</i>
m Rg Rustico, PEI 18 Aug 1812
Françoise GALLANT (Amand &
Madeleine Blanchard) | <ol style="list-style-type: none"> 4- <i>Abraham (Abram)</i>
m Rg Rustico, PEI 9 Jan 1816
Adélaïde MARTIN (Firmin &
Marguerite Poirier) 5- <i>Julie</i>
m Rg Rustico, PEI 8 Jan 1817
Joachim DOIRON (Charles &
Scholastique Poirier) 6- <i>Simon</i>
m Rustico, PEI circa 1821 Marie
GALLANT (Prospère & Angélique
Arsenault) 7- <i>Barbe</i>
m Rg Rustico, PEI 18 Sep 1820
Fabien DOIRON (Charles &
Scholastique Poirier) |
|---|--|

As for the odyssey of the Pineaus to Prince Edward Island, spurred on by their pastor Father Allain, they undoubtedly joined the rest of the Acadian population when he urged them to evacuate that place after he himself refused to pledge allegiance to the new Republic of France,

as specified by the terms of the French Revolution. Father Allain was also responsible for encouraging and ultimately joining with the rest of his parishioners to escape Miquelon for the Magdalen Islands towards 1792. His actions were followed by that of his associate, Father François Lejamtel, who led another Acadian contingent first to Chéticamp and then on to Arichat soon afterwards. Undoubtedly, some of these families must have disapproved of the Magdalens destination and proceeded on to Prince Edward Island, a destination more familiar to their forebears, as was the case of the Pineaus and their relatives, the Doucets, the Buotes, and their friends, the Blaquières, as all these families eventually found their way to Prince Edward Island. It was in Rustico where we learn that Charlotte Doucet died before 10 Jan 1815, followed by her husband, Joseph Pineau on 17 Feb 1820, at the age of about 73 years old.

In conclusion, it was a good thing the majority of the Acadians escaped there as St-Pierre and Miquelon fell again in 1794 to the British, who sent their remaining population to Halifax and Boston, and later back to Europe for a third exile of its French inhabitants. Some of these returned in 1816 to form the population who are the ancestors of today's St-Pierrais and Miquelonais citizens.

REFERENCES:

Rg Évran
Rg St-Thual
Rg Miquelon
Rg Rustico
Rc 1785 Miquelon

Stephen A. White, *Dictionnaire généalogique des familles acadiennes*.
Jean Bernard, *Généalogie des familles acadiennes de l'Île du Prince-Édouard*.
Jacques Grossiat, *Recherches sur la famille Pinaud* (Geneanet)

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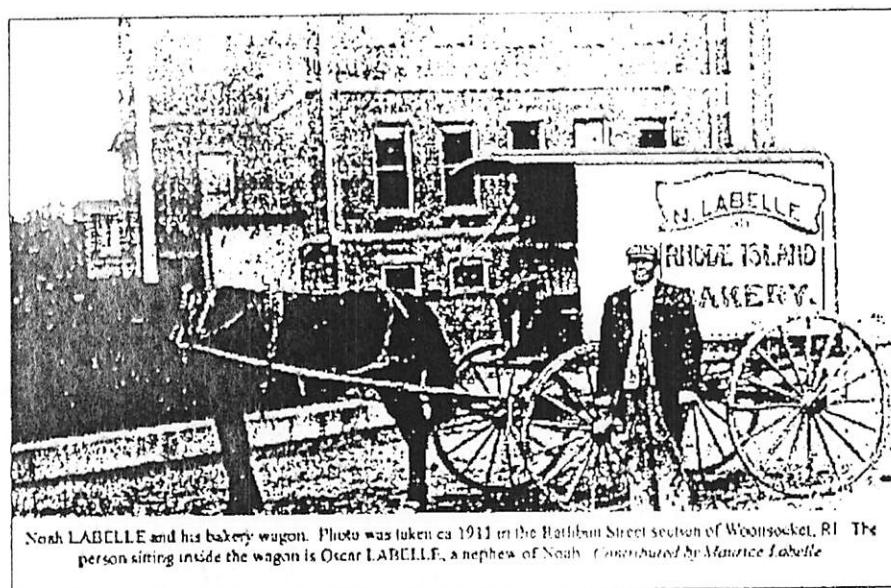


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ACADIAN FESTIVALS – Part 1

by Anselme Chiasson

Reprinted from *Je Me Souviens*, Vol. 35, No1, Spring 2012

From *Le Réveil Acadien* Volume XII No 1 February 1996 and Volume XII No 2 May 1996
(Excerpts from CHÉTICAMP, HISTORY AND ACADIAN TRADITIONS, pp 490)

Editor's Note: Each year at the Jewish Passover supper, the youngest member of the family asks the oldest member why they are celebrating the way they do. And after the recounting of the history of their ancestors, the family sits down to celebrate a meal in honor of that event. For us Acadians to fully understand and appreciate our ancestral heritage, it is good for us to look back at the strong religious traditions which were part and parcel of our ancestors' lives, for in them we get a glimpse of their particular attachment to the Church, and a heightened sense of their devotion and religious piety.

One of the best authors we have found who has provided us with this intimate look at this aspect is Père Anselme Chiasson, from whose book on his native town of Cheitchamp, Nova Scotia, we have taken the following excerpts. To understand the religious practices of the Acadians and the rhythms of the Church year will, no doubt awaken in many of us long-forgotten memories while growing up and why we did some of the things we did. Some of these customs have been engrained in our lives, year after year, handed down to us from one generation to another, from a strong ecclesial and communal tradition. For those descendants who no longer share the Roman Catholic tradition of our ancestors, perhaps these will give insight as to who and why we are, and from whence we have come.

ALL SAINTS' DAY (NOV 1ST)

All Saints Day was a holy day of obligation. Because it preceded Advent, it assumed some of the same festive nature as the pre-Lenten period. The only tradition specifically associated with this day in Acadia was that of playing tricks to the extent that it was often called *jour des tours*, or Tricks Day. And one of the tricks commonly played on All Saints' Day was stealing vegetables, particularly cabbage.

ALL SOULS DAY (Nov 2nd)

A pall of sadness hung over our Acadian parishes on November 2, which was All Souls Day. Three successive Masses celebrated in black vestments at the church and attended by all, visits to the cemetery, either individually or occasionally in the context of a parish community for the dead, brought back vivid memories of dear ones recently departed. In addition, popular belief had it that on this day the dead return to earth and cover the land. As a result, no one would butcher or plow, for fear of injuring the dead. People, particularly children, were terrified of venturing alone into isolated areas or dark corners. The custom of *crée des âmes*, or auction for the souls of the dead, once existed in Acadia but disappeared long ago.

Animals or vegetables would be brought in on All Souls Day and sold by auction on the church steps. The money collected was used to celebrate Masses for the dead.

ADVENT

Les Avents, as the Acadians called this period, lasted for four weeks preceding Christmas and served as preparation for this festival. This was a time somewhat similar to the Lenten period preceding Easter, but without the fasting. No weddings took place and no festivities were held.

Advent, people in some regions would recite the "Christmas rosaries," always individually. At each bead of the rosary, the person would say "Sweet Infant Jesus of Bethlehem be born in my heart." Anyone who recited sixty-six rosaries before Christmas and the sixty-seventh on Christmas Eve was sure to obtain whatever favor he might request. In other areas, instead of these "Christmas rosaries," it was necessary to recite a certain number of rosaries, with the final one on Christmas Eve, in order to obtain a similar blessing. Finally, in Kent County, New Brunswick, people would recite the "Thousand Hail Mary's" one Christmas Eve for the same purpose.

CHRISTMAS (Dec 25th)

In the old days, Christmas was solely a great religious festival and was not marked by the traditions which have become attached to it over the past few hundred years. The custom of hanging up stockings was unknown, at least in certain regions, as was that of giving presents and in particular, that of Santa Claus.

Christmas trees, cradle scenes and decorations inside and outside the home did not appear until well into the twentieth century. A cradle scene, however, was always set up at the church, and parents would take their small children to see it on Christmas Day or shortly thereafter.

It appears, from our own ethnographic research, that the custom of children hanging their stockings or placing their shoes by the fireplace to receive presents from the Baby Jesus or from Santa Claus did not appear until the nineteenth century. And until approximately 1940, since most Acadians were poor, the presents were extremely modest; a few candies, an apple or an orange, some cookies and, at the most, some small toy such as a Jew's harp, a paper flute or a mouth organ (harmonica). Although at one time, in certain regions at least, children were led to believe that it was the Baby Jesus who brought presents. It seems clear that today He has been supplanted by Santa Claus, largely because of the commercial publicity surrounding the latter.

A very widespread legend, and one which is by no means exclusive to the Acadians, is that the domestic animals speak to one another at midnight on Christmas Eve, and that anyone who tries to hear them risks death in doing so.

But the midnight Mass was the central feature of the Christmas celebrations. The trip to and from the church by sled or sleigh, lamps alight and blinking in the night, church bells and sleigh bells ringing along the way, and cries of "Merry Christmas/Joyeux Noël" mingling from every side, created a remarkable spectacle and filled the heart with emotion. And the church, full of light, was in festival. The priest wore his most beautiful vestments, the choirboys their finest gowns, and the cradle scene, though often the same, always seemed new. Our good parish choir outdid itself on Christmas Eve. Precisely at midnight, the best soloist, accompanied by the organ, broke into *Minuit Chrétien*, and emotion gripped the crowd. The old Christmas carols sung at the offertory and communion of the first Mass and during the two low Masses which followed the sung Mass produced the same effect. And on the road home, it was not unusual to hear these same carols sung by the people themselves.

Back home again, it used to be that everyone would simply go to bed. But gradually, particularly in some regions, it became customary to have a midnight supper (*Réveillon*) following the return from church, and to celebrate quietly until the early hours of the morning. In the afternoon, there was a great deal of visiting among friends and family.

NEW YEAR'S EVE

The Acadians could not let the year come to a close without marking the event in some way. In Cape Breton and in some areas of the Magdalen Islands, these final hours were marked by a tradition known as "beating out the old year." During the evening, young men would arm themselves with sticks and in groups of three or four, approach someone's house. Once there, on a signal, they would pound their sticks heavily on various parts of the house, preferably near the areas where the girls would be. The people of the house would jump at every blow. One of the group would watch through a window for the master of the house, who would be concerned about the shingles on his house. If he became angry and seemed about to come outside, the group would beat a hasty retreat and begin again somewhere else.

Adults enjoyed staying up until midnight on New Year's Eve. Often, a group of friends would get together at someone's house to spend the evening playing cards and singing. At midnight, they would go outside and shoot off a rifle. This tradition was called "burying the old year." On the Magdalen Islands, it was "burying the arse of the year." At this point, those who spent the evening together would start home, after shaking hands and wishing one another a happy new year.

NEW YEAR'S DAY

In the old days, New Year's Day was one of the most popular social occasions in Acadia. In every home, people would get up in the morning, shake hands and wish one another "a good and happy new year, and paradise at the end of your days." The same ritual was repeated when neighbors and friends met at church and while visiting.

But that day, a fairly common superstition required that the first visitor to enter a house be a person of the male sex. Sometimes this meant paying the neighbor's boys a few cents to come in first in order to avoid having a woman do so, for if she did, it was a popular belief that she would bring bad luck to the family. (Jean-Claude Dupont, *HERITAGE D'ACADIE*, Editions Lemac, Montreal, 1977, pp. 278-279)

The custom of kissing one another, at least in public, did not exist among the Acadians. It is a recent introduction from Québec. Even today, in the purely Acadian regions, kissing is extremely rare, even on holidays or when someone is leaving or returning home even from a lengthy trip.

The paternal blessing too seems to be a tradition imported from Québec. It existed in the border regions of the province (At Madawaska. Collection of Anne-Marie Levesque tape 1, No 25, Centres d'études acadiennes.) and in certain areas such as Memramcook (*CHEZ LES ANCIENS ACADIENS*, p 45) where it had been introduced by Québeckers. Later, around 1936, there was a campaign to promote this custom, but it met with only limited success.

One of the finest New Year's traditions consisted of forgiving one another of past wrongs, of seeking reconciliation with anyone with whom one had quarreled (*ibid.* pp. 144-145). It still exists in some regions.

On this day as well, everyone tried to wear something new for the first time. According to the popular belief, this ensured having new clothes all year long. It was also the day for giving small presents. Children would go to wish their godparents a happy new year and would be given candies, nolaïs (a kind of cookie baked in the shape of little men - similar to today's gingerbread cookies) or a few coins. Finally, the day was spent visiting. Guests were served spruce bee,

homemade wine, or rum imported from the West Indies.

EPIPHANY [FEAST OF THE 3 KINGS] JAN 6TH

Epiphany was primarily a religious festival. Socially it was one more holiday in the (Christmas) holiday season, a period of continued visiting and rejoicing.

The only special tradition which marked this holiday in Acadia was the Twelfth Night cake. In some regions, the cake contained a ring, a medal, and a button. When the cake was cut, it was said that the person who found the ring would be married soon; the person who found the medal would have a religious or priestly vocation; the person who found the button would remain a bachelor or an old maid. In other areas, a white bean and a kidney bean would replace the ring and medal. It was arranged that the white bean would be found in the girl's piece and the kidney bean in the boy's. This couple became king and queen, presiding over the evening's festivities and leading the dancing. Once again, the button represented the unenviable life of a bachelor or old maid.

Part 2 of ACADIAN FESTIVALS will be published in our next edition of *Je Me Souviens*.



PERIODICALS PERSPECTIVE by Diane Olivier

These interesting periodicals are located in the Acadian section of our library and were recommended by Rob Gumlaw:

(AFGS 001 AC – 009 AC)

- Réveil Acadien - Acadian Cultural Society of Fitchburg, MA
- Acadian Genealogy Exchange – Janet B. Jehn, Editor
- Acadian Memorial Project, St. Martinsville, LA
- French Canadian Genealogists of Wisconsin quarterly
- L'Étoile d'Acadie - L'Association généalogique et historique acadienne
- Madawaska Historical Society newsletter
- La Société Historique Acadienne (en Français)
- Héritage Acadien – Revue d'Histoire et de Généalogie

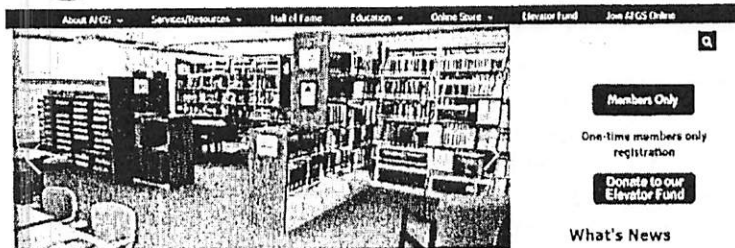
Other journals and periodicals with Acadian articles in our library include:

- The Genealogist by ACGS
- Connecticut Maple Leaf by FCGSC
- Brins d'Histoire by Société Historique de Grande-Digue.



American-French Genealogical Society

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



FIND IT ON OUR WEBSITE

If you have not visited the AFGS website, you should do so at once! Simply go to <https://afgs.org/site/> and you will find many resources for your use. One area to check out will be the library, listed under **Services/Resources**. Once you click on that

heading you will find an abundance of information about the AFGS Library including an updated library catalog listing our holdings. Check it out. It will be worth your time.

If you are interested in Acadian Genealogy, check out our Acadian Section under **Services/Resources** on our website. There, you will find information about the *Origins of Acadians*, and *Links to Acadian Information and Resources*

- Research
- Surname Sites and Family Associations
- Societies and Organizations
- Museums
- Festivals, Events, Music, Dance and Theatre
- Recipes and Cuisine
- France Connection

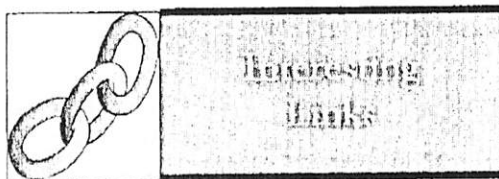
Watch for our launch of the new AFGS Members Only Website coming soon!

Make sure you are registered for our Members Only website in order to gain access to our new research site.

IMPORTANT NOTICE

RESEARCH ALERT

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



WEBSITES YOU MIGHT LIKE

<http://www.theshipslist.com/index.html>

TheShipsList website, online since August 1999, will help you find your ancestors on ships'

passenger lists. They also have immigration reports, newspaper records, shipwreck information, ship pictures, ship descriptions, shipping-line fleet lists and more; as well as hundreds of passenger lists to Canada, USA, Australia and even some for South Africa. Be sure to check the "special projects," listed on the website. There are over 3,500 totally **free access** web-pages with new databases added regularly (see the links between the big arrows). To make best use of your visit, use the **Navigation-bars (buttons and text)** which are on the **top** of every page, to help you find your way around. Click on "extra details" on the main index pages to see how much information you can find on this website!

The following link to the Provincial Archives of New Brunswick was posted by Rose M. Burke in French Canadian Genealogy: <https://archives.gnb.ca/Archives/?culture=en-CA>
The Provincial Archives of New Brunswick collects, preserves, and makes available for research, documents and records bearing upon the history of New Brunswick. Search 3,370,584 names from 37 databases in one place!



*The officers and Board of Directors
wish all our members a Merry
Christmas and a Happy and
Healthy New Year!*

Joyeuses Fêtes

*We would like to thank all our
volunteers for their dedication
to AFGS and for all of their
hard work and many hours of
volunteer services to benefit our
members during 2018.*

DIT NAMES DONE DIFFERENTLY

by Rob Gumlaw

When researching French Canadian families, we frequently find “dit” names of one form or another. A noticeable difference emerges when researching Acadians; the frequent use of a “dit” *given/first name*. There are several sobriquets for Acadian surnames also, including Richard dit Beaupré, Haché dit Gallant, Bonnevie dit Beaumont, Babineau dit Deslauriers, Broussard dit Beausoleil, and Roy dit LaLiberté.

There are many “dit” names, often unique to an individual, used to describe a physical feature, an area in which they resided, an occupation or temperament. Acadians are known to tease each other relentlessly, so some of the nicknames are unsurprising.

The partial list below is sorted alphabetically by “dit” name:

Nathalie	<i>dite</i>	Anastasie	Breau
Joseph	<i>dit</i>	Aucoq	Savoie
Pierre-Paul	<i>dit</i>	Aufils	Savoie
Jean	<i>dit</i>	Bis	LeBlanc
Joseph-Marin	<i>dit</i>	Bob	Girouard
Isidore	<i>dit</i>	Bonhomme	Doiron
Étienne	<i>dit</i>	Bruno	Thibodeau
Jacques	<i>dit</i>	Canique	Bourque
Joseph	<i>dit</i>	Chaculot	Bourque
Marie-Josèphe	<i>dite</i>	Chagrine	Doiron
Charles	<i>dit</i>	Charlitte	Bourgeois
Jean	<i>dit</i>	Coudjeau	LeBlanc
Jean-Baptiste	<i>dit</i>	Cramatte	Thibodeau
François	<i>dit</i>	Dougre	Cormier
Joseph	<i>dit</i>	Fluzan	Léger
François	<i>dit</i>	France	Doiron
François	<i>dit</i>	François en Bas	Bourque
François	<i>dit</i>	Fringo	Gautreau
Jean	<i>dit</i>	Gâche	Gautreau
Joseph	<i>dit</i>	Gas	Gallant
Claude	<i>dit</i>	Glodiche	Poirier
Pierre	<i>dit</i>	Good Bread	LeBlanc
Angélique-Gratienne	<i>dite</i>	Gracieuse	Thériault
Joseph	<i>dit</i>	Grand Jos	Caissie
Jean-Baptiste	<i>dit</i>	Grand Plate	Richard

René	<i>dit</i>	Groc	Hébert
Jean	<i>dit</i>	Jarno	LeBlanc
Anne	<i>dite</i>	Jeannette	Bastarache
Joseph	<i>dit</i>	Jos Rose	Girouard
Joseph-Michel	<i>dit</i>	José	Cormier
Georges-Joseph	<i>dit</i>	Joson	Comeau
Joseph	<i>dit</i>	Jospiau	Belliveau
Laurent	<i>dit</i>	La Poussière	Léger
Jeanne	<i>dite</i>	La Touchenette	Belliveau
Joseph	<i>dit</i>	Lapin	Landry
Claude	<i>dit</i>	Maître Jean	Doucet
François	<i>dit</i>	Micas	Landry
Honoré	<i>dit</i>	Nash	Richard
Sixte	<i>dit</i>	Pacifique	LeBlanc
Jean-Baptiste	<i>dit</i>	Patteau	Surette
Pierre	<i>dit</i>	Pedro	Melanson
François	<i>dit</i>	Père La Cuisse	Gallant
Eloi	<i>dit</i>	Petit Chair	Landry
Joseph	<i>dit</i>	Petit Jo	Broussard
Pierre	<i>dit</i>	Piau	Belliveau
Joseph	<i>dit</i>	Piaudeau	Belliveau
Simon	<i>dit</i>	Poutèche	Landry
Romain	<i>dit</i>	Roma	Melanson
François	<i>dit</i>	Saint-Doux	LeBlanc
Collette	<i>dite</i>	Scholastique	Babineau
Jean	<i>dit</i>	Smally	Boudreau
Joseph	<i>dit</i>	Tabanuc	Melanson
Joseph	<i>dit</i>	Têtu	LeBlanc
Joseph	<i>dit</i>	Thé	LeBlanc
Jean-Baptiste	<i>dit</i>	Toc	Landry
Jean-Baptiste	<i>dit</i>	Vicillard	Bourgeois
François	<i>dit</i>	Vieux Chat	Richard
Bénoni	<i>dit</i>	William	Bourque



FILLES À MARIER PIN AND CERTIFICATE PROGRAM

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 Filles 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.



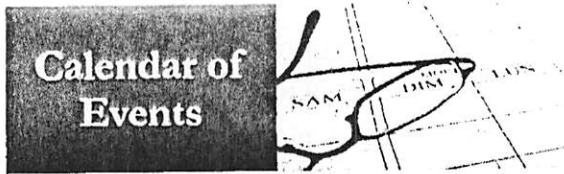
DAUGHTERS OF THE KING FILLES DU ROI PIN AND CERTIFICATE PROGRAM

It's not too late to request our Filles du Roi pin and certificate.

As Peter Gagne describes in his book, *King's Daughters and Founding Mothers: Les Filles du Roi 1663-1673*, more than 350 years ago the King's Daughters or Filles du Roi arrived in Québec. They emigrated to New France between 1663 and 1673 as part of a program sponsored by Louis XIV. The program was designed to boost Canada's population both by encouraging male emigrants to settle there, and by promoting marriage, family formation and the birth of children. While women and girls certainly emigrated to New France both before and after this period, they were not considered to be filles du roi, as the term refers to women and girls who were actively recruited by the government and whose travel to the colony was paid for by the King. The title "King's Daughters" was meant to imply state patronage, not royal or even noble parentage. Most of these women were commoners of humble birth. Almost every person of French-Canadian descent can claim at least one of these incredible, young women in their heritage.

There were between 832 – 852 Filles du Roi. You can find a list of the Filles du Roi on our website at: http://www.afgs.org/AFGS_Daughters_of_the_King_List_of_names.pdf

Instructions and information on the documentation requirements for submission are also on our website at: <https://afgs.org/site/kings-daughters/>. *Verified descendants of a Fille du Roi will receive a pin and certificate.*



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 always adding new speakers and events to our calendar throughout the year and you will want to keep up to date on what is happening. Please check our website at www.afgs.org/site often for new classes on our schedule in addition to the classes listed below:

Oct. 27, 2018 – Dennis M. Boudreau – Techniques for Beginning French-Canadian Genealogy. 10:00 A.M. in the Auditorium.

Nov. 24, 2018 –Holiday Raffle Drawing

If you have a suggestion about a class that you would like to attend, please let us know at JMSeditor@afgs.org. We are interested in your ideas and needs.

YOU SHOP AND AMAZON GIVES

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 at 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.

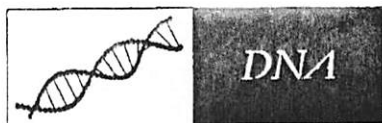
Can I use my existing Amazon account?

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.

PARLEZ-VOUS FRANÇAIS/ACADIEN?

The following were selected from past issues of *Reveil Acadien*, by the Acadian Cultural Society.

<i>Word</i>	<i>Pronunciation</i>	<i>Translation</i>
Bedou	buh – DOO	person with a big belly
Calotte	kah – LUT	head covering, bonnet
Chaviré	shah – vee – REH	crazy
Devinette	duh – vee – NET	riddle
Mèque	MECK	when, after
Pantoute	pahn – TOOT	not at all
Devanteau	duh – vahn – TOH	apron
Écarté	ch – car – TEH	lost, disoriented
Des fois	deh – FWAH	sometimes
Fiance	free – PEH	to lick
Mouillasser	moo – ya – SEH	drizzling
Nouque	NOOK	knot
Place	PLAHSS	floor
Tarvette	tahr – VET	small slice
Tchas	TCHAW	mess, lump
Pleyer	pleh – YEH	to fold
Plumer	pleu – MEH	to peel
Racoin	rah – KWEHN	nook, cranny
Ramâcher	rah – mah – SHEH	blabbing
C'est selon	she – SLONH	it depends
Savounure	sah – voo – NEUR	soap suds
Chaud	SHOH	drunk
Essarber	ch – sahr – BEH	to weed
Fayots	fah – YO	beans
Filleul	fee – EUHL	godchild
Forbir	for – BEER	to scrub (the floor)
Galance	gah – LAHNS	a swing
Gibier	jee – BYEH	poultry
Geigneux	jeh – NYEUH	a complainer
Gilet	jee – LEH	a vest
Grâler	grah – LEH	to roast
Haissable	hah – ee – SAHB	naughty
Éplucher	ch – pleu – SHEH	to peel
Jacquette	jah – KETT	nightgown
Lêche	LEHSH	worm
Laize	LEHZ	a strip (of cloth)
Ça gate pas	sah – got – PAWH	it doesn't matter
Champelure	shanh – PLEUR	faucet
Effaré	ch – fa – REH	bold, impolite
Alentour	ah – lahn – TOUR	around



DNA HELP ON THE WEB

Here is a list of websites compiled by Genealogist and DNA Interest Group Leader, Pauline Merrick that you may find useful when working with DNA:

Tools: <https://www.familysearch.org/blog/en/introduction-genetic-genealogy/>

Tools: <https://www.gedmatch.com>
<https://dnainter.com/>

Blogs: <https://thegeneticgenealogist.com/>
<http://blog.kittycooper.com/category/dna-genealogy/>

Other: <http://www.geneticgenealogystandards.com>
https://isogg.org/wiki/Genetic_genealogy

HAVE YOU USED OUR AFGS RESEARCH SERVICES?

Did you know that AFGS will help you do genealogy research? The members of our AFGS Research Committee have over 70 years of combined experience in genealogy research. If you hit a brick wall or just don't have the experience or extra time to really dig into your research, let us help you.

Librarian
the original
search engine

You can find our helpful volunteers in the AFGS Library at 78 Earle Street in Woonsocket, RI. We are open on Monday from 11:00 am to 4:00 pm, Tuesday from 1:00 pm to 9:00 pm and Saturday from 10:00 am to 4:00 pm. If you are not a member of AFGS, there is a fee of \$5.00 for your visit to the library. There is no charge for the help you may receive from our expert research team in person.

If you live too far from our library to visit for help, we also have a research service where you can request help for specific lines. You can submit your information to us on line at our website, <https://afgs.org/site/>. On our main page, click on "Services/Resources" on the blue bar and select "Request Research" and "French Ancestors/Vital Records Request." This will take you to the "Research Options and Fees" page where you will find a link to a downloadable order form or you can scroll further down the page to an on-line order form for Birth/Baptism, Marriage, Death/Burial, 5 Generation Chart, Direct Lineage, or Other (specify). You may also request photo or microfilm copies of original records, if available. DO NOT send payment in advance, you will be billed when the research is completed. AFGS members receive reduced rates for this research service.



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

Here is an email we received after our membership renewal letters were sent out:

Dear editor,

From the province of Québec, I've been a member of AFGS for three years in a row. I visited only once your library (during a trip in the USA), and I also profited from the film room service (with the help of Fran Tivey). The online members only section was useful to me especially for the *Je me Souviens* journals (but I notice that the issues of 2006-2016 are still unavailable).

My genealogical research is at a very slow pace right now. I'm also a current member of 2 other genealogical societies here in Québec, which are more of a pragmatic use for now.

I will make a pause and not renew my membership. When I resume some research involving Rhode Island and New England, I will come back. My 2nd great-grandfather David Roberge is buried in Notre-Dame Cemetery in Pawtucket, with many of his family members.

I wish you good luck in your activities, and may God bless you!
David Lorange, Granby, Québec

*Dear David,
Thank you for your email telling us about your decision not to renew your AFGS membership. Your reasons are quite valid and regarding our Members Only section, you have identified and underscored our thinking and commitment to reinvent the AFGS Members Only section of our website.*

AFGS members reside in 49 US states as well as Canada and in Europe. Many, like you, are not able to easily visit the AFGS research library in person and we are always thrilled to meet them when they visit us from distant places.

Our Members Only website committee has been working with intense determination and effort over the past year to create a completely new Members Only section that will enable our members to make an online visit to our society's reference library.

We are planning to debut the new site on November 1st and we are excited about its content which will be constantly added to throughout the years. Our initial materials will include over 128,000 Vital Records, 600,000+ Obituaries, a collection of Funeral Cards (many with photographs) and some Family Histories. Every issue of Je Me Souviens will be available to you. Initially, 27 issues beginning with our first issue in 1978 will be searchable by names, articles, and keywords. Additional issues will become searchable as our work continues. This is an incredible treasure trove of research and genealogy instruction!

We look forward to welcoming you back when you are ready to resume your Rhode Island and New England research. When you renew and register for access to our Members Only website, our records will be waiting for you!

*Best regards,
Jan Burkhart and Annette Smith
AFGS Editorial Staff*

We are looking forward to your responses to our latest issue. Please let us know what you would like to read about in the future.
JMSeditor@afgs.org

**CELEBRATING OUR
NEW MEMBERS**

Paul Rapoza, RI
Jeanne Anthes, VT
Juliette Howe, MD
Mary Hackmann, MO
Cecille & Diane Cloutier, MA
Raymond Rainey, FL
Roger & Judith Lacroix, RI
Diane Boumenot, RI
Dave Robison, MA
Marilyn Foster, ME
Ernest Drew, RI
Eileen Reynolds, MD
Susan Harris, MA
Paul Skeels, FL



**Welcome!
Enchanté!
Bienvenue!**

Gail McLallen, NJ
Deborah Vileno Esborn, MA
Jeanne Bradley, MA
Christine George, AL
Jacqueline Cote, RI
Lori Walters, FL
Brittany Pope, RI
Roger Laferriere, FL
Renee Boyce, RI
Joel Morneault, OH

Membership renewal continues

Have you returned your renewal information?

Our new Members Only website will debut on Nov. 1st

Your membership must be current to access the Members Only website.

BENEFITS OF AMERICAN-FRENCH GENEALOGICAL SOCIETY MEMBERSHIP

- Access to the research library and collections,
- Access to our quarterly *Je Me Souviens*, a digital magazine filled with resources for genealogists, 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 is available to conduct research at low member rates.

For more information visit our website at www.afgs.org/site .

Great Books That Should Be In Your Library!

Before the King's Daughters: The Filles à Marier, 1634-1662

AFGS is proud to offer a wonderful book that all genealogists doing French-Canadian research should have in their library. This book, written in English by Peter Gagne, is a treasure trove of historical, genealogical and biographical information. It is being offered for sale with the permission of the author who holds the copyright.

Before the King's Daughters: The Filles à Marier, 1634-1662 is a biographical dictionary of the 262 women and girls sent from France to populate Québec between 1634 and 1662. This work gives an overview of who the Filles à Marier were and then presents comprehensive biographies of all the "Marriageable Girls" including a wealth of information never before available in English! This set also includes a glossary, a comprehensive bibliography, various historical documents, and an index of husbands.

This book is extremely popular at our library. Most French-Canadians have multiple "Fille à Marier" in their line. By popular demand, AFGS is also offering a certificate and pin program to honor and recognize these very brave women. Therefore, we have decided to offer this wonderful book for sale to you as we know that you will be delighted with it. Current inventory is limited so please order right away and give yourself a well-earned gift.

A Companion 2-Volume Set

King's Daughters and Founding Mothers: Les Filles du Roi 1663-1673

Written in English by Peter Gagne, this is a groundbreaking biographical dictionary of the nearly 800 women and girls sent from France to populate Québec between 1663 and 1673. The introduction explains the need for the program, compares it to similar initiatives by the British and Spanish, dispels misconceptions about the Filles du Roi and gives a history of the program in Canada. After defining who can be considered a Fille du Roi, this work presents comprehensive biographies of all the "King's Daughters," including a wealth of information never before available in English.

This large softcover 2-volume set has 662 pages and also includes 20 photographs and reproductions of artwork relating to the Filles du Roi, biographies of 36 women falsely identified as Filles du Roi, a table of all the King's Daughters by year of arrival, an appendix with supporting documentation, a glossary, thematic index and an index of husbands.

Volume One includes Biographies A-J, Introduction, Historical Background and 20 Images. Volume 2 contains Biographies L-Z, Complete Table of Filles du Roi by Year of Arrival, Appendix and Glossary. It is being offered for sale with the permission of the author who holds the copyright.

ORDER FORM

BEFORE THE KING'S DAUGHTERS: THE FILLES À MARIER
KING'S DAUGHTERS AND FOUNDING MOTHERS: LES FILLES DU ROI 1663-1673

YOU MAY ALSO ORDER ONLINE AT <http://afgs.org/site/shop-online/>
 You will find the books listed in our on-line store under "Books & Publications - Other"

Please send me:

Before the King's Daughters: The Filles à Marier _____ @ \$50.00 each _____

King's Daughters and Founding Mothers:
Les Filles du Roi 1663 - 1673 _____ @ \$65.00 for each 2-volume set _____

Sub Total _____

RI Residents please add 7% tax:

\$3.50 per *Before the King's Daughters* book and

\$4.55 per *King's Daughters and Founding Mothers* 2-volume set _____

Shipping: \$6.00 for *Before the King's Daughters*

\$6.00 for King's Daughters and Founding Mothers 2 volume set

\$8.00 for both publications

Shipping _____

Above postage charges are for within US only.

For shipping outside US, contact us at rdbeaudry@afgs.org

Grand Total _____

Name: _____ Phone #: _____

Street: _____ Email: _____

Town: _____ State: _____ Zip: _____

Credit Card# _____ Expiration Date: _____

Credit Card 3 or 4 digit security code: _____

_____ Check: Make Checks payable to AFGS

Mail completed order form to: AFGS, P.O. Box 830, Woonsocket, RI 02895-0870

**RESIDENTS OUTSIDE OF THE UNITED STATES, PLEASE USE CREDIT CARDS ONLY
 AND CONTACT ROGER BEAUDRY AT rbeaudry@afgs.org FOR POSTAGE CHARGES.**



HOLIDAY GIFT IDEAS FROM AFGS

When you put together your list for "Santa", don't forget to let him know about the special genealogy items that can be found in our online store at <https://afgs.org/site/store/>

BOOKS:

- Before the King's Daughters: Les Filles a Marier 1634-1662.....\$50.00
- King's Daughters and Founding Mothers: Les Filles du Roi 1663-1673.....\$65.00
- Songs Upon the Rivers\$34.95
- Etymology of First Names, by Armand R. Letourneau. (GBC bound, 210 pgs).....\$20.00
- Cuisine de le Grandmere - Cookbook (Over 250 pages printed in English).....\$15.00

These recipes have been handed down through many generations

- Reference & Guide Book for the Genealogist.....\$35.00

By Armand R. Letourneau. Describes how to research French-Canadian roots including valuable references, resources and addresses for research.

3 hole punched in ring binder. 378 pages

- The Counties of the United States and Canada.....\$20.00

By Armand R. Letourneau. 3 hole punched in ring binder. 201 pages.

A.F.G.S. Edition, Soft Bound, 326 pages

- *Letourneau Dictionary-The Descendants of David Letourneau (1616 - Present).....\$40.00

A.F.G.S. Edition, GBC Bound 671 pages

**Out of print and available print on demand only. May take up to 4 weeks to receive.*

CD ROM:

- Dictionnaire National des Canadiens Francais 1608-1760 (Red Drouin Books).....\$89.95

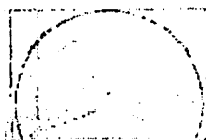
NOTE: The Red Drouin CD IS BOTH IBM & MAC COMPATABLE CD-ROM

CHARTS:

- 5 Generation Chart. 8 1/2" X 11." Standard pedigree chart. Improved version, designed to be either handwritten or typed. Minimum order 100.\$3.50 per 100



- Eight Generation Family Tree Chart. 23" X 28." Heavy parchment-like stock
Shipped in mailing tube. \$4.00 Postage. US\$3.00



- Ten generation Fan Chart. 25" X 36 1/2." Printed on heavy paper, suitable for framing. Space for 1,023 ancestral names.
Shipped in mailing tube.\$6.00 Postage US.....\$3.00

AUTHORS 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 two 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, contact information and the caption for the photo, preferably on the back. We are not responsible for loss of damage to originals and they may not be returned.

Authors are responsible for the accuracy of all materials submitted. All material published in *Je Me Souviens* is copyrighted and becomes the property of the AFGS and *Je Me Souviens*. All material submitted for publication must be original. Previously published material, except that which is in the public domain, will be accepted only if it is submitted by the author and is accompanied by a signed release from the previous publisher. Articles that promote a specific product or service, or whose subject matter is inappropriate, will be rejected. Submissions received that do not fit these guidelines will be returned to the author.

RESEARCH POLICY

The American-French Genealogical Society accepts requests for ancestral searches. This offer is open to the public for both members and non-members. 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 by postal 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 are included as they would 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 by 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:

Request	Item	AFGS Member		Non-Member	
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 GENEALOGICAL SOCIETY

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WHAT IS AFGS?

The American-French Genealogical Society, founded in 1978, is a 501(c)3 non-profit organization devoted to people of French Canadian ancestry. However, we have many research holdings pertaining to Native American nations and other nationalities including Irish, English, Italian and German. Its purpose is to assist members in tracing their ancestors and discovering the daily events that shaped their lives, 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 1854 to circa 1915.

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

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

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

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

