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

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

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ABOUT OUR COVER

An illustration of the Peshtigo Fire from Harper's Weekly, November 25, 1871. *Wisconsin Electronic Reader*

Fires were a fearsome occurrence in the lives of our ancestors. The stories of two such fires are featured in this issue: *Noël Bissonette and the Great Peshtigo Fire* by Paul Vilmur and *Marie-Josèphe Angélique and The Montreal Fire of 1734* by Janice Burkhart.

The Great Peshtigo Fire of 1871 in Wisconsin was one of the worst recorded fires in the United States. Some two-thousand people lost their lives, many of them French-Canadians working in the lumber business. It was, and still is, the highest single fire loss in the United States.

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**FROM THE
PRESIDENT'S
DESK**

by Robert Gumlaw

Welcome to the 2020s. Retrospectives are popular in the media with the yearly calendar change. As a genealogy society, we like old stories and history. We look back to our accomplishments and remember the contributions of our many volunteers over the years. We also look forward to what the future holds for our members. New approaches and technology work well with our trusty pencil and paper.

The focus of this issue of *Je Me Souviens* is disasters. Large or small, our ancestors dealt with natural and man-made disasters with mixed results. While doing research, life events like these can help shape our understanding of an ancestor's family and add context to their choice of location, occupation, military service, etc. Why did Uncle Larry stop working at the mill? Did it burn down? Did the mill owner pass away? Was there a flood in the area? Disastrous events were often captured in town reports, journals, and newspapers. Finding them can answer some of our questions.

Articles of note in this issue include "Setting the Record Straight" by Dennis Boudreau, "Migrations of North American Buteau Families" by George Buteau, and the startling "Hidden in Plain Sight" by Annette Mimeault Smith.

I had the good fortune of being interviewed about the AFGS by Claire-Marie Brisson for The North American Francophone Podcast. The episode is "Preserving Woonsocket, Rhode Island's Francophone Past" and it also features Calvin Fox, a student at Concordia University in Montréal, who is starting a project to help preserve Woonsocket's Francophone past. You can find it at <https://www.thefrancophone.com/listen-1>

The results of our recent Talent Survey have been tabulated. Members from near and far have volunteered to assist with 59 different tasks. The extensive list of tasks is in this issue.

Please see Norm Deragon's article about our workshop videos. There are a wide variety of subjects to choose from and most are less than an hour. More videos are added as they are made available after completion of the editing and production process. Instead of watching reruns on television, why not try one of our videos for a change?

Have fun,

Rob



**A TIP FROM YOUR
BOOKIE**

*by Janice Burkhart
Librarian*

PLANNING YOUR NEW YEAR

By Janice Burkhart

Generally speaking, most of us feel the need to make resolutions when New Year's Eve rolls around. Also, generally speaking, many of those well intentioned resolutions never survive past the month of January. I just read a very interesting article written by Kurt Witcher in

Genealogy Gems: News from the Allen County Public Library at Fort Wayne No. 190, December 31, 2019. Mr. Witcher has some excellent ideas for genealogists as we enter 2020. The article is reprinted here with permission.

Ring in the New Year and the New Decade

by Curt B. Witcher

For many it is hard to believe we're beginning the third decade of the twenty-first century already. I trust the first two decades have been filled with many discoveries and great stories. I offer a New Year's challenge to all... make the third decade even better. To do that, though, will require intentional, active steps. I offer some suggestions.

- Do just one thing each day

Our family history files as well as our home offices and genealogy workspaces (e.g. kitchen and dining room tables, family room pool tables, etc.!) did not become cluttered overnight. So getting them back in order will not happen in a day. However, if you commit to filing (or scanning and storing) just one piece of paper or just one photograph a day, you will be amazed at the progress you will make over a relatively short amount of time. You might also be surprised at the discoveries you make. We know the importance of keeping a journal, both for our descendants and to assist us when we are working to write the stories of our ancestors and family members. Write something every day, even if it is just a phrase or a single sentence. You quickly will find how the early struggles of writing just a phrase will lead to easier times of writing a few sentences, and more.

- Use every celebration to remember and record that celebration in yesteryear.

There is a persistent lament among many that they don't know what to write about. The blank page or the empty tablet screen intimidates and scares them. A solution is to make every celebration in 2020 a memory-trigger, an opportunity to recall what your family did on that day last year, several years ago, or last generation. What Valentine's Day memories can you recall? Does Memorial Day awaken memories of family members who served? Do you remember summer picnics around the Fourth of July? Do picnics and parks fill your recollections of Labor Day? Does the changing of the seasons bring back memories of gardens, canning, and cooking?

- Commit to making moments, and memories.

You may be familiar with the national campaign to encourage fathers to spend time with their children: "It Only Takes a Moment to Make a Moment." As the movement emphasizes, it only takes a moment to have a meaningful interaction with your child. I believe all family historians should adopt this same advice. Make the time to share your genealogy finds, your old

photographs and keepsakes, and your stories with children and grandchildren, nephews and nieces, distant cousins and older relatives. It is absolutely the most valuable gift you can give.

- Remember that it really is all about the story.

There are all kinds of reasons you may be researching one side of the family, a particular ancestor, or a specific location. Make the time to find the stories. It is tremendously fun and invigorating. While you are collecting specific data and specific documents, take the time to “look around” and find the story. So you’ve found someone on a census record with a certain value of personal property or real estate. Do you know specifically what some of the personal property was? Does that shed any light on what their lives may have been like? What did they do with their real estate? Farm, blacksmith shop, grain storage, cooper? Truly look for friends and neighbors. Do they provide more clues about your families’ lives, assist you in writing your story?

Best wishes for an amazingly engaging year of finding and telling your family stories!

FIND IT IN THE LIBRARY by Jan Burkhart, AFGS Librarian

Biographies and family histories are a good way of telling your family stories. You can include primary documents such as birth, marriage or death certificates, interesting family pictures of people and homes where your family lived, and perhaps even maps of the towns where they settled. Having a story to tell is much more interesting than just looking at random pieces of paper. The story brings your ancestors to life and helps the descendants understand the various sacrifices that your family endured. You can also highlight the good times and the accomplishments. So many of our ancestors had to work very hard to achieve the success that they did, overcoming language barriers, religious discrimination, and customs that may have seemed strange to the people around them.

In our library, you will find a very large collection of family histories and biographies. Your librarian finds these original works very exciting because they represent a true feeling the author has when recalling their family stories. Many authors have unique ways of presenting the material. It would be a good idea to study some of these works to find ways you might incorporate your stories into your own family history or biography. You might choose to highlight a particular ancestor and tell the story from that person’s point of view or you might choose to tell the story of your entire family. Whichever method you choose to honor your family, it will bring the past to life for generations to come.

You can find some of these biographies on our Members Only Online Library under Books/Family Histories. Also check out the short biographies of our early Canadian ancestors under Books/LaForest – Our French-Canadian Ancestors.

If you feel that writing a biography or family history is more than you can accomplish, consider writing an article for *Je Me Souviens*. You can highlight a particular relative or family event. Chances are others will find these stories interesting.

NOËL BISSONETTE AND THE GREAT PESHTIGO FIRE

by Paul Vilmur

1. The Peshtigo Wisconsin Fire

The Peshtigo, Wisconsin firestorm of 8 October 1871 is now little remembered even though it resulted in some 2000 deaths between in-town and the surrounding rural area. This was the highest single fire loss in the United States and still is. One of the reasons the Peshtigo fire is now forgotten is that the same windstorm also enabled the famous Chicago fire but here the maximum casualties have been estimated at 300. My great grandfather Noël Bissonette and his family survived the Peshtigo fire. This is his story.



Noël Norbert Bissonette - 1907



2. Noël-Norbert Bissonette

Noël-Norbert Bissonette, the third son of Pierre Bissonette was born on December 25, 1836 probably in the US (his obituary states he was born in Burlington, Vermont). He was brought up in Jericho, Vermont and attended the Academy in Jericho Center. He could read and write fluently in both English and French. Noël joined his father Pierre in logging and working in a saw mill. He married Sophie Fréchette on November 22, 1858 at Ange-Gardien in Rouville County, Québec. His wife was from the town of St. Césaire, about 5 miles northwest of Ange-Gardien. Noël's father, Pierre and brother, Napoléon were witnesses on the groom's side. Here are his and his wife's signatures from the parish marriage register.

Noël Bissonette
Sophie Fréchette

After Noël's marriage, he returned to Jericho where he worked as a sawyer and mill hand from 1858 to 1864. In 1864, he joined his brother John in a lumber enterprise in Valcourt, Shefford County, Québec. It is thought that this lumber enterprise was running a sawmill. He stuck this out until 1868 when an on-going acrimonious relationship between his wife and sister-in-law caused a breakup of the partnership. Looking for other opportunities in the lumber industry, Noel and his wife and three children moved to Fond du Lac, Wisconsin where work was plentiful. In 1869, his wife Sophie died giving birth to twins. One twin died, the other was given up for adoption. Noël married a widow, Agnès (Pacquet) Goulet on 10 July 1870 in Fond du Lac. Agnès had a grown son Louis, a millwright who worked in Peshtigo, Wisconsin. Encouraged by Louis, Noël and his family moved to Peshtigo.

3. Peshtigo, Wisconsin

In 1871, Peshtigo was a booming lumber town of some 2,000 people. The main source of employment was the sawmill and an immense woodenware factory. It is believed that Noël did not work in town, but had built a cabin Northwest of the city proper and worked in the woods there.

Conditions for disaster had been building for some time before that fateful Sunday in October. Even with normal weather, the fire hazard around Peshtigo must have been enormous as logging operations left huge piles of slash (debris in an open tract in a forest as from logging) over thousands of acres. Adding greatly to the already dangerous situation was a severe drought over the past year. Very little snow fell during the preceding winter, so little, in fact, that logging operations were hampered. Streams and rivers were so low that it was difficult to float logs to the mills. The spring and summer were unusually hot with little or no rain falling since May.

In September the fires started. Daily clouds of smoke blotted out the sun. Fires seemed everywhere. Woods and mill operations ceased while all available manpower was used to fight the fires. Noël sensed the fire danger and spent a good deal of time that fall burning the flammable trash surrounding his homestead clearing. He also had the presence of mind to prepare a root cellar as a possible refuge for the family.

Sunday, October 8, dawned hot and sultry, more like a day in mid-August than in October. The sun was barely visible through the smoke-filled sky. Under normal conditions the family would probably have attended mass at Father Perrin's partially completed church in Peshtigo. Instead, after giving the family instructions as to what to do if conditions worsened, Noël picked up his fire-fighting tools and joined the other men on the fire line.

The Peshtigo Historical Museum gives the following account of what happened that day:

"The afternoon wore on, hot and still, and smoky enough to make eyes water. When night closed down, a sullen red glow could be seen over the treetops to the southwest. The smoke thickened, and about nine o'clock a low, moaning, far-off roaring of the wind from the southwest was heard. Suddenly the roar became louder and quickly a crashing and deep booming came from the surrounding forest. In less than five minutes there was fire everywhere. The atmosphere quickly grew unbearably warm and the town was enveloped by a rush of air as hot as though it was issuing from a blast furnace. The wind lifted the roofs off houses, toppled chimneys and showered the town with hot sand and live coals. The cries of the men, women and children were scarcely audible above the rumble of

exploding gas and crashing timber. People were numb with terror, seeing nothing but fire overhead and all around them.”

By ten o'clock, an hour after the fire descended, the entire village of Peshtigo had been wiped out; just in town 800 people had lost their lives.

There are few photos of the fire destruction of Peshtigo. In this photo, everything is destroyed except for a few concrete structures.

It is not difficult to imagine Noël Bissonette watching the flames from some distance northwest of the town where he and others had been trying to control the fire. When the wind came up towards evening the fire fighters probably had the good sense to take refuge in one of what must have been many burned-out areas surrounding the town. Fires had burned all summer in the outlying areas around Peshtigo, some areas undoubtedly burning over several times, so there must have been large areas where there was very little left to burn. The goal of the fire fighters was to save the town, especially their source of employment, the sawmill and the woodenware factory. Their efforts may have been self-defeating and contributed to the intensity of the conflagration by leaving a ring of heavy fuel to feed the flames as they approached the village.



The extreme low pressure center of 8 October caused cyclonic winds over 50 miles per hour to flow over the fire area. After this low passed to the east, cold and damp air from Canada rushed over the area.

Towards morning when the wind died down Noël made his way back to where he had left his family, fearful of what he might find. He was overwhelmed with joy and thanksgiving to find wife Agnès and the five children in the root cellar he had prepared for them in advance. The cabin had burned but the family had been spared, thanks largely to Noël's foresight in reducing the fuel surrounding the cabin.

Monday was spent looking for survivors, but very few were found. Monday night the rains came and the drought was broken, a day too late for thousands of people. In sharp contrast to the heat, the weather now turned seasonably cold and damp. There was much suffering from exposure since there was no shelter to be had. Noël and family were probably a little better off than most since they had the root cellar to ward off the cold. Still it was damp and not a place conducive to good health. Little Minnie, always a frail child, became ill, and a short time later, died. Daughter Eliza, Minnie's sister, never forgot the heart-rending scene of the pathetic little coffin being drawn through the dreary, cold, blackened burned-out forest. After the funeral the family moved to

Menominee, Wisconsin where Noël got a job in a sawmill. Things seemed to go well for the family for a time. Then tragedy struck again. Noël broke his arm while working in the mill. There was no workman's compensation in those days; when one stopped working for whatever reason, income stopped. The family banded together to earn a few dollars to survive. During the summer they picked berries, and sold them in town. When there were no berries to pick, the womenfolk knitted caps, mittens and scarves for Noël to sell in town.

4. Noël in Michigan

From Menominee, Noël moved to Maple Ridge (now called Rock) some 30 miles northwest of Escanaba in the Upper Peninsula of Michigan. Here the family lived in a logging camp operated by Peter Gross. While in Maple Ridge, Noël worked as a charcoal kiln operator and earned a reputation as one of the best in the business. Loading and tending the kiln in order to produce the maximum yield of high-grade charcoal used in iron making required a great deal of skill and patience. Tending the kiln was a twenty-four hour a day job.

Next, Noël was working for a David Danforth on his truck garden farm in Wells just north of Escanaba on the property now known as the "Poor Farm." The family has always believed that Noël Bissonette was the second settler in Danforth. The deed records of Delta County show that on April 12, 1879, Noël Bissonette contracted to buy forty acres of land in Danforth from the Chicago and Northwestern Railroad Company for \$120, to be paid in five annual installments of \$24. The last payment was made April 16, 1883 and the deed was recorded on December 8th of that same year.

Over the years, Noël prospered as a farmer and was able to expand his property holdings. By the 1890's, he had given many of his properties to his married daughters and sons-in-law. He now concentrated on the grocery business, opening up a large general store on his first purchased property.

He also started engaging in county politics. Noël Bissonette served as a member of the Delta County Board of Supervisors from early 1886 until well into the 1890s. On June 29, 1889, the Michigan Legislature formed the new Township of Wells in Delta County by detaching territory from Escanaba and Ford River Townships. Named to the board of Inspectors of Wells Township were Noël Bissonette, Peter Gross and Richard McLain. In 1898, Noël was appointed one of 5 members of the Delta County Highway Commission. He served in some capacity with the Highway Commission until at least 1911. Below is an excerpt from the 1900 Delta County Annual Report:

37. June 4. Noël Bissonette, Commissioner of Highways of Wells township, and the Chicago & Northwestern Railway Company.

Special order with plans and specifications for a highway crossing over the tracks of the Chicago & Northwestern Railway near Escanaba, Wells township, Delta county, Michigan.

In 1902, Noël retired from the grocery business, turning it over to his son-in-law, Évariste Vilmur and his daughter, Eliza. These were my grandparents. After retiring, Noël continued raising vegetables in his kitchen garden. In the 1911 State Fair, he won awards for cucumbers, corn and apples. In the 1913 State Fair, he won awards for cabbage and potatoes. On July 6, 1909, Noël

gave the principal dedication address (in French) on the occasion of the opening of André Beauchamp's new park in Flat Rock, Michigan (a Northwest suburb of Escanaba).

Noël died in his bed on 17 March 1928. He was 91 years old.

5. References

The personal information included in this report is from reminiscences of my grandmother Eliza (Bissonette) Vilmur which were remembered and recorded by an older cousin before he died in 2004. Much of the information on the Peshtigo fire is readily available on the internet.

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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.

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.



WANTED:

Your help

with a very large data entry project.

See page 32 for details.

Thank you to our growing army of data entry volunteers:

Jacinthe Andrea Barkley-
Boudreau
Sue Beaudet
Roger Beaudry
Frank Blanchard
Mike Blanchette
Dennis Boudreau
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Larry Rainville
Paul Raposa
Anne P. Rochette
Rene Saulnier
Claire Small
Sindi Terrien
Paul Vilmur

We have recently finished compiling our Member Talent Surveys. If you have indicated that you would be willing to transcribe records, we will contact you soon and arrange your first assignment.

Please note that you do not have to live near the AFGS library to do this data entry work. When you volunteer, a pdf file will be sent to you via email along with a template for transcribing the information that will be added to our data base of over one million marriages. See page 32 for more details.

We'd love to add your name to our list of volunteers!

As our librarian says, "Volunteers are unpaid, not because they are worthless, but because they are PRICELESS!"



Souvenez-vous dans vos prières de
Jean Adam
 Époux de Jeannine Adam
 décédé accidentellement à Maskinongé,
 le 20 mars 1959
 à l'âge de 25 ans et 6 mois.

Je me voyais au printemps de la vie, dans la fraîcheur de l'âge, aux plus beaux de mes jours et je meurs!

Adieu mes bons parents, mes bons amis et tous ceux qui m'ont connu, je pars pour la nuit du tombeau, mes jours sont passés, je vous fais mes adieux; je vous attends et je vous aime au Ciel.

Vous tous qui m'êtes chers, sachez vos larmes.
 Au céleste séjour, l'on aime encore les siens.
 Si, des fêtes du ciel, je savoure les charmes,
 Au jardin du bon Dieu, je glane pour les miens.

Miséricordieux Jésus, donne-lui le repos éternel. (7 ans et 7 quar.)
 Une communion, une prière, s. v. p.

Studio Côté, Louiseville

Jean Adam

A LA MEMOIRE DE



Eprem Brousseau
 époux de Louisa Hébert
 décédé le 25 Avril 1914, âgé de 29 ans.
 A St-David, Co., Yamaska.

Un peu de temps nous sépare de ceux qui s'en vont, temps de larmes et de solitude; mais après nous allons les rejoindre et jouir avec eux d'un bonheur qui n'aura pas de fin. R. P. Fiore

J'implore les prières de tous ceux qui m'ont connu et aimé

Béni soit le Très Sacré-Cœur Eucharistique de Jésus. (300 j. d'ind. 112 x)
 Cœur Sacré de Jésus, j'ai confiance en vous. (300 jours d'ind.)
 UNE COMMUNION, UNE PRIERE

Here are two funeral cards for men who died at ages 25 and 29 that can be found in our "Members Only Online Library." It would make you wonder what stories can be discovered about why these young men, Jean Adam and Eprem Brousseau died at such an early age. All of the funeral cards on our Members Only Online Library are indexed and searchable by name. For women, many of the cards include their maiden and married names. If a spouse is listed on the card, the information is also in the index. For some researchers, this may be the only photo they can find of an ancestor or relative,

If you have old funeral cards that are among your family records, especially cards with photographs and family information, we would be happy to add them to our funeral card collection. Contact us at JMSeditor@afgs.org for information on how to submit them for scanning. We will gladly return them to you after they have been scanned into our collection.

PHOTOS WANTED FOR JE ME SOUVIENS

We would like to give our journal, *Je Me Souviens* a new look. We think it would be interesting to put meaningful photos on the front cover of the magazine and we are asking for your help. If you have an original photo of something relating to French-Canadians, please consider sending it to us for possible publication. It could be a picture of some place in Québec, the Maritimes or France. Perhaps it could be a picture of an historic church, a monument or a celebration of some sort. The photo could be of a mill in the United States where your ancestors worked, a French-Canadian organization, or a French holiday celebration. Please include a short paragraph or two explaining what the picture is about and giving us an approximate date of when the picture was taken. Include your name and contact information in case we need to talk with you. You should email it as a .jpg file to jmseditor@afgs.org. If you must mail your photos to us, please do not send originals as they will not be returned.

MIGRATIONS OF NORTH AMERICAN BUTEAU FAMILIES – PART I

by George H. Buteau

The BUTEAU Surname

The French surname BUTEAU is a variation of the surname BUTAUD. The original spelling is thought by some to have been BUTOT. One school of thought attributes the origin of BUTOT to the old French word “butor” meaning a bittern or heron, a small to medium sized wading bird. A second school of thought is that BUTOT referred to a place name that originated before the 11th century with Viking/Scandinavian settlers in the Normandy region of France. Other spelling variations of the surname include BUTAULT, BUTTEAU, BUTAU and BUTEAUD.

It should be pointed out that in spoken French, the suffixes EAU, AU, AUD, EAUD, AULT, EAULT, OD and OT all have the same “O” sound. Since many French citizens who settled in New France in the 17th century were peasants who did not read or write, the actual spelling of their surnames in public and church documents was accomplished by priests and notaries. These literate individuals spelled surnames based on how the spoken name sounded to them as well as on the way names that they had been familiar with in France were spelled. It is not surprising then that Pierre BUTEAU and his children had their family surname spelled BUTAUD, BUTAU, BUTOW, BUTOT, BUTAULT and BUTEAUD at different times in documents recorded by various other individuals. Between the late 19th century and the middle of the 20th century, the spelling of surnames became standardized and BUTEAU has since become the most common spelling of our surname.

The BUTAUD surname is still very common in France and was the spelling originally used by our ancestor, Pierre, who settled in New France in the mid-17th century. Genealogical records show that the surname BUTAUD appeared in France as early as the 13th century. Pierre BUTAUD, Valet and Seigneur de l'Aubouinière, was born in France around 1270. The earliest reference to the surname BUTEAU may be that of an ancestral family living in Brabant, Belgium whose coat of arms we have adopted.

Several branches of the BUTEAU family were recorded in the Province of Bourgogne (present-day Department of Nièvre) in the early 16th century. These BUTEAU families had no doubt been living in that region well before the 16th century. Some of their descendants live there today in towns such as Château-Chinon and Arleuf. Nicolas BUTEAU, born in Autun, Bourgogne, France around 1680, was a captain of militia and the first BUTEAU settler of St. Domingue, renamed Haiti in 1804 following the slave revolution (See: “The Buteau Families of Haiti”, American-French Genealogical Society, *Je Me Souviens*, vol. 36, Autumn, 2013, pp 56-63). BUTEAU and BUTAUD families who most likely were closely related to each other resided in the Poitou-Charentes region of France in the 15th and 16 centuries. This region is presently bordered by the



Departments of Vendée, Charente Maritime, and Deux Sèvres. It is from this region that the first BUTEAU settlers to New France came.

BUTEAU Families in North America

Pierre BUTEAU and Perrette Loryot are the ancestors of most of the families in North America with the surname BUTEAU.

However, some families that descend from BLUTEAU and BULTEAU ancestors have adopted the surname BUTEAU over the years, mostly as a result of church record misspellings. Whether these two different families and our BUTEAU family have the same ancestral origin is unknown.

Nicolas BUTEAU, and our ancestor, Pierre BUTEAU, both settled in New France around the same time. Both came from different villages in the same diocese in France. Nicolas BUTEAU, son of Pierre BUTEAU and Anne Charrier, married Catherine Guichelin in Canada in 1669. They had two children, Isabelle Ursule and Antoine. Nicolas BUTEAU returned to France in the autumn of 1673 never to be heard from again. Catherine Guichelin remained in Canada with her two young children. She subsequently had five children out of wedlock some of whom she named BUTEAU. Antoine never had any sons so BUTEAU descendants of Catherine Guichelin do not carry the surname legitimately.

Members of the BUTAUD Family of Southern Louisiana and Southeastern Texas are descendants of Alexis Butaud who arrived in the U.S. from France around 1827. He married Marie Erma Lange in St. Mary Parish, Louisiana in 1832. This couple had fourteen children. Many of their descendants spread throughout southern Louisiana and southeastern Texas. A few of these families have adopted the BUTEAU spelling.

Over several generations, descendants of Pierre BUTEAU and Perrette Loryot have migrated throughout Canada and the United States. BUTEAU families have settled in most counties in the Province of Québec (QC) and also in the Provinces of Ontario (ON), Alberta (AB), Saskatchewan (SK) and British Columbia (BC) as well as most of the New England and bordering states and many states in the Midwest and western United States.

Our Ancestors, Pierre BUTEAU and Perrette Loryot

Pierre BUTEAU, the son of Mathurin Butaud and Marie Rageot, was baptized Pierre Butaud in Notre Dame de L'Hermenault, Vendée (Poitou), France on May 23, 1636. Pierre had an older half sister, Toussaine, also born in the village of L'Hermenault to the first marriage of Mathurin BUTEAU and Mathurine Mallet. A record of Toussaine's marriage to Giraud Cotet in February, 1658 in La Rochelle, France, shows that her 24 year old half brother, who attended the wedding, was "about to make a voyage to Quebecq in Canada." On March 14, 1662, Pierre, in the presence of the notary Raffect in La Rochelle, changed the beneficiary in his will from his father to his sister. Pierre sailed for New France on the ship "les Armes de Zélande" arriving in Québec on July 4, 1662. On Sunday, March 23, 1664 Pierre BUTEAU was confirmed in Notre Dame Cathedral in Québec by Bishop Laval.

In 1670, Pierre contracted a marriage to Jeanne Dufosse, a "Fille du Roi" and a native of Saint Leger, France. They were to be married in the spring but the agreement was immediately canceled. A few months later, she married someone else. Despite his first failure at finding a wife, Pierre met Perrette Loryot in the summer of 1671. Also a "Fille du Roi" and daughter of Pierre Loryot

and Jeanne Bucquet, Perrette was born around 1656 in the town of Le Bourget, north of Paris. Despite their 20 year age difference, Pierre and Perrette had a successful marriage that was celebrated in the church of Sainte Anne du Petit Cap (Sainte Anne de Beaupré) on October 21, 1671.

Prior to his marriage, Pierre had purchased land on the Ile d'Orléans (I.O.). The BUTEAU family moved to I.O. after the birth in 1674 of Pierre, their first child. As the Pierre BUTEAU family continued to grow, Pierre increased their holdings on the island within the parish of St. François.

Pierre and Perrette had eight children. All but the first child were born on I.O. Six were married in the parish of St. François into the families Carbonneau, Duchesne, Jinchereau, Gagné, Veilleux and Beaudoin dit Larivière. An unmarried son drowned at age 22 and was buried at St. François. Pierre and Perrette's married daughters and their families lived out their lives on I.O. Pierre BUTEAU died on Saturday November 21, 1705 at the age of 70 and was buried in the St. François parish cemetery on I.O. His widow survived him by a quarter of a century. She moved from St. François to the south shore of the St. Lawrence as did three of her sons, Pierre, Symphorien and François. Symphorien, who was sickly and remained unmarried, died in Berthier-sur-Mer after June 7, 1715, the date that he bequeathed his possessions to his brother François. The records of his exact death date and burial have never been found. On November 13, 1730, Perrette Loryot died at age 74; she was buried at Berthier-sur-Mer.

Two of Pierre and Perrette's sons, Pierre BUTEAU (1674-1749), who married Marie Carbonneau, and François BUTEAU (1682-1732), who married Marie Jinchereau, raised their families on the south shore of the St. Lawrence River in the counties of Montmagny and Bellechasse. These two families were the ancestors of all the BUTEAU families in the U.S. and Canada who claim descendancy from Pierre BUTEAU and Perrette Loryot.

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Trial of Catherine Gichelin Wife of Nicholas Buteau & Catherine Basset Wife of Piere Bourgouin dit Lebourguignon Accused of Prostitution at Québec in 1675. Copyright Ottawa 1977 by "Les Editions Quesnel de Fomblanche". Copyright registered - "La Bibliothèque Nationale du Canada", June 23, 1977.

Migrations of North American Buteau Families – Part II will be in our next issue of *Je Me Souviens*.

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MARIE-JOSÈPHE ANGÉLIQUE AND THE MONTRÉAL FIRE OF 1734

Gathered by Janice Burkhart from Wikipedia

This is a story of a disastrous fire and a young, black, slave woman accused of setting that fire. Controversial on many levels, quite a bit has been written in recent years on this case. Marie-Josèphe Angélique was a Portuguese-born black slave in New France. Her name was given to her by her last owners.¹ She was tried and convicted of setting fire to her owner's home, burning much of what is now referred to as Old Montréal. It had been generally accepted that Angélique was guilty, but it has recently been argued that she was innocent of the crime and was convicted more on the basis of her reputation as a rebellious runaway slave than on the basis of factual evidence. A competing theory is that she was guilty of the crime but was acting in rebellion against slavery. No consensus has been reached by historians regarding Angélique's actual guilt or innocence but much interest has been shown in this interesting case.

THE FIRE OF APRIL 10, 1734

At seven o'clock in the evening on Saturday, April 10, 1734, inhabitants of Montréal were leaving evening prayer when the sentry sounded the alarm, "Fire!"

A fire had started on the south side of rue Saint-Paul and was spreading east of rue Saint-Joseph. The fire was so intense that the law enforcement officers could not get close to it. Many people tried to take shelter at the Hôtel-Dieu, but due to a strong wind blowing from the west, the fire spread and destroyed the hospital in less than three hours. Forty-five houses were also destroyed, and due to people taking advantage of the general panic, many items were stolen from homes and from the convent.² The following journal entry of Sister Véronique Cuillerier illustrates the suddenness of the fire, and the difficulty of trying to control it: The 10 April [1734] while all was most quiet and our thoughts were far from some fatal mishap, at 7 in the evening during our time of leisure, we heard a cry of fire. In the moment, we all rose to catch sight of its whereabouts. It was sighted at a neighboring house. We rushed to contain the fire, but the Lord did not allow us to succeed. All took refuge in our church, thinking that we would be spared, but the flames rose so ardently towards the church, which was just across the street from the burning houses, that we soon found ourselves engulfed.³

WHO WAS MARIE-JOSÈPHE ANGÉLIQUE

Marie-Josèphe Angélique was born around 1700 in Madeira,⁴ then a colony and not an integral part of Portugal, which was an important player in the lucrative Atlantic slave trade. She was later sold to a Flemish man named Nichus Block⁵ or Nicolas Bleeker⁶ who brought her to the New World. She lived in New England before being sold in 1725 to an important French businessman from Montréal named François Poulin de Francheville, and after his death in 1733 belonged to his wife Thérèse de Couagne. Slavery in New England and New France was primarily a domestic

¹ Cooper 2006, p. 162; Beaugrand-Champagne 2004, p. 26-27

² "Great Unsolved Mysteries of Canadian History: Torture and Truth: Angélique and the Burning of Montréal". Archived from the original on 2014-08-08. Retrieved 2013-02-13.

³ Cuillerier, Veronique. "Annals of the Hôtel-Dieu de Montréal". Archived from the original on 2014-08-09. Retrieved 2013-02-13.

⁴ "Nomination de la Place Marie-Josèphe-Angélique." Ville de Montréal. 14 February 2012.

⁵ Cooper 2018, p. 24

⁶ Beaugrand-Champagne 2004, p. 62

affair, since unlike the southern part of what would become the United States, the economy was not based on large-scale plantation labor. Angélique therefore worked in the Francheville home in Montréal, and occasionally helped on the family's small farm on the island of Montréal, which was primarily used to produce supplies for Francheville's trading expeditions.

Angélique had three children while in Montréal: a boy born in 1731 who lived only one month and twins in 1732, who both died within five months.⁷ The father listed in the baptismal records was Jacques César, a black slave from Madagascar who belonged to Ignace Gamelin, a friend of Francheville. It is not known whether Angélique and César were lovers by choice or whether they were forced by their owners to have children (the children of slaves became themselves slaves and the property of the mother's owners).⁸

During the year preceding the fire and the trial, Angélique became involved in a relationship with a white indentured servant, Claude Thibault, who was employed by the Franchevilles. Following the death of Francheville in November 1733, Mme Francheville became occupied with many transactions in the course of operating his businesses and settling his estate. Early in 1734, being occupied with estate affairs in Trois-Rivières, the widow asked her brother-in-law Alexis Monière to keep both her slave and her indentured servant Claude Thibault for her until her return.⁹

On February 22,¹⁰ while the widow Francheville was still away, Angélique and Thibault attempted to escape to New England, fleeing across the frozen St. Lawrence River and stopping to retrieve bread that Thibault had hidden in a barn in Longueuil in preparation for their flight. However, the difficulty of winter travel forced the two to take refuge in Châteauguay,¹¹ near the Chambly road, until the weather improved.¹² They were captured a couple of weeks later and returned to Montréal by three militia captains, acting in their capacity as local police. Thibault was imprisoned on March 5 and only released on April 8, the day before the fire. Angélique visited him several times while he was in jail and brought him food.¹³

Angélique was simply returned to Madame de Francheville, who did not have her disciplined in any way for her attempted flight, possibly because she was already planning to sell her. As mentioned during the trial, Thérèse de Francheville found herself unable to control Angélique and intended to accept an offer by one of her deceased husband's business associates, François-Étienne Cugnet, to purchase her for 600 pounds of gunpowder. The offer was conditional on the widow covering expenses for sending Angélique to Québec City, where Cugnet lived.¹⁴ Fear of being sold and possibly ending up in the West Indies may have been a factor in the attempted escape.

⁷ Beaugrand-Champagne, pp. 164–165

⁸ Cooper 2006, pp. 163–164; Beaugrand-Champagne 2004, pp. 164–165

⁹ Beaugrand-Champagne 2004, p. 48

¹⁰ Beaugrand-Champagne 2004, p. 49

¹¹ Beaugrand-Champagne 2004, p. 63

¹² Third interrogation of Marie-Josèphe Angélique, May 6, 1734, in *Torture and the Truth*

¹³ Confrontation of Thérèse de Couagne, 2nd witness with Angélique, audience of 9 in the morning, 4 June 1734, *Torture and the Truth*

¹⁴ Beaugrand-Champagne 2004, p. 146; Addition of information by Ignace Gamelin, 16th witness, audience of 9 AM, 6 May 1734, in *Torture and the Truth*

Tension was high between the slave and her mistress. The widow Francheville dismissed a free servant, Louise Poirier, because of squabbling and disagreements between slave and servant. Angélique promised her that she could do all the work better than Poirier, possibly hoping that a good performance on her part would make her mistress relent and keep her. The widow gave in, but promised Poirier that she would contact her after Angélique had been shipped to Québec City.¹⁵

After Thibault's release, he visited de Couagne to demand his outstanding wages. She paid them but warned Thibault never to set foot in her house again.¹⁶ Angry, she also confirmed to him that Angélique had in fact been sold and would be shipped to Québec City as soon as the ice cleared. Thibault ignored the order to stay away and visited Angélique several times while de Couagne was not at home. As this was early April, they both would have known that the St. Lawrence River would soon be passable to ships, and that Angélique would not be in Montréal much longer. Angélique told a servant that she intended to run away again, and it is possible that the two discussed setting a fire to cover their escape.

Even during the fire, rumors began to circulate accusing Angélique of having set the fire; later in the evening, the convent's gardener, Louis Bellefeuille dit LaRuine, even told Angélique face-to-face about these rumors, although she denied them.¹⁷ The origin of the rumors seems to have been comments made by Marie-Manon, the young panis slave owned by De Couagne's neighbors, the Bérey des Essars, who claimed she had heard Angélique saying that her mistress would not sleep in her house that night.¹⁸ By the time the fire had gone out, popular opinion held that Angélique had set the fire. She was found in the garden of the paupers of the Hôtel-Dieu and taken to the king's gaols to wait for a formal charge to be filed against her.¹⁹ A warrant was also issued later for Thibault, but although he was seen again on the Tuesday morning following the fire (two days later), by the time the bailiffs set out to arrest him he had disappeared and was never seen again in New France.²⁰

TRIAL AND EXECUTION

Angélique was charged and tried. French law at the time allowed a suspect to be arrested based on "public knowledge," when the community agreed that a suspect was guilty.²¹ Over the next six weeks, the prosecution called a large number of witnesses, none of whom testified to have seen Angélique set the fire, but all of whom claimed they were certain that she had done it. They testified at length as to Angélique's character as a badly behaved slave who often spoke back to her owners, but no solid evidence was presented as to her culpability for the fire.

Frustrated by the lack of sufficient evidence to condemn Angélique, the prosecution contemplated asking for permission to apply torture prior to a definitive judgment,²² a highly unusual procedure

¹⁵ Beaugrand-Champagne 2004, p. 94; Cooper 2006, pp. 233–234

¹⁶ Beaugrand-Champagne 2004, p. 82

¹⁷ Cooper 2006, p. 196; Beaugrand-Champagne 2004, pp. 181–182

¹⁸ Beaugrand-Champagne 2004, p. 84

¹⁹ "Great Unsolved Mysteries of Canadian History: Torture and Truth: Angélique and the Burning of Montréal".

Archived from the original on 2012-05-26. Retrieved 2013-02-12

²⁰ Beaugrand-Champagne 2004, p. 67

²¹ Lachance 1978, p.63

²² Beaugrand-Champagne 2004, p. 192

which was rarely allowed in New France.²³ However, an eyewitness suddenly appeared:²⁴ the five-year-old daughter of Alexis Monière, Amable, testified that she had seen Angélique carrying a shovelful of coals up to the attic of the house on the afternoon the fire started.²⁵ This evidence finally allowed the prosecutor to close his case and the judge and the four commissioners he summoned to participate in the sentence all concurred that Angélique was guilty. Beaugrand-Champagne points out that no one questioned why it took so long for Amable to come forward in a city where the fire and the trial was likely to have been widely discussed; she attributes this willingness to credit the little girl's testimony to the fact that too many people had lost too much and a scapegoat was necessary.²⁶

The sentence included the following instructions: *"And everything Considered, We have Declared the Said accused, Marie Joseph Angélique Sufficiently guilty And Convicted of Having set fire to the house of dame francheville Causing the Burning of a portion of the city. In Reparation for which we have Condemned her to make honourable amends Disrobed, a Noose around her Neck, and carrying In her hands a flaming torch weighing two pounds before the main door and Entrance of the parish Church of This city where She will be taken And Led, by the executioner of the high Court, in a Tumbrel used for garbage, with an Inscription Front And Back, with the word, Incendiary, And there, bare-headed, And On her Knees, will declare that She maliciously set the fire And Caused the Said Burning, for which She repents And Asks forgiveness from the Crown And Court, and this done, will have her fist Severed On a stake Erected in front of the Said Church. Following which, she will be led by the said Executioner in the same tumbrel to the Public Place to there Be bound to the Stake with iron shackles And Burned alive, her Body then Reduced To Ashes And Cast to the Wind, her Belongings taken And Remanded to the King, the said accused having previously been subjected to torture in the ordinary And Extraordinary ways in order to have her Reveal her Accomplices."*²⁷ The sentence was automatically appealed to the Superior Council by the prosecutor, as was required by the Ordinance on criminal procedure of 1670.²⁸ Angélique was thus sent off to Quebec City where, a week later, the appeals court confirmed their belief in Angélique's guilt while reducing somewhat the savagery of the trial court's sentence, so that Angélique was no longer to have her hand cut off or be burnt alive, but rather to be hanged and once dead, her body burned and the ashes scattered.²⁹ The Council also dispensed with the requirement to have her carried through the town on a rubbish cart wearing a sign declaring her an arsonist. However, the sentence still required her to be tortured to identify her accomplices, the Councillors apparently believing, as did the Montreal court, that Angélique had not acted alone, especially as Thibault had disappeared a couple of days after the fire and had never been found. This type of torture was called the question préalable (torture prior to execution) and aimed at making the convicted criminal confess or denounce any possible accomplices or both. A few days

²³ Lachance 1978, pp. 79–80

²⁴ Beaugrand-Champagne 2004, p. 253

²⁵ Beaugrand-Champagne 2004, p. 195; Addition of information by Amable Lemoine Monière, 23rd witness, 5 in the afternoon, 26 May 1734, Torture and the truth

²⁶ Beaugrand-Champagne 2004, pp253-254

²⁷ Final sentence by the judge and by his four counsellors, 4 June 1734, as in Torture and the Truth Archived 6 June 2011 at the Wayback Machine or for a slightly different translation, see [Cooper 2006, p.256]

²⁸ Lachance, p. 93; also see Title XXVI, article VI of the criminal ordinance in the section on books in Torture and the Truth Archived 2010-05-22 at the Wayback Machine

²⁹ Cooper 2006, pp. 279–280; Beaugrand-Champagne 2006, pp. 245–247

later, the prisoner was back in Montréal, and on June 21, the court proceeded to read the revised sentence to her and prepare her for the question. Angélique steadfastly refused to confess or name any accomplices, even faced with the boot, an instrument of torture consisting of an assemblage of wooden planks bound to the prisoner's legs.³⁰ The judge then instructed the Colony's executioner and "master of torture", a black slave named Mathieu Leveillé, to apply the question ordinaire (four strokes of a hammer driving a wedge between the planks, thus applying increasing pressure which gradually crushes the prisoner's legs). Angélique broke almost immediately and confessed her guilt but still maintained that she had acted alone. The judge ordered the question extraordinaire (four strokes on an additional wedge, inserted at the ankles) and Angélique, while repeating that she and she alone had set the fire, begged the court to end her misery and hang her.³¹

On the afternoon of the same day, Angélique was taken one last time through the streets of Montreal and, after the stop at the church for her amende honorable mounted a scaffold facing the ruins of the buildings destroyed by the fire³² and there was hanged, then strangled until dead, her body flung into the fire and the ashes scattered in the wind.³³

Conflicting interpretations... The historiography of Angélique's story is not extensive, as only a few professional historians have looked at her case until quite recently, and most of the older work dealt with her superficially and rapidly, in a paragraph or page or two, as part of larger works on slavery or crime in New France.³⁴ The older works all agreed with the opinion of the judges — Angélique set the fire to revenge herself on her owner. However, the first full length nonfictional account of her trial, written by Denyse Beaugrand-Champagne and published in Quebec in French in 2004, was also the first serious study to use all the trial records. The author sets out to present the documents in detail, to question the court proceedings and to present all the possible culprits. She concludes that the fire was most likely accidental, the result of poorly cleaned chimneys and a cook fire in the neighboring house — a cook fire manned by Marie-Manon, the young panis (a native servant, usually Pawnee) slave who started the rumors about Angélique, having said that her owner would not sleep in her bed. In this interpretation, Marie-Manon, who could have been severely punished by her owners had she been implicated in accidentally causing the fire, had plenty of motivation for diverting suspicion elsewhere.³⁵ Beaugrand-Champagne believes that the authorities, under pressure by an enraged population looking for a scapegoat for their troubles, took the easy way out and condemned Angélique more on the basis of her independent and outspoken character than on any genuine evidence.³⁶

Two years later, Afua Cooper published a book on Angélique in English, which champions the thesis that Angélique did start the 1734 fire, as a justified rebellion against her owner and as a

³⁰ Cooper, p.17; Beaugrand-Champagne 2004, pp. 232–233

³¹ Beaugrand-Champagne 2004, pp. 227–233; Cooper, pp. 16–20; Interrogation under torture (ordinary and extraordinary), audience of 7 in the morning, 21 June 1734, in *Torture & Truth* Archived 6 June 2011 at the Wayback Machine

³² Beaugrand-Champagne 2004, p. 238–239

³³ Cooper, Afua (2007). *The Hanging of Angélique: The Untold Story of Canadian Slavery and the Burning of Old Montréal*. University of Georgia Press. pp. 21–22. ISBN 978-0-8203-2940-6.

³⁴ Kolish 2007, pp. 85–86

³⁵ Beaugrand-Champagne 2004, p. 258

³⁶ Beaugrand-Champagne 2004, p. 259

cover for an escape attempt. Cooper's book criticizes white Canadians for what she sees as trying to downplay or deny the reality of slavery in Canada's past. She claims that the transcript of Angélique's trial can be seen as the first slave narrative in the New World.³⁷

A comparative critical review by Evelyn Kolish finds Beaugrand-Champagne's work to be more trustworthy, while pointing out some serious flaws in Cooper's methodology. Kolish characterizes Cooper's book as "un texte qui se situe à mi-chemin entre le roman historique et l'essai journalistique anti-esclavagiste" (English: "a text that is situated halfway between an historical novel and a journalistic anti-slavery essay").³⁸ No consensus has been reached by the modern historical community on Angélique's guilt or innocence.

Since the prosecution at her trial did not meet their burden of proof, by today's standards, it is impossible to know for sure whether she was guilty. Fortunately, the exceptional wealth of detail afforded by the trial transcripts, as well as a great deal of important contextual documentation, including both secondary and primary sources, is now readily available to everyone in English translation, on the web, via the pedagogical site.³⁹ The original French manuscripts are available on the website of Bibliothèque et Archives nationales du Québec.

Regardless of whether Angélique was innocent or guilty, her story provided more insight on the conditions of slavery in Canada. Allan Greer argues that, while her life may have indeed been difficult, the testimonies of her day-to-day activities during the trial reveal that she did have some autonomy. For instance, she was allowed to walk around the town on her own. She also interacted frequently with white servants, whose conditions seemed to be no better than her own.⁴⁰ This "version" of slavery was very different from that of the Southern United States, as there was no simple dichotomy between black and white. Rather, there only seemed to be different states of "unfreedom" which included engagés, servants, apprentices, soldiers, and panis (native servants, usually Pawnees).⁴¹

AFTERMATH

Angélique's dramatic story has inspired several novels, plays and poems or songs about her. One, the play *Angélique* by Lorena Gale, loosely based on an unpublished translation of the trial transcripts by Denyse Beaugrand-Champagne,⁴² won the 1995 du Maurier National Playwriting Competition in Canada. Angélique appears almost as a legendary figure, and parts of her story have taken on a life of their own in countries such as Haiti, where, irrespective of documentary evidence, the tale that she was burnt alive with her hand cut off is still told, as if the original sentence had not been reduced. Cooper's book rallies the opinions of other contemporary black authors, such as the poet George Elliott Clarke, who wrote her preface. Such authors see her as an "immortal avatar of liberation"⁴³ and prefer to see her as an active rebel rather than a victim of a

³⁷ Cooper, Afua (2007). *The Hanging of Angélique: The Untold Story of Canadian Slavery and the Burning of Old Montréal*. University of Georgia Press. pp. 21–22. ISBN 978-0-8203-2940-6.

³⁸ Kolish 2007, p. 89

³⁹ "Torture and the truth". Archived from the original on 2006-08-30. Retrieved 2006-09-01.

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⁴¹ Greer, Allan (1997). *The People of New France*. Toronto: University of Toronto Press Inc. pp. 85–89. ISBN 0-8020-7816-8.

⁴² Beaugrand-Champagne 2004, p. 286

⁴³ Cooper 2006, p. xviii

miscarriage of justice. Others, like Beaugrand-Champagne, find her just as inspiring as an exceptional, outspoken, independent-minded woman, who fought for her freedom and her life with courage and wit, against formidable odds, and in spite of a society that expected submission from women, especially if they were also black and slaves.⁴⁴

In 2012, a public square in Montreal, facing City Hall, was named Place Marie-Josèphe-Angélique.

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- Bibliothèque et Archives nationales du Québec Portal
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Follow us on Twitter at **@AmFrGenSoc**

Stay updated with photos and the very latest AFGS news as it is happening.

⁴⁴ Beaugrand-Champagne 2006, p. 257

ARE YOU INTERESTED IN SEEING OLD PHOTOS AND DOCUMENTS ON OUR MEMBERS ONLY WEBSITE?

GUIDELINES FOR SUBMITTING PHOTOS AND DOCUMENTS

AFGS publishes select photographs of interest to people of French Canadian and Acadian descent in our magazine, *Je me Souviens*. We also may post submitted photos on our website or Facebook page as appropriate. Scenes and documents focusing on history and genealogy are of primary interest.

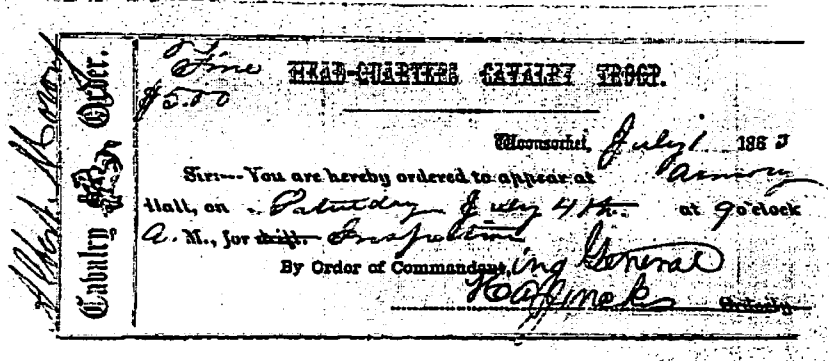
All submissions must be in electronic form. Do not copy photos directly into email messages. The photo must be submitted as an attachment. All illustrations and photos should be submitted as high resolution JPG files (at least 300 dpi). We will not accept photos saved as PDF files.

Do not send original photographs to AFGS. We are not responsible for loss or damage to originals and they may not be returned. Please include the submitter's name and contact information and a caption for the photo, identifying all individuals and the subject. You are responsible for the accuracy of the information submitted with photographs.

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This photo and the text with it appeared in our last issue (2019-4) of Je Me Souviens.

This Cavalry Order is among the many documents found in the Auclair Collection of historical memorabilia housed at the AFGS Library in Woonsocket, RI. It is dated July 1, 1863 and is an order for Albert Morony (or Moroy) to appear at the Armory



Hall in Woonsocket, RI on Saturday, July 4th at 9:00 am for inspection. It is signed by the Commanding General H. A. Jencks. Noted on the top left corner is "Fine \$5.00" which would be equivalent to \$171.40 in today's currency. The Civil War took place from 1861 to 1865, so we can assume that Albert Morony was a soldier in the Union Army.

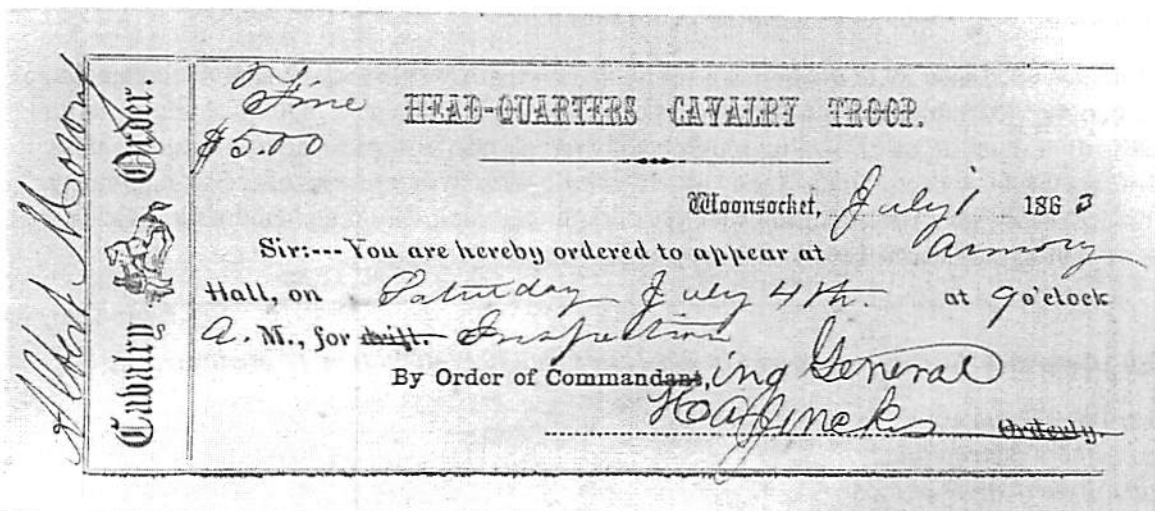
Dennis M. Boudreau, who is a past president of AFGS and one of our expert researchers has sent us the following response to this photo.

SETTING A RECORD STRAIGHT

by Dennis M. Boudreau

Call it what you will, but we at AFGS strive to be as accurate as possible. Which is why I had to point out a transcriptional error in our last issue of *Je Me Souviens*, Volume 4, 2019. On page 31 of that issue appeared a Cavalry Order which is part of the Auclair Collection, housed in our library.

It must have been my greeting card and packaging proofreader background, as well as a general knowledge of local Rhode Island families that kicked in, but when I first saw it, I had to laugh. The printed text said that the order was issued for an Albert Morony (or Moroy) to appear at the Armory Hall in Woonsocket, on July 4th, 1863 at 9 AM for Inspection or else pay a \$5 fine. The only Moroni I have ever heard of, besides a possible family of Italian origin, was the “Angel” Moroni, who first appeared to Joseph Smith on 21 September 1823, urging him to found the Mormon Church. He is represented by the angelic statue which appears atop the Mormon Tabernacle in Salt Lake City.



If one looks closely at the order issued by Commanding General, H.A. Jenckes, it is issued to Albert (N.) MOWRY, a local Rhode Island resident. He is found in the following roster of Battle Unit's Soldiers (3rd Regiment, Rhode Island Cavalry) at:

<https://www.nps.gov/civilwar/search-battle-units-detail.htm?battleUnitCode=URI0003RC>

OVERVIEW:

The Regiment was organized at Providence, RI, September 12, 1863. 1st Battalion moved to New Orleans, LA, December 31, 1863 to January 14, 1864. Attached to Defences of New Orleans, Dept. of the Gulf, to March 1864. 5th Brigade, Cavalry Division, Dept. of the Gulf, to June, 1864. Defences of New Orleans, LA, to October, 1864. District of LaFourche, Dept. of the Gulf, to November, 1865.

SERVICE:

Red River Campaign March 10-May 22, 1864. Advance to Alexandria March 14-26. Monett's Ferry and Cloutiersville March 29-30. Natchitoches March 31. Campti April 4. Sabine Cross Roads April 8. Pleasant Hill April 9. Natchitoches April 19. (Companies "E," "F" and "L" moved to join Regiment at Alexandria April 20-22.) Action at Tunica Bend April 21. About Cloutiersville April 22-24. Monett's Ferry or Cane River Crossing April 23. Gov. Moore's Plantation May 1-2. Alexandria May 11-12. Retreat from Alexandria to Morganza May 13-20. Natchitoches May 14. Mansura May 16. Near Moreauville May 17. Yellow Bayou May 18. Near Morganza May 24. Reached Fort Banks, opposite New Orleans, June 2. Companies "G" and "H" reported at New Orleans May 8 and joined Regiment at Greenville June 10. Regiment dismounted June 22, and duty as Infantry in the Defences of New Orleans till September. Remounted September 20. Assigned to duty in the District of LaFourche at Donaldsonville, Napoleonville, Thibodaux, Camp Parapet, Plaquemine, Houma, Hermitage Plantation and other points in Louisiana, scouting and patrol duty and operating against guerrillas. till November, 1865. Action at Napoleonville November 1, 1864, and at Doyall's Plantation November 29, 1864 (Detachment). Expedition from Brashear City to Whiskey Bayou January 16-18, 1865 (Cos. "B," "I" and "K"). Expedition from Napoleonville to Grand River January 18-19 (Detachment). Scout from Donaldsonville January 19-20 (Detachment). Skirmish, Thompson's Plantation, January 23. Scouts from Bayou Goula to Grand River January 29-February 7. Skirmish, Richland Plantation, January 30. Expedition from Thibodaux to Lake Verret and Bayou Planton January 30-31 (Co. "H"). Near Lake Verret January 30. Skirmish, Kittredge's Sugar House, near Napoleon, February 10. Expedition from Donaldsonville to Grand Bayou and Bayou Goula February 14-18. Skirmish, Martin's Lane, February 15 (Cos. "D," "F" and "K"). Expedition from Plaquemine to the Park February 17-22 (Detachment). Expedition from the Hermitage to the French Settlement April 2-5 (Detachment). Expedition to Lake Verret, Grand Bayou, etc., April 2-10. Expedition from Terrebonne to Pelton's Plantation and Grand Caillou April 19-25 (Co. "M"). Operations about Brashear City (today's Morgan City) April 30-May 12. Bayou Goula May 9. Expedition from Bayou Boeuf to Bayou de Large May 25-27. Affair, Bayou de Large, May 27. The Regiment mustered out November 29, 1865.

Lost during service: 8 Enlisted men killed and 4 Officers; and 135 Enlisted men by disease. Total 147.

The Mowry family in Rhode Island pretty much all descend from ancestor Roger Mowry of Providence, who arrived here with founder Roger Williams. They were prominent throughout northern Rhode Island and in southern Worcester County, Massachusetts during the mid-1800s. The reason I know this is because before the death of my uncle, I traced his family tree which includes them and the Inman family, another local family that straddles both sides of the Rhode Island-Massachusetts state borders. The Mowrys settled mainly in what is now the towns of Smithfield, North Smithfield, Gloucester and Burrillville.

So who was Albert Mowry?

As best as I could determine, after looking at the local 1860 Rhode Island census entries, Albert N. Mowry was the son of Esek and stepson of Fanny (or Hannah) of Burrillville, RI (Family 745).

In that census we find:

Eseck (sic for Esek) Mowry, 53y, born RI (1807), miller
Fanny (also Hannah), wife, 37y, born MA (1823)
Albert N., 14y, born CT (1846)
Charles W., 7y, born MA (1853)
Lauranna, 5y, born MA (1855)
Abbey H., 2y born MA (1857)
Herman S., 10 mos, born RI (1859)
with them lived a Content Evans, 75y, born RI (1785)

So it seems that Albert would have been 17 years old when he received the above Cavalry Order in July 1863, not uncommon for many of the young recruits of the Civil War. We learn from other documents that his father Esek was born in Smithfield, RI in 1806 and died in Burrillville, RI on 12 Jun 1864, while Albert was away at war. He was buried in South Street Cemetery, Douglas, MA. His wife Hannah Wilcox (who seems to have been Esek's second spouse) was also buried there on 27 Sep 1867, two years after the war ended. They were married in Burrillville, RI on 11 April 1850 by Martin S. Salisbury, Justice, so she was not the mother of Albert. (Burrillville, RI Vital Records).

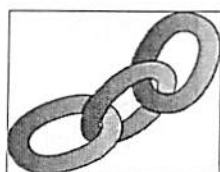
Albert's sister Laura E. was born in Webster, MA on 29 April 1855. Albert's brother Charles married first in Burrillville, RI on 20 Jul 1873 to Frances Barnes, daughter of Arthur and Margaret Barnes, and second, in Smithfield, RI on 3 Jun 1883 to Julia Lacey, daughter of James & Rose Lacey. His brother Herman was born there on 22 Sep 1859.

A further look at the 1850 census of Webster, MA (Family 50) describes the family as follows:

Esek Mowry, 46y, born CT, farmer at Poor House
Hannah, wife, 26y, born RI
George, 18y, born CT
Sarah, 13y, born CT
Marcus, 9y, born CT
Albert, 3y, born CT
Henry Wilcox, 3y, born RI
Hannah Kingsbury, 75y, born MA

Obviously, the children born were of Esek's first marriage to an unknown wife. By the time of the 1850 census he had already remarried to Hannah Wilcox in Burrillville in April of that year. Unfortunately, there was no online volume for Webster (MA) Vital Records to 1850, so I cannot verify the name of Esek's first wife, who was probably from that town, nor will I claim this to be an exhaustive study of this family.

Since, I could not find a grave for Albert N. Mowry in the Rhode Island Historical Cemeteries transcription, I presume he died in Louisiana and is buried there, but even after a search on the Find A Grave website, I could not locate his final place of burial. Obviously, this is not an exhaustive study of this family, but rather what I was able to easily find after spotting the transcriptional error in *Je Me Souviens*. In hindsight, I sometimes find it amazing what typographical errors are capable of alerting in us researchers, just for the fun of it!



INTERESTING LINKS

WEBSITES YOU MIGHT LIKE

At <https://lisalouisecooke.com/2019/11/17/browse-only-records-at-ancestry/>, Lisa Louise Cooke's GENEALOGY GEMS website, you can learn "How to Find and Browse Unindexed Records at Ancestry."

Do you know about Double-Dating? Not the dates you had in high school! We're referring to an Act of Parliament passed in 1750, known as Chesterfield's Act, which put into motion a series of changes that fundamentally altered the way that many measured time. Millions of British citizens and their colonial counterparts across the Atlantic Ocean went to sleep on 2 September 1752 and woke up on 14 September. You can read all about it on American Ancestor's website at <https://vitabrevis.americanancestors.org/2015/01/double-dating/>

You can listen to *The North American Francophone Podcast* hosted by Claire-Marie Brisson. She explores French and Francophone history and culture in North American at <https://www.clairemariebrisson.com/podcast-1>



Trois-Rivières/Montréal Tour-2020

Presented by

And Away We Go
Travel, Inc.

Host

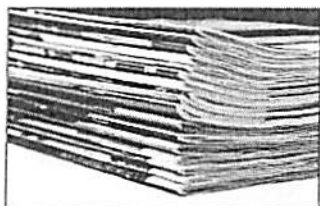
Sandra Goodwin

Maple Stars and Stripes

WALK IN THE FOOTSTEPS OF YOUR MONTRÉAL AND TROIS-RIVIÈRES ANCESTORS

Sandra Goodwin of Maple Stars and Stripes Podcast and Fred Clark of And Away We Go Travel, Inc. are organizing a genealogist's trip to Trois-Rivières and Montréal on August 16-22, 2020. You can find the itinerary, FAQs and registration information on the Maple Stars and Stripes website at: <https://maplestarsandstripes.com/trois-rivieres-montreal-2020-tour-links/>

Even though this upcoming bus tour to Trois-Rivières and Montréal in 2020 originates in New England, you don't have to live in New England to participate. In fact, these trips attract travelers from all over the country. For those from afar who would be flying in, you have a couple of options. Most people fly into Manchester, NH. Group rates are arranged, if possible, at a hotel near the airport. It is easy for you to shuttle from the airport to the hotel, and the bus makes a pickup at the hotel. Another option is to fly into the Worcester (Massachusetts) Airport. Arrangements can be made to pick you up at the airport and take you to a hotel in Auburn. More information can be obtained on the website above.



PERIODICALS PERSPECTIVE

by Diane Olivier

TIPS FOR RESEARCHING WOMEN

The *Diggin's les Piroches*, (Vol. 24, Issue 4) (AFGS #305) contains several articles concerning the women's suffrage movement. It was a volatile time in

American history when women made great sacrifices to bring about changes in the equality of women in the political processes that we take for granted.

The Fall 2019 issue of *American Ancestors* (AFGS #314), published by NEHGS, includes an article entitled The Essential Guide to Researching Female Ancestors. Only within the past century has a woman living in America come to be recognized as more than a "daughter" or "wife" or even the property of another person. This article discusses the many sources from which information can be obtained regarding our female ancestors even giving suggestions on certain information to look for in those sources.

The Winter 2019-2020 of *Connecticut Genealogy News* (Vol. 12, No. 4) advises of a February 15, 2020 Webinar being offered by the Connecticut Society of Genealogists. The presentation is entitled Dower and Dowry: Women, Property, and Legal Records. The presentation will be given by Judy G. Russell, The Legal Genealogist. I went to the society's website to learn more. The discussion is free and open to the public, but pre-registration is required. It will take place at the CSG library at 175 Maple Street in East Hartford, CT. In case of inclement weather on that date or if travel to that facility is not possible, a link to the webinar will be sent to those who pre-register as soon after the presentation as it becomes available.

This CSG publication regularly features a Spotlight on Connecticut Towns and Cities. If your ancestors were in Connecticut, you may want to look through the past issues for their town!

AN ACADIAN RESOURCE ADDED TO OUR MEMBERS ONLY ONLINE LIBRARY

A new collection of journals has been added to our Members Only Online Library!

The Acadian Cultural Society published *Le Réveil Acadien* as their journal from 1985 – 2010. When they disbanded in 2010, their records and books found a home at the Willis Room, Fitchburg Public Library, 610 Main Street, Fitchburg, Mass. Phone (978) 829-1780.

AFGS is grateful to obtain permission to post the entire collection of *Le Réveil Acadien* journal exclusively for our members on our Members Only Online Library. You will discover that the entire collection of *Le Réveil Acadien* is searchable by author and title. We are so happy to have received permission to place all of these issues of *Le Réveil Acadien* on our Members Only Online Library. We hope this wonderful addition to our reference material will help you with your research.

WHAT'S COOKING?

by Jan Burkhart

Here are two popular recipes that you might have eaten or prepared and not realized that they are very popular in Québec. They are Marguerites and Pets de Soeur.

Pets de Soeur (known as Nun's Farts) are those lovely bits of left over pastry dough that your Mom made for you whenever she baked pies. They are sweet, tasty and very easy to make.

I start out with a pie crust from the grocery store, the kind that comes in a roll. Unroll the crust and roll it into a rectangle or as close to it as you can manage. Next spread soft butter over the entire crust. Now, cover the buttered crust with light brown sugar and sprinkle the entire pastry with cinnamon. It will already smell yummy. Once that is done, tightly roll up the crust like a jelly roll using the longest side of the crust. Make sure you seal the long seam. Next slice the dough into 1/2 inch slices. You do not have to be exact. Place the slices into a buttered round aluminum pan, filling side up and bake at 350 for about 45 to 50 minutes. The butter and sugar will melt somewhat and form a little caramel like sauce in the bottom of the pan. When cooked, turn out onto a plate. These are simple and very tasty.

Marguerites are basically a Ritz cracker frosted with maple flavored butter cream frosting and topped with a walnut. To make the frosting, mix a box of confectionary sugar with a stick of softened butter. Add a teaspoon of milk and Mapleine or maple syrup to taste. You need frosting consistency so be careful how much liquid you use. When the frosting is the correct consistency, spread it on the Ritz crackers, add a walnut half to the top of the cracker and enjoy. There is something about the salty cracker and the sweet, maple frosting that is difficult to resist.

Enjoy!

Our desert section begins on page 157 with a recipe for "Herman Starter" which is a culture for a friendship cake. Within this section you will find *Gâteau en Nid – Nest Cake*, *Gâteau de Chaumeur – Poor Man's Cake* and *Mémère's Fruit Cake*. Perhaps you will find a treat from your childhood among the pages?

Maybe Mémère never wrote down her recipes, but AFGS has over 250 pages of recipes, including many traditional ones, submitted by our members. You can find them in our cookbook:

Je Me Souviens La Cuisine de la Grandmère

You can order our cookbook for \$15 from the on-line store on our website at <https://afgs.org/site/shop-online/>. It is listed under Books & Publications – Other.



**ATTENTION MEMBERS:
VOLUNTEER OPPORTUNITY!**

The Members Only website committee is embarking on a ***very large project.***



We are developing a searchable database of French-Canadian and Franco-American marriages for our Members Only Online Library. This database will benefit all members across the country and those members outside the United States.

BUT we need your help, because this database could contain well over ONE MILLION marriages when it is completed.

The more members who volunteer to enter data, the faster we would be able to create this database. ***Would YOU be willing to volunteer for this project?*** We are looking for volunteers who could transcribe 10-12 pages of material for us. This is a volunteer opportunity that you would be able to complete at your home, no matter where you live, at your convenience. We would provide you with an electronic (pdf) file containing the data that needs to be transcribed, a template to enter the data into (which is currently Microsoft Excel) and instructions on how to enter the data. If you are a Mac user, we can provide a template for you also.

If you feel that you can help us with this valuable project, please write to us at JMSeditor@afgs.org and we will contact you with information.

Did you know that over 18,000 volunteer hours were submitted during this past year? Our society is very fortunate to have generous and committed members who are happy to contribute their skills to make AFGS such an outstanding genealogical society. With everyone's help, we will continue to provide more unique and excellent resources for your French-Canadian genealogy research.

If you would like to work on your family line for this project, just let us know the surnames in your ancestry and if we do not have that line assigned or completed, we will be happy to assign portions of that family line to you for transcribing.



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

ACADIAN DISASTERS

by Rob Gumlaw

There were many tragic events during Le Grand Dérangement. A lesser known but not less important series of events took place on Île Saint-Jean (known today as Prince Edward Island).

Soon after Governor Augustin de Boschenry de Drucour capitulated at Louisbourg on 26 July 1758, a deportation order was issued for the Acadians living on Île Saint-Jean. British soldiers rounded up the inhabitants who were to be sent to France. Upwards of 3,000 people, many of them children, were deported. Within 12 months, more than half of those deported had died of hunger, disease and drowning.

Government red tape and poor planning caused a severe delay for many. The embarkation of the Acadians from Pointe-Prime on the *Duke William* took place 20 October 1758. The transport would not depart Chedabuctou Bay until 25 November 1758. Sailing the North Atlantic so late in the year would prove disastrous for three ships; the *Duke William*, the *Violet*, and the *Ruby*.

On 12 December 1758, the *Violet* took on water and sank with an estimated 300 on board. The next day, the *Duke William* sank about 50 miles from the French coast. The captain of the vessel, William Nichols, most of the crew, and a priest survived. 360 Acadians did not. On 16 December 1758, the *Ruby* ran aground on Pico, Azores, Portugal during a storm. 193 of 310 souls on board died.

Some Acadian family names disappeared with those who drowned. (e.g. Apart and Tillard.)

Communities in New Brunswick and Prince Edward Island pay tribute to those lost on Acadian Remembrance Day. The yearly commemoration is on 13 December.

Links to more information:

<https://buzzpei.com/acadian-remembrance-day/>

<https://peiheritagebuildings.blogspot.com/2013/12/today-is-acadian-remembrance-day-dec-13.html>

Use the sidebar to select the articles: “Acadians Die at Sea”, “Chronology of Deportations & Migrations of the Acadians”, and “Acadians Ile St-Jean Lost at Sea 1758”.

<http://www.acadian-home.org/frames.html>

The Deportation of the Acadians from Ile St.-Jean, 1758*, by Earle Lockerby

<https://journals.lib.unb.ca/index.php/acadiensis/article/view/10844/11665>

Extract of a Letter from Capt. William Nichols, of the Duke William transport, dated Penzance, Dec. 16 [1758]:

<https://books.google.com/books?id=QIYDAAAAMAAJ&dq=The%20london%20magazine%22%20Vol.%20XXVII&lr=&pg=PA655#v=onepage&q&f=false>

University Archives Project Aims to Give Voice to Acadians at Mount Allison:

<http://libraryguides.mta.ca/blog/University-Archives-Project-Aims-to-Give-Voice-to-Acadians-at-Mount-Allison>



WANTED: YOUR STORIES

- Did you have a relative recruited in “La Grande Recrue de 1653?” They have been referred to as “The Colonists Who Saved Montréal.”
- Do you have a Native or Métis ancestor? Many of our members have been told they have these ancestors. Have you been able to prove the family legends?
- Have you researched any disasters such as fires, massacres, earthquakes or epidemics? Did you find ancestors who perished in the Spanish Flu Epidemic of 1918-1920?
- Have you researched any significant events? Would you like to share these stories with our readers?
- This is how we learn from each other and grow in our knowledge of genealogy, research techniques and history.

**PLEASE SEND YOUR STORIES* TO
US AT JMSeditor@afgs.org**

**WE WOULD LIKE TO SHARE YOUR INTERESTING
STORIES WITH YOUR FELLOW AFGS MEMBERS IN
FUTURE ISSUES OF *JE ME SOUVIENS***

***You can find our AUTHORS GUIDELINES on page 57.**



DAUGHTERS OF THE KING - FILLES DU ROI PIN AND CERTIFICATE PROGRAM

As Peter Gagné 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 immigrated 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 immigrated 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.*



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.

ROUSING INTEREST

by Sindi Broussard Terrien

A fellow genealogist lamented to me the other day that no one in her family wants to hear about her journey to France when she visited the places her ancestors once lived. They roll their eyes and change the subject anytime she brings up genealogy. She asked me how she could rouse their interest. A quick look on the internet didn't prove very helpful, so I shared some ideas I have used in the past.

1. Create a word search using family names, places they lived, etc. You can use a word search generator online to assist.
2. Pretend you can't find something online and ask a child or grandchild to help you find information about one of your ancestors. Of course, you know where to find it; but you are teaching them the joy of finding something about family.
3. There are a few crossword puzzle generators online. Supply a list of words from family history as clues. You may have to use other words to make this one work.
4. Identify strange names used in the family and find the meanings. Ask your children/grandchildren what they think it would be like to have such a name. How do you spell that name? I have an ancestor named Scholastique, a saint's name. Today there are only 300 people in the world with that name according to one of the name websites. When kids hear a strange name, they want to hear more about the person. Use this opportunity to share a story about that person, the time period in which they lived, who the parents and children were, and where that person lived.
5. At a baby shower provide a list of family names that should be considered when naming their children such as Athanase, Azelima, Ludovic or Lovincy. Of course, it's to make them laugh; but imagine how surprised I was when my nephew used the name Easton long before it became a popular name and it came right off the list I had shared!
6. Hand out a list of names used by your ancestors and tell family to pick one of the names that they wouldn't mind having. Wouldn't you want your name to be Aspasia if you were a girl? How about Hyppolite if you're a boy in today's world? Ask them to imagine being that person which leads you to tell them what you know about that person.
7. Prepare a scavenger hunt on Ancestry.com. Give assignments you know where children will find information--all directed to find the information you know so you can share more with them. There are more than census records to view!
8. Use Ancestry.com's yearbook search to see if there is a photo of grandparents or great-grandparent or other family members. My husband was surprised to see his parents' photos in their yearbooks from Hope High School in Providence and West High School in Pawtucket.
9. If you know that there is an old newspaper article about an ancestor, have a child find it using <https://chroniclingamerica.loc.gov>. What was the news on their birthday in the Gazette of the United-States in 1789?
10. Identify members of your family that lived over 90 years. It's awesome when there was someone that lived over 100. My great-grandmother died when she was 104. I knew her most of my life and my children got to meet her several times. Once you've identified the oldest person, ask the others what they think about living to that age. Imagine if you lived to 90 in

the 1800's! Ask what events that ancestor may have seen throughout their lifetime. *It's time to do the laundry; let's pull out the washboard. What no smart phone? You mean I have to stand outside at the train station until someone comes by horse and buggy to pick me up while worrying when or if they will show up? Hope they got that letter I posted weeks ago and found someone to read it to them!*

11. Do you have any objects that belonged to your ancestors? I have a glass cake stand that was my great-grandmother's. I use it at holidays and tell the family who it belonged to and how she died from a heart attack when she thought she was experiencing indigestion. I try to find something different to relate about my great-grandmother each time the cake stand comes out. Or I'll point out the china that belonged to my grandmother or the dollhouse that my grandfather made. Each time is an opportunity to relate family stories.
12. Everyone loves stories of outlaws and scandal and my family has at least one. My great-grandmother's second husband went to prison for the death of a man who was stealing his animal skins. He set a booby-trap and the thief died a few days later from his injuries. What a find when the prison record appeared on an online search! I also have a postcard from him that he sent to my grandmother while in prison. One of these days I'll go to the courthouse to find the records of the trial.
13. Family Trivial Pursuit. Use the game board and pieces in the original game along with questions about your family. Years ago when my mother turned 75 we played this game. The questions focused around family history and lore: All About Mom; The Maternal Grandparents and Cousins; The Paternal Grandparents and Cousins; Brothers and Sisters; The In-Laws; and General. Choose your topics and assign a color to each. The family (about 50 at the time) was broken into groups to mix up ages and families. Sample Questions: How many family members were born in May? Who has the same birthday? How many grandchildren have names that start with the letter J. (My sister got that one wrong because she didn't count her own son's name.) Name three people with blue eyes. Where did Grandma and Grandpa get married? How did Great-Grandpa lose his eye? Who was named after Aunt Cookie. Which surname is the most common in our family? Which campground did the family camp at each summer? Who has the longest name? (I had a great uncle whose name was Othan Jesse Warren Aloyessius Broussard; the priest added Aloyessius at his baptism. Guess the first three names were not enough.) This also makes a fun gift for the newlyweds so the new in-law can get to know the family.

Okay, I've gone way overboard. Guess you can tell I'm passionate about this subject!

Editors note: Regarding Ancestry.com, you may need a paid subscription to access some of this info. If you do not have an Ancestry subscription, you can access it at the AFGS library in Woonsocket, RI or many local libraries have a subscription to Ancestry for their patrons.

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.



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.

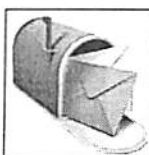
If you live too far from our library to visit for help, we also have a research service where you can request help for specific lines. You can submit your information to us on line at our website, <https://afgs.org/site/>. On our main page, click on "Services/Resources" on the blue bar and select "Request 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.

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.



IN OUR EMAIL BOX

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

Sincerely, Jan Burkhart and Annette Smith JMSeditor@afgs.org

Note received with Talent Survey:

Looks like I have 25+ Kings Daughters. My wife has 2 and "surprise" we're not cousins! Louis Hébert was my 10th GG Father. So far on my mom's side, I've found 2,800 GG+ parents! Tim McFadden

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

TALENT SURVEY RESULTS

We have completed the Talent Survey analysis and are happy to report the following responses:

	<u>Category</u>	<u>Volunteers</u>
1	Data entry/transcription	13
2	Computer programming	1
3	French translations	4
4	Research material compilation	6
4a	Copy original vital statistics	2
4b	Transcribe copied vital statistics into a database	2
4c	Organize records into a usable form	1
5	Genealogy research and records retrieval in your local area	10
6	Grant writing	1
7	Fundraising	1
10	Library research helpers for members and guests	1
11	Librarian's assistant (bulletin boards, covering and repairing books)	1
13	Speakers on historical and genealogical topics	2
14	Speaker program assistants (check-in at lectures and hand-outs)	3
16	<i>Je Me Souviens</i> - quarterly journal production	1
16a	Writing articles and book reviews	3
16b	Composition/layout and proof reading (MSWord)	1
21	Other	6
Total volunteer tasks		59

In our next step in this survey process, we will be reaching out to our survey respondents to set up assignments. A *great big thank you* goes out to everyone who responded to our survey and volunteered to work on a project. There are no paid staff members at AFGS – our volunteers do all the various types of work necessary to keep our society vibrant and growing. We always appreciate any help our members are willing to provide with any tasks. There is so much talent and expertise among our members and we are always amazed at how generous our members are with both your time and talent.



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.*

Did you know that having a membership to AFGS does NOT automatically allow you to log into our Members Only Online Library? When you join AFGS, you will receive a membership card with your member number. You can then go to our website and click on the blue **"First Time Register"** button where you will enter the following information:

Full name:	<input type="text"/>
AFGS membership number:	<input type="text"/>
Email:	<input type="text"/>
Choose a Username for your AFGS account:	<input type="text"/>
Choose a password	<input type="text"/>
Verify password:	<input type="text"/>

Please make a note of your user name and password as you will need it to log in. Within a couple of days, your credentials will be approved and you will have access to the Members Only Online Library. At that time, you can use the blue **"Login"** button on our main AFGS webpage to log in and use our resources for your research. If you are already a member, but have never used the Members Only Online Library, please note that you also have to register with this procedure to have access to the Members Only Online Library.

We have recently added the following information to our Members Only Online Library to help you with your research:

- | | |
|-----------------------------|--|
| • 200 French Definitions | Videos: French Notarial Records (1 to 4) |
| • France research links | First Steps in French Genealogy (1 to 4) |
| • Maine, USA research links | Finding Your Polish Ancestors (1 & 2) |

Our members throughout the United States and Canada will find many resources on our Members Only Online Library that were once found only on our library shelves in Woonsocket, RI. We hope you enjoy your "virtual visit" to our library and continue to enjoy these membership benefits as we add more resources for you.

AFGS WORKSHOP VIDEOS NOW AVAILABLE ON MEMBERS ONLY WEBSITE

by Norm Deragon

Norm Deragon is a past president of AFGS and serves on the board of directors. He has been a member of AFGS since 1979 and is editor and producer of the Society's video program.

Lights...camera...action! Well not really, but after several technology bumps in the road, the Society is now recording workshop presentations and making them available to members who register on the Members Only section of the AFGS website.

In the Beginning:

The video project has been a work in progress for a couple of years. Let me start by explaining the trials and tribulations we faced to launch this program. First, we had to acquire the equipment necessary to record the workshops. Keep in mind that none of us at AFGS had video production experience. This required significant research on our part to find the right camera gear at a price we could afford and give us the high quality video that would produce acceptable resolution for viewing by members.

We purchased a high definition digital video camera that allowed us to capture the video on high capacity memory cards that can record up to 19 hours of video. In addition, we now have a state-of-the-art video projector, a large projection screen and a laptop computer. We can project PowerPoint slides and recorded video presentations.

Next, we had to make sure we were capturing good quality audio from the presenter. The original plan was to use the former First Universalist Church chapel in our building (now called our auditorium) for the presentations. The room seats nearly 200 and is large enough for any event. In fact, we had been using the auditorium for our annual French Canadian Hall of Fame ceremonies.

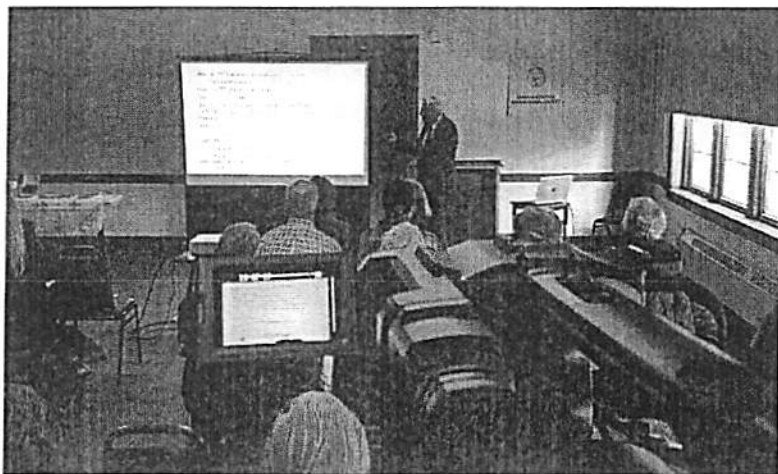
The former altar area has two podiums with hard wired microphones plugged into the existing decades-old amplifier system that drove two small speakers in the seating area. Although the acoustics in the room are quite good, there is still some echo. Presenters using a PowerPoint presentation tend to look at the slides on the screen when speaking and turn away from the microphone. This results in a drop in volume. We solved this problem by purchasing a wireless microphone system.

We are now using microphones that presenters clip on. No more audio volume loss. We also purchased handheld microphones that we use to capture questions from the audience during presentations. The audio speakers in the seating area were positioned on opposite walls. When one of our volunteers walked into the audience to capture the questions, we would get an awful feedback screeching sound.

The solution to that challenge was to install a new amplifier/mixer system and speakers. The new audio speakers are located to the front of the room which has significantly improved the sound quality.

After much testing and tweaking we were ready to begin recording presentations. Of course, recording the presentations was one thing. Editing and producing them for showing was quite another.

The learning curve was going to be quite steep. Fortunately, my son Michael had experience recording programs for his employer and used an editing program that was affordable and had features we could use. After many hours of patience, Michael taught me how to use the program. I began editing and creating open and closing segments for each.



AFGS video camera in the foreground captures workshop presentation by Norman Desmarais

Our problems were solved right? Not exactly. Around the same time, AFGS began the elevator installation project in our nearly 100 year old building. During this process part of our fire alarm system had to be relocated to make room for the elevator. This resulted in the city fire inspector coming to the building to approve the moves.

On February 20, 2003, a fire in a Rhode Island night club killed 100 people. The state then revised the fire code making it

much stricter regarding seating capacity, sprinkler systems and much more. Churches were exempt from some of the new provisions. But many restaurants and other venues were determined to be “places of assembly” and subject to the new fire code.

Although AFGS now occupies a former church building, we are not using it as a church, thus we come under the new code. The auditorium was deemed a place of assembly, so we had two options: install sprinklers in the three levels of the building or hire a fire detail every time we used the room. The cost of a sprinkler system would have been so high that we would have had to either sell the building and move elsewhere or close the Society. Hiring a fire detail for the required minimum of four hours for nearly \$200.00 for each event would also be a strain on our budget.

On the Move:

We determined that the average number of attendees at our workshops was less than 50. Heating the auditorium in the winter was also costly, considering the high ceiling and room size. The LeFoyer Room across the hall is much smaller and would hold 50 chairs. We moved our recording equipment to that room in the spring of 2018 and it is working out very well. The acoustics are much better, and the room is much cozier. Last fall we replaced the wireless microphone system with one that has more microphone capacity.

Viewing the Videos:

You must be registered for access to the AFGS Members Only Online Library site to view the videos and have access to the other resources only available to our members. If you are registered, just access the AFGS main website at <https://afgs.org/site/> and select log in on the right side of the home page. If you are a member and are not yet registered, simply click on the one-time registration button and fill out the form. Once your membership is confirmed you will receive an email indicating that your access is approved.

This is not an instantaneous process. A volunteer will make the confirmation. It may take a few days or so. Please be patient. AFGS is a volunteer organization. No one is on the payroll and no one works a 40 hour week. Once your member access is approved you will have access to the site and videos 24/7.

Find the link to the videos by scrolling down the Members Only Online Library home page to the Education area. Click on the Lecture videos button and the list of topics will pop up. Select the presentation you wish to view, click on the blue highlighted title and the screen will come up. Select the play arrow and the program will start. You can pause it or scroll ahead if you wish. Most of the programs are about one hour in length. If you don't want to watch the entire program in one sitting, you can log out and revisit it at another time. Just log back in, find the video and then scroll the presentation ahead to where you left off the first time.

The video program we use will prohibit you from downloading or sharing the videos. Most of the presenters we hire allow us to record them but do not allow us to reproduce their lectures for sale or for non-members to view.

As of this writing we have 20 presentations posted on our members only site and we expect to add about a dozen more this year. See the list of videos below:

Videos Available on the AFGS Members Only Online Library

America's First Ally – France in the American Revolution with Norman Desmarais
Before the King's Daughters with Peter Gagne
Creating Oral Histories with Marjorie Turner Hollman
Finding French-Canadian Ancestors with Sandra Goodwin
Finding the Pieces of Your Acadian Puzzle with Rob Gumlaw
Finding Your Irish Ancestors with Richard Reid
Finding Your Polish Ancestors with Julie Roberts Szczepankiewicz, Parts 1 and 2
French-Canadians in the American Revolution with Jolene Mullen
Genealogy Resources in France – First Steps – Parts 1 to 4 with Anne Morddel
Genealogy Resources in France – Notarial Records – Parts 1 to 4 with Anne Morddel
Mill Villages of the Blackstone River Valley with Park Ranger Mark Mello
Seigneurial System in Québec with Michael Leclerc

If you have not registered for access to the members only online library, I encourage you to do so. If you are registered and haven't viewed any of the presentations yet, please check them out. I think you will find them interesting and helpful to you in your family search.

HIDDEN IN PLAIN SIGHT

by Annette Mimeault Smith

Every genealogist runs into a “brick wall” at one time or another. You pass the test of devotion to your research when you continue to dig into the records in pursuit of that important missing information. In doing French-Canadian research, “dit” names for our ancestors can stump us until we understand how the dit names were used and we are able to find a list of dit names to help with our research.

At the bottom of the American-French Genealogical Society’s main webpage at <https://afgs.org/site/>, you will find a link titled SURNAME VARIATIONS that leads you to an article by Rita Elise Plourde titled “dit” Names etc. In this article you will discover the English translation of “dit” is “said.” The Colonists of Nouvelle France added “dit” names as distinguishers. A settler might have wanted to differentiate their family from their siblings by taking a “dit” name that described the locale to which they had relocated. Since the Colonists followed the customs of the French feudal system, land was divided amongst the first born sons (primogeniture). Soon there was not enough land to divide any further. Perhaps an adventurous younger son in the Houde family would decide to establish himself, with or without a family, in another area... say a fertile piece of land near some streams... he might add des ruisseaux (streams/creeks/rivulets) to distinguish himself from his brothers. When he married, or died, his name might be listed as Houde dit DesRuisseaux, or Desruisseau(s). There are other explanations of name variations in her article that may help you find your elusive ancestor. There is also a link on the webpage to her list of some common “dit” names that are known to researchers.

In the AFGS Members Only Online Library, under DATABASES you will find a link to a larger and updated file of 37,000+ *Dit-Names and Name Variants* that will also help you with your research. This list is updated whenever a new name variant is discovered and submitted to our webmaster at info@afgs.org.

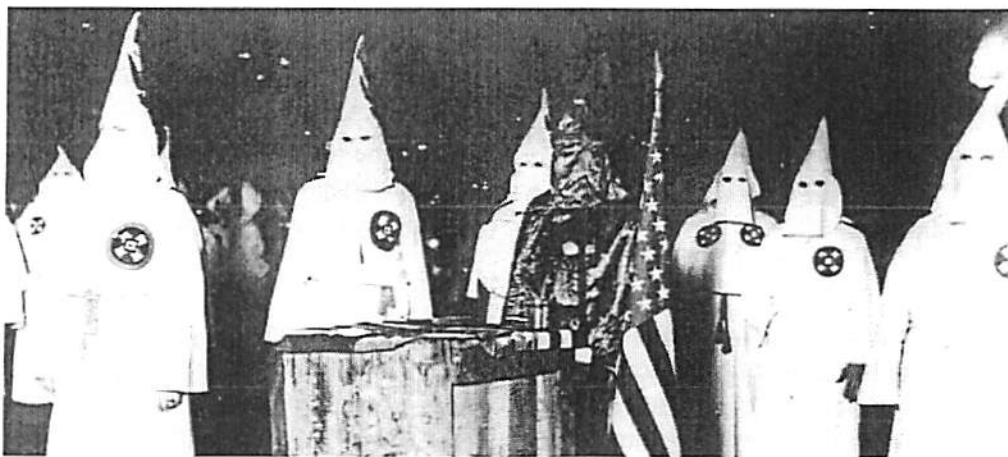
At the beginning of the industrial revolution, two textile manufacturers, Samuel Slater and Francis Cabot Lowell, introduced mechanized textile manufacturing to the United States in the late 1790s and early 1800s. New England was at the forefront of the American industrial revolution. Several large-scale textile mills were established in the region during the late 18th and early 19th century and these factories were booming. It was not unusual for a textile company to send a representative to the small towns in Canada (specifically to the province of Québec) to recruit entire extended families to relocate to the towns where large factories were built and needed workers. Many multi-family dwellings were built by these factory owners to house their workers’ families at an affordable rent, thereby providing a very positive living environment. Many of these immigrant communities are now referred to as “Little Canada’s” in historical writings. At this same time, during the period of 1850 – 1867, the farms in Québec were suffering from chronic agricultural depression attributable to several factors. Among them, wheat, the staple of the St. Lawrence Valley, was ravaged year after year by the midge. The short summers and cold extended winters were not conducive to successfully growing many types of vegetables. The markets at Montréal and Québec were often glutted with American cattle, sheep, pork and cheese. With their peasant-like persistence in the farming methods of the eighteenth century, the habitants seemed condemned

to deepening penury on their ancestral holdings.¹ It's no wonder that between 1840 and 1930 roughly 900,000 French Canadians left Canada to immigrate to the United States. According to the 1980 American census, 13.6 million Americans claimed to have French ancestors.²

When our French-Canadian ancestors came to the United States, many of them encountered the same resistance to their acceptance that many immigrants experience today. Entire families came in groups, spoke a "different" language and for most French-Canadians, they worshipped in a different faith. They were Catholic. In the cities, they lived together in the least expensive tenements and worked in factories or other businesses doing the most difficult work for the lowest pay. This was also true when Irish immigrants came to the United States during the great Irish Potato Famine in 1845 – 1849.

One remarkable chapter in the history of New England is not well known – the large presence of the Ku Klux Klan. Building momentum during the years up to 1923, the city of Worcester, MA became a center of Klan activity, launching a major recruiting drive there. "At Klan rallies, speakers warned that 'real' Americans were losing control of the country. Newcomers were taking over local government, the police, and the schools. The Klan claimed that foreigners, especially Catholics and Jews, would soon outnumber white, Anglo-Saxon Protestants. Something, the Klan insisted, had to be done about it."³

"Many New Englanders were receptive to the Klan's message. Workers in Maine, New Hampshire, and Vermont resented the influx of French Canadians, who were not only Catholic but also willing to accept lower wages than native-born workers. In Massachusetts and Rhode Island, anti-Irish prejudice reappeared as Irish Americans gained political power. Anti-Italian sentiment was also prevalent throughout southern New England."⁴



¹ Robert Leslie Jones, "French-Canadian Agriculture in the St. Lawrence Valley, 1815-1850," *Agricultural History*, 16:141-148 (Washington, 1942). https://www.jstor.org/stable/3739400?seq=1#page_scan_tab_contents

² Danien-Claude Belanger, Department of History, Marianopolis College, "French Canadian Emigration to the United States 1840-1930. <http://faculty.marianopolis.edu/c.belanger/quebechistory/readings/leaving.htm>

³ *Worcester Telegraph and Gazette*, October 18, 1924, "10,000 New England Klansmen Will Have Political Powwow at Greendale Today", <https://www.massmoments.org/moment-details/ku-klux-klan-rallies-in-worcester.html>

⁴ Ibid

The peak of Klan activity in the city took place on October 19, 1924, during the largest gathering of the Ku Klux Klan ever held in New England. Klansmen in sheets and hoods, new Knights awaiting a mass induction ceremony, and supporters swelled the crowd at the Agricultural Fairgrounds in Worcester, MA to 15,000. The KKK had hired more than 400 “husky guards,” but when the rally ended around midnight, a riot broke out. Klansmen’s cars were stoned, burned, and windows smashed. KKK members were pulled from their cars and beaten. Klansmen called for police protection, but the situation raged out of control for most of the night. The Klan rally in Worcester in the fall of 1924 and the reaction to it were part of a national struggle over who could be considered truly American. Many native-born people were fearful about what they viewed as a decline in traditional American values, rooted in the Protestant religion and Anglo-Saxon culture. The anti-Klan forces were determined to protect the rights of religious and ethnic minorities. The violence at the “Klanvocation” in Worcester led to a slow decline in Klan membership in the area and no further public events were held.”⁵

With this scenario as a background, we can understand why so many French-Canadian immigrants did not want to stand out in the population. As a researcher, have you found a drastic name change in the names of your French Canadian ancestors after they settled in the United States? Many French Canadian immigrants changed their names by translating them to their English meaning. Here are a few of the many anglicized first and last names that you may find in your research:

First Names

- Adelaide = Ida
- François = Francis
- Dolphis = David
- Etienne = Steven
- Jacques = James
- Honoré = Henry
- Guillaume = William
- Jeanne = Joan
- Jean = John
- Marguerite = Margaret

Last Names

- Leblanc = White
- Pommenville = Appleton
- Aucoin = O’Coin, Wedge
- Boisvert = Greenwood
- Chenard = Snow
- Beuparlant = Wellspeak
- Meunier = Miller
- Bonhomme = Goodman
- Poisson = Fish
- Courtemanche = Shortsleeve

Another scenario that changes an ancestor’s name for French immigrants to the United States (both those of Huguenot and French-Canadian background) was to often accommodate those unfamiliar with French pronunciations and spelling by altering their surnames in either of two ways: spellings were changed to fit the traditional pronunciation (Pariseau became Parizo, Boucher became Bushey, Mailloux became Mahew, Cartier became Carter, Carpentier became Carpenter), or pronunciations were changed to fit the spelling.¹

⁵ Ibid

¹ https://en.wikipedia.org/wiki/Anglicisation_of_names#French_surnames

For many years, I searched for the documentation of my grandparents' marriage. No matter where I looked, they were not to be found. They were first generation Americans born to French-Canadian immigrants in New England. I searched diligently for the marriage certificate of Peter Lareau and Ida Aucoin. I had their wedding photograph among the family photos in one of my parents' albums. Why couldn't I find the documentation? When internet searches on various genealogy sites did not provide the proof I was seeking, I resorted to excursions to local towns to examine the records where they would allow it. Then that glorious day occurred when I found them – hidden in plain sight! On 29 August 1908 in Spencer, Massachusetts a marriage was recorded between Peter LeRoy and Ida O'Coin. The parents on the marriage certificate matched their birth certificates, confirming I had found them at last. They were both literate and had spelled their names in the French manner on many other documents, but this marriage certificate had them hiding in plain sight. *Bonjour grand-père et grand-mère, je vous ai cherchés!*



Wedding portrait of Peter A. Lareau
and Ida Aucoin – 29 Aug. 1908,
Spencer, Massachusetts

SAY IT IN FRENCH – DITES-LE EN FRANÇAIS

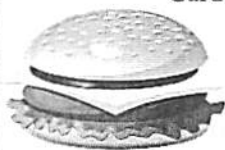
Let's have lunch!

Where is there a good restaurant for lunch?

These look like good lunches

Chicken sandwich with coffee

Garden salad with a glass of milk



Pea soup

Cheeseburger with coke

Ham sandwich with tea

Apple pie with ice cream

The bill please

Here is your tip!

Allons déjeuner!

Où est-il un bon restaurant pour le déjeuner?

Ces déjeuners me semblent être savoureux

Un sandwich au poulet avec café

Une salade du jardin avec un verre de lait.

De la soupe aux pois

Un cheeseburger avec un coca

Un sandwich au jambon avec du thé

Une tarte au pomme avec de la glace

L'addition s'il vous plaît

Voici votre pourboire!

CELEBRATING OUR NEW MEMBERS

Paul E. Chauvin, RI
Louis and Anne-Marie Beauregard, NH
Daniel and Nancy Gaulin, MA
Bree Constance, CA
Wendy Medina and Janet Hennessey, RI
Joseph A. Eno and Suzanne Murphy, OR
Mark Beaudoin, RI
Norma Connor, GA
Denise Potvin, CT
Randy Berard, RI
Julia Thomas, MO
Francois Lemieux, Québec, Canada
Thomas R. Little, RI
Kathleen McIntee, WA
Clifford Gravel, NM
Geri Nix, RI
Sr. Carol Regan, MA
Jacqueline Post, MA



*Welcome!
Enchanté!
Bienvenue!*

David Fredette, MA
Bernadette, Milot, FL
Karen Kuffrev, MA
Devin Costa, RI
Susan M. Chimes, MA
Michèle Arsenault, CT
Ann Larivière, CA
Albert Pincince, MA
Michael Robinson, NC
Mary Joslin, MI
Paul R. LeBeau, RI
Anne Hecker, RI
Claire Hacker, OH

*Welcome to our new members!
Please remember that your membership must be current to
access the Members Only Online Library.*

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 *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 Gagné, 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 Gagné, 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

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You will find the books listed in our on-line store under "Books & Publications – Other"

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King's Daughters and Founding Mothers:

Les Filles du Roi 1663 – 1673 _____ @ \$65.00 for each 2-volume set _____

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

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AND CONTACT ROGER BEAUDRY AT rbeaudry@afgs.org FOR POSTAGE CHARGES.



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 will be adding new speakers and events to our calendar throughout the year and you will want to keep up to date on what is happening. Don't forget to check our website often at www.afgs.org/site for new lectures on our schedule. Also, our new elevator is now in use, making our free lectures easily available to everyone who would like to attend.

Please note that if these dates have passed when you read this issue, you will be able to find the videos on our Members Only Online Library as soon as we can post them.

Sunday, January 19, 1:30 pm –

America's First Ally – France in the Revolutionary War by Norman Desmarais, Professor Emeritus at Providence College and author of numerous books about the American Revolution. This workshop will cover why France waited three years to enter the American war for independence and why she sided with the American colonies. France provided much-needed aid to the Americans almost from the beginning. This talk will explore how that aid came about, how it operated to maintain secrecy, and how the aid contributed tribute to the war effort.

Sunday, February 2, 1:30 pm –

Making Sense of DNA Endogamy by Dr. Adina Newman, Professional Genealogist and Educator. You have taken a DNA test. The ethnicity estimates were interesting, and you perhaps recognized a few names among your long list of matches. But now what? This presentation will provide tips and strategies to find relatives using your DNA. Topics will include best practices for maximizing DNA research through the various commercial testing companies and how to interpret and analyze your DNA matches.

Sunday, February 16, 1:30 pm –

Welcome to the Graveyard by Brenda Sullivan. This workshop will provide an in-depth view of cemetery art, history and symbolism. Brenda will take us from colonial burial grounds through the rural cemetery movement of the 19th century and into 21st century locations. She will examine why we have cemeteries and gravestones, why they look the way they do and how styles and art have evolved over 400 years.

Sunday, March 8, 1:30 pm –

Using Social Media for #Genealogy by Marian Burk Wood, author of the best-selling book, "Planning a Future for Your Family's Past." Decode the hashtags of #family history, #genealogy, #genchat and more. Social media like Twitter, Facebook and Pinterest are fun, free and good places to gain family history knowledge, find useful and timely information, connect with researchers and possible relatives through posts and live chats. Marian will present practical tips for how to lurk and learn or participate by asking questions and adding comments.



IDEAS FOR ORGANIZING YOUR GENEALOGY RECORDS...

to make your research easier.

by Francis Fortin

We've all asked ourselves the question...

"Where did I put that?"

... then we spend far too much time looking for the data.



Wouldn't it be nice to find what you need in seconds, rather than minutes or even longer? Well, here are some tips that might make it easier to locate your data.

Organizing your records is like leaving 'bread crumbs' to find your way back/forward. It's a paper trail to anything within your records. With just a bit of organization, you can make it happen. Also, it's something you can begin to implement as you go forward with your research.

Typically there are two phases to your research data:

1. PAPER RECORDS containing printed copies of pedigree charts, B-M-D records, biographies, certificates, notes, photos, etc. First and foremost, NEVER keep the original records with your research. You should ALWAYS make copies to keep with your research records, and leave the originals in a safe place at home. Just imagine if you lost your research and your original records as well.

2. GENEALOGY SOFTWARE for your data records, soft copies and image files. To protect your data, NEVER keep your software records in only one place, like posting your pedigree chart on Ancestry, or some other *online* location. You should ALWAYS keep the original software records on YOUR computer and only post copies online. You should ALSO keep a backup copy of your data on an external storage media (thumb, flash, hard drive) in case of disaster. We have all heard horror stories like "my computer died."

You may use both methods, but regardless of the method, you need to ORGANIZE your data and PROTECT it.

The first recommendation is use the KISS method (KeeP It Simple, Silly!). Use a system that is easy to set up, easy to maintain, and organized, so you can find what you are looking for when you need it. Adopt a simple system that works for you, but it should be organized so you can easily retrieve data. You don't need to create an elaborate system, just use a basic format.

The second recommendation is NEVER write in pen, only use a soft #2 PENCIL with your paper records. You will be working with books, photos, and original records that you don't want to deface by accident. The pencil should be the only writing implement you use when doing research. Besides, the eraser end of the pencil will come in handy as you find new data (don't laugh, you'll use it).

Here are some TIPS I've learned over the years that may help you organize your research:

1. Keep a RESEARCH LOG of your activities. It can be as simple as a spiral notebook that fits in your pocket, or a file on your computer, even loose pieces of paper. Make dated entries chronologically to record who, what, when and where you researched a topic, as well as *leads*

on where to look next. A log helps you pick-up where you left off without missing a beat, as well as review whether you already researched a topic or book and where. It also keeps you from being side-tracked away from your original goal (we've all been there).

2. **RECORD CITATIONS** for all your research. A citation is an integral part of each record you research. Where did you get the data? Was it a secondary or tertiary source, or the original record (required)? You always want to obtain the original record, but secondary sources may be needed along the way to get you to the original record. The original source contains the actual text of the record, and they typically contain more than is put into a transcription, translation or book, which often contain errors.
3. **DATES** are typically written as [day] [month] [year] in most of the world (ex. 28 Dec 2001), but the U.S. insists on writing dates as 12/28/2001. Unfortunately neither of these date formats will sort chronologically, which is important for electronic files. Files named for a date need to be written as [year]-[month]-[day], like "2001-12-28", so January is month '01', February is '02', and days of the month begin as '01', '02', etc. Dates written in the "YYYY-MM-DD" format will sort chronologically.
4. Add **REFERENCE NUMBERS** to identify all your papers, charts, family group sheets, photographs and records. Prefix the numbers with letters based on the type of data. This lets you easily reference them anywhere in your research. Develop a format that you feel comfortable using and other people can follow. For example:
 - a. Date all Logbook entries, like L2019-04-30 for an entry on 30 Apr 2019, so you can refer to logbook entries anywhere in your research. A spiral bound logbook is recorded chronologically, but if you use electronic files or loose papers for your logbook, date each page and store the pages by date.
 - b. Number Family Group Sheets using F#, then refer to each person on the sheet by their number, like "F123 Father" is the father on family group sheet 123, and "F123-3" is child #3 on family group sheet 123. Number Pedigree Charts using C#, then refer to each person on the chart by their number. For example, "C4-1" is person #1 on pedigree chart 4, and "C4-16" is person #16 on pedigree chart 4. The chart-person number can be referenced anywhere in your records and you know exactly where to look for the data.
 - c. Each Family Group Sheets and Pedigree Chart should also contain reference numbers to the previous and next sheet/chart, so all the pages are linked together.
 - d. Number each printed Photograph 'lightly' on the back (in #2 pencil) with a reference number like "P246", as you add it to your data. Store them numerically in an album so you can easily find them, and use the number to reference them anywhere in your records. Also include who, what, when and where about the photograph. Sure, it's nice to organize photos by events for family usage, like 'Quebec vacation 2010' or 'Paris France 2015', but that doesn't work well for locating genealogy records.
 - e. Maintain a Family Group Sheet for each marriage. If someone married twice, then have two group sheets for them. Group sheets show the family together as a unit (parents, children), so store the family group sheets by Husband Last/First name, then by Wife Last/First name. You can actually build a complete genealogy just by using Family Group Sheets, and follow a pedigree back to the immigrant ancestor.
5. Use a **3-RING BINDER** to keep all your papers in order. Organize charts, hard copies and photos by type and number, family group sheets by name, and your logbook by date. Insert each page into a non-PVC plastic sleeve. They are available at your local office supply store and stores such as WalMart or Target. Don't *over-stuff* the 3-ring binder and when it gets full, split it into logical parts, start a second binder and label each one or use colored binders.

6. **Non-PVC PLASTIC SLEEVES** let you organize all your papers without punching holes in them. They also let you easily remove a page to make edits, and the empty sleeve keeps track of where the page belongs. Using sleeves, you can also keep the 3-rings closed, so you don't run the risk of dropping pages onto the floor (been there, done that). Don't forget to keep some empty sleeves in the back of the binder, so you can add new printed pages as you do research.
7. **PEDIGREE CHARTS** are designed more for reviewing your lineage, since they only show the parents in each generation. Select a chart format where each person is numbered on the chart (1 through 31) and number each chart. The data a chart displays is limited for each person due to the page size, so you should utilize the back-side of each page. Since each person is numbered on a pedigree chart, and each chart is numbered, you can identify any person in your research by the chart-person number (ie. person 4-1 is the 1st person on chart 4). Add details and citations about research for any person on the chart by writing the details on the back of the paper and refer to the person's number.
8. Evaluate **genealogy SOFTWARE** before you buy it. There are dozens of well-known options for software, but you must feel comfortable with the software you choose for your records. Search on the internet for "top 10 best genealogy software" and review the features available for various ones. Many companies will offer demo versions that you can download and *try before you buy* it. Evaluate several different software packages to determine which one is right for you. If you get to a point where you want to (or need to) change software, there are ways to export the data from the old software and import it into the new software.
9. **DIRECT ANCESTORS** in your genealogy **SOFTWARE** deserve special attention, so here's a tip to let them stand out in any list. Enter names of direct ancestor in all **CAPITALIZED** letters and the non-direct relatives in Proper Case text. So, a list containing 'John Smith', 'Jane Doe', 'JOE JONES', and 'Bill Smith' easily tells you that your direct ancestor is JOE JONES.
10. **DIRECT ANCESTOR FILES** and folders on your computer should also stand out by using Proper Case names for direct ancestors, and Lower Case text for non-direct ancestors. For example; 'John Jones' versus 'john jones' tells you which file or folder contains your direct ancestor versus who is not related.
11. **YOUR COMPUTER** should be the home of your original genealogy records to guarantee you *keep* it long term. Putting your data online may be convenient to share it with others, but you **MUST** maintain the original data on your own computer. Think about what you would do if your online data got corrupted, or lost completely, and that was all you had... total panic! So, it is critical that you maintain the original data on your own computer, and only put a copy online. Besides, you can bring your laptop with you when you do research.
12. Keep all your **DATA FILES** in one folder on your computer that is dedicated to your genealogy research, so everything is in one place. Add sub-folders within the data folder for each direct ancestor. This way, all the files associated with each ancestor (photos, records, children, etc) should be in their folder. The **NAMING FORMAT** described below can also be used to name the sub-folders, so they all sort by surname, first name, and birth date. With all your data files in one *master* folder, it is also easier to backup.
13. Periodically **BACKUP** all the genealogy data on your computer. The backup is just in case the hard drive dies, you drop the laptop, or it gets misplaced. Date the backup copy, and keep it in a safe place like a safe deposit box at your bank. Just don't keep it at home (Yes, I knew someone who kept the backup next to the computer... there was a fire... they lost the computer **AND** the backup). It's better to only lose 2% of your research instead of 100%. The backed-up data should include data exported from your genealogy software, as

well as any related electronic files on your computer. Your research is well worth the cost of a couple flash or external drives that are relatively inexpensive. Keep one in the safe deposit box and one at home, then frequently swap them out.

14. NAME ELECTRONIC FILES so they are easily recognized without having to open each folder or file, and they sort correctly in a folder. Files named "research 12-28-2001.doc" or "DSC123.JPG" mean nothing until you open the file to view the contents. It's all in the naming of the files and folders on your computer that makes finding things a lot easier.

Here's a NAMING FORMAT that is easy to remember for both folders and files, so they sort alphabetically by surname, given name and birth date. Each of the segments of the filename is separated by a space:

[surname] [first name] [birth year] [marriage date] [spouse name][- death year] [topic] [place]

- [surname] - the common surname without the 'dit' name. So "Antoine Menard dit Lafontaine" would be "Menard" as the surname if a direct ancestor, or "menard" if an indirect relative.
- [first name] - the 'significant' birth name, such as "Francois" for "Joseph Francois" ("francois", if not a direct ancestor). Use abbreviations sparingly, so "Fr. Xavier" or "Fr." might work.
- [birth year] - the birth year as four digits (ex; 1776), or omitted if not known at the time
- [marriage date, if marriage related] - the letter 'm' and the four digit year (ex; m1915). for multiple marriages, just precede the year by the marriage number as "m1.1915" for a 1st marriage, or "m2.1927" for a 2nd marriage.
- [spouse name, if marriage related] - as the common name for the spouse, such as "Jane Doe" for a direct ancestor, or "jane doe" for a non-direct ancestor. The text case tells you who are direct and indirect relations.
- [- death year] - such as "-1921" after the birth date, only if the event is related to a death. Use it to identify death, burial, funeral, headstone, and obituary events.
- [topic] - a word or two describing the event; such as birth, bapt, death, burial, hdstone,. Dated events, like census records, should include the year AFTER a word (ie. "ri census 1915") to not confuse it with birth, or marriage dates. The topic can be in lowercase letters.
- [place] - an abbreviated location reference to where the event occurred, such as "prov ri", or "maskinonge qc". The place can also be in lowercase letters.

17. The above name format works for FOLDERS that will sort by name and birth date. Folder names only need the 'primary' person and their spouse in the name.

- "Jones Joe 1895 m1927 Jane Doe" for Joe Jones' marriage to Jane Doe (both are direct ancestors since they are both written in 'proper case' text).

18. MULTIPLE MARRIAGES need separate folders for each marriage to keep each family organized. Each marriage is defined by adding an "m#." prefix to the marriage year. For example;

- 'Smith John 1850-1920 m1.1912 Mary Jones' for John Smith's 1st marriage to Mary Jones, with both people being direct ancestors.
- 'Smith John 1850-1920 m2.1925 jane doe' for John Smith's 2nd marriage to Jane Doe, but Jane is NOT a direct ancestors (note the lower case name).

19. The above name format also works for FILES, so they sort by name and date, but a bit more detail is needed in the file name.

- 'Smith John 1850-1920 death cert charlemont ma.jpg' ... death certificate of a direct ancestor John Smith, whose death was recorded in Charlemont, MA.
- 'jones joseph 1895 baptism cert prov ri.jpg' ... baptism in 1895 in Providence, RI of an indirect ancestor (note the lower case name).
- 'Smith John -1920 burial charlemont ma.jpg' ... burial of a direct ancestor if the birth year is not known.
- Omit common baptism names like 'Marie' for a woman named Marie-Elizabeth, or 'Joseph' for a man named Joseph-Francois, in order to shorten file names.

20. NAMES should be consistent for both folders and files. Common baptism names like 'Marie' for French females and 'Joseph' for French males, should only be used if they are the 'only' name.

- Use 'Anne Caron' for 'Marie Anne Caron', but use 'Marie Belanger' for 'Marie Belanger'.
- Use abbreviations only if you do it for all the files in the folder (ie. use 'Jos. Girard' for 'Joseph Girard', or 'J.B. Vallieres' for 'Jean Baptiste Vallieres'), or the files may not sort correctly.

21. CHILDREN who are not directly related can be put into a 'child' sub-folder of the parents with their files named accordingly. Children who are directly related should have their own folder.

22. Once you select a format, try not to vary it within a folder, or files will not sort as they should.

23. Purchase a SCANNER (if you don't already own one) to scan original photos and records into electronic files that you can store on your computer. If you need hard copies, just print the scanned file.

SUMMARY:

Whatever method you choose to use, keep it simple and organized. It's never too late to start... your future will thank you. With organized records, you should spend less time searching for data you've already collected, and spend more time doing actual research. We hope this provides you with some ideas for organizing your genealogy records. It beats asking yourself ... "Where did I put that?"

THE MANY ADVANTAGES OF YOUR ELECTRONIC COPY OF JMS

- Pictures are in color.
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- They can all be stored neatly in one folder on your computer without taking up space on your bookshelf.
- The articles are searchable by keywords in your pdf reader.

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 footnotes, rather than endnotes. 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@afgs.org . Any word processing file will be accepted but we prefer .doc, .docx, .txt, 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 American-French Genealogical Society 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:

<i>Request</i>	<i>Item</i>	<i>AFGS Member</i>		<i>Non-Member</i>	
Birth/Baptism	Price per Act	\$7.00	each	\$12.00	each
Death/Burial					
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!



AFGS FILM ROOM REQUEST SERVICE



The **Film Room Request Copy Service** is where members and non-members who are unable to visit the library can request copies of actual obituary and headstone pictures or of births, marriages and deaths from the vital records of Rhode Island, Massachusetts, New Hampshire and Vermont. Also members and non-members can request a copy of births, marriages and deaths from our own personal collection of the prestigious Drouin Microfilms. Note: The Drouin records are online, but many are unreadable due to the digital process, AFGS has access to the original microfilms and can make copies for you.

Attention: This is a copy service only. You must provide the needed information. All documents must have the name, month, year and place. Without this information, your request is considered research, not a document copy. For a research request, please click here <https://afgs.org/site/request-research/>.

The collections are listed as Categories A and B are described below.

Category A – Vital Records:

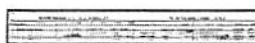
Birth



marriage



death



AFGS has a number of microfilms of vital records including RI, MA, VT and NH. Also AFGS owns the original Drouin Microfilm Collection of the Canadian records from 1606 to 1943. Category A is available for both members and non-members for a fee. Please visit our Category A section on our website at <https://afgs.org/site/category-a/> for the list of vital records. You will find a complete list of the years that are available for each state and their fees as well as the years available in our Canadian records.

Category B – Obituaries and Headstones - Under construction - Coming Soon

Obituaries - AFGS has a large collection of 600,000+ obituaries dating from 1979 – 2018 covering the U.S. and Canada.

Headstones - In addition, we have a collection of 116,000+ headstone pictures that covers RI, MA, CT, NY and Québec.



Obituary and Headstone categories are for non-members and for members who have not joined our members only site. Non-members will receive copies of the pictures for a small fee. To register for access to our Members Only website, click here https://www.authpro.com/auth/afgs_olb/?action=reg

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

Email questions to filmroomrequest@AFGS.org or call AFGS at 401-765-6141, ask for Fran Tivey, film room manager.

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, histories and reference books.

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. Some of our Vermont records are earlier.

Members have internet access to Ancestry.com, AmericanAncestors.org, PRDH, FamilySearch 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 baptism, marriage and 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.

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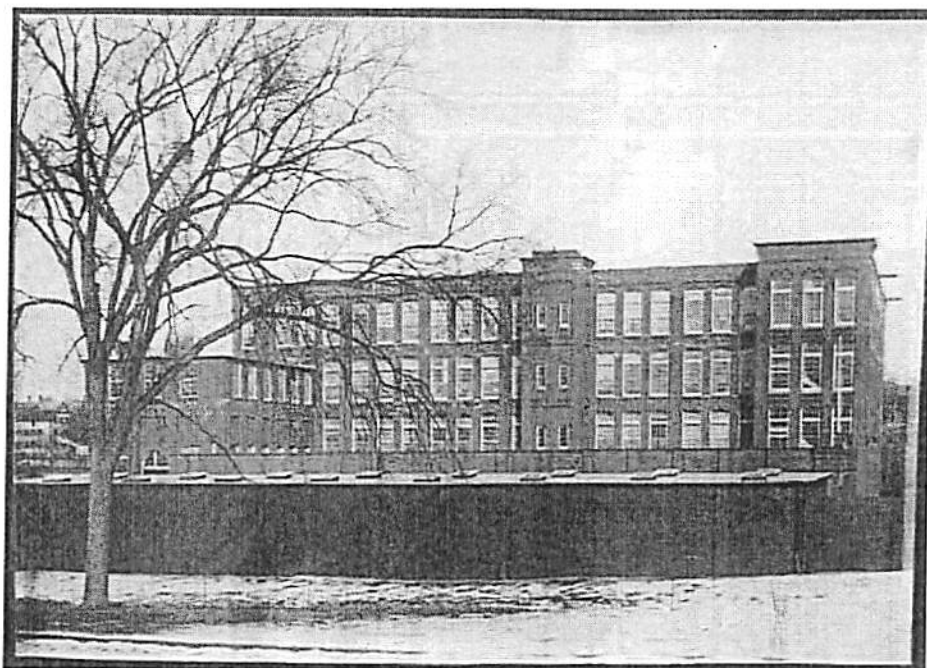
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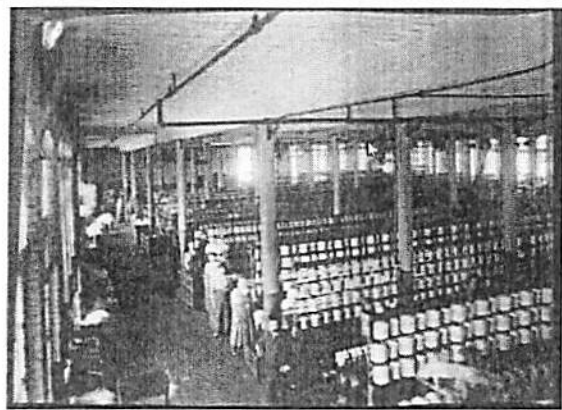
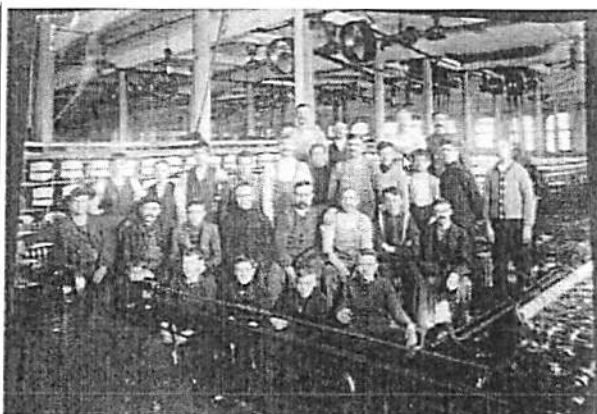
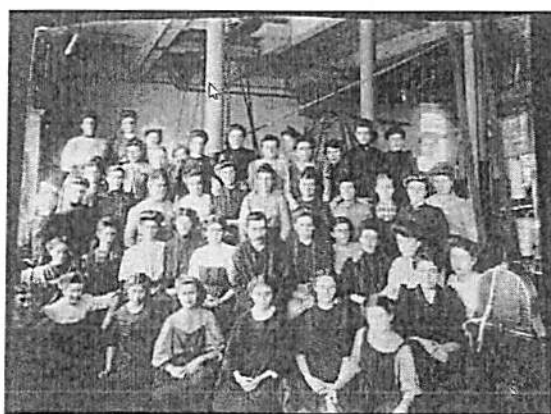
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NOTES

1. The first part of the report is a summary of the work done during the year. It is a very brief summary, but it gives a good idea of the work done. The second part is a more detailed account of the work done. It is a very detailed account, but it is not as good as the first part. The third part is a list of the references used. It is a very good list, but it is not as good as the first part. The fourth part is a list of the names of the people who worked on the project. It is a very good list, but it is not as good as the first part. The fifth part is a list of the names of the people who supervised the project. It is a very good list, but it is not as good as the first part. The sixth part is a list of the names of the people who helped with the project. It is a very good list, but it is not as good as the first part. The seventh part is a list of the names of the people who were involved in the project. It is a very good list, but it is not as good as the first part. The eighth part is a list of the names of the people who were not involved in the project. It is a very good list, but it is not as good as the first part. The ninth part is a list of the names of the people who were not involved in the project. It is a very good list, but it is not as good as the first part. The tenth part is a list of the names of the people who were not involved in the project. It is a very good list, but it is not as good as the first part.



1910 Lafayette Worsted Mill, Woonsocket, RI



Workers at the Lafayette Worsted Mill, Woonsocket, RI – 1910

These photos illustrate the lives and times of our ancestors who came from Canada to work in the mills of New England. Photos above are selected from the Henry Dursin Collection at the American-French Genealogical Society.

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