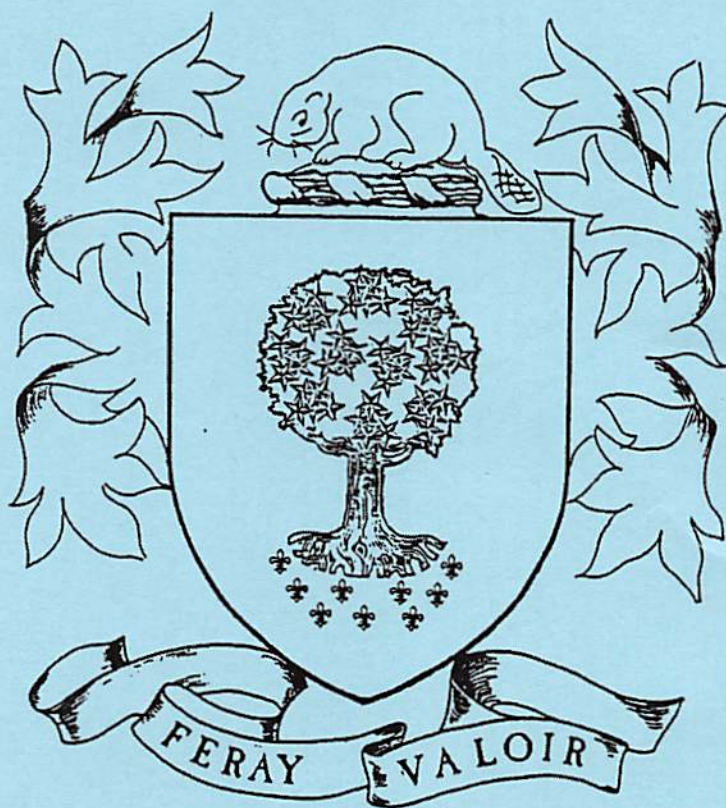


LINKS

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Journal of the
***Vermont French-Canadian
Genealogical Society***

THE VERMONT FRENCH-CANADIAN GENEALOGICAL SOCIETY

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<i>Links Journal</i>	<i>Peter Crosby</i>

The Vermont French-Canadian Genealogical Society was founded at Burlington, Vermont in March, 1996. Its volunteers help members and visitors with their research every Tuesday and Saturday at the Society's Library located at Pinewood Plaza, 57 River Road (Route 117), Suite 1027, Essex Junction, Vermont. Handicapped access and plenty of free parking.

The chief objectives of the Society are:

- to provide aid to members in their research and to encourage them to learn more about their rich history
- to be a repository for Vermont French-American genealogical and historical data
- to promote the highest standard of ethics among genealogists.

Membership is open to any person, upon submission of application, agreement to the VT-FCGS code of ethics, and payment of annual dues.

*Library Hours: Every Tuesday, 3:00 to 9:30 PM, and every Saturday of the month 10 AM to 4 PM from September to June and the second Saturday each month during July and August. The Library will not be open on a Saturday that falls on a Holiday weekend, including the Saturday after Thanksgiving.

Out of state visitors may make special arrangements to use the research library at other times. To do so call either: Library (802-871-5647) or Janet Allard (802-878-8081).

Online Resources

John Fisher: Webmaster for VT-FCGS.org
Bill Craig: Webmaster for VTGENLIB.org
Maureen O'Brien: Facebook Editor

Tax Exempt Status

The Internal Revenue Service granted the Vermont French-Canadian Genealogical Society tax exempt status April 15, 1997 (Ref. Case # 117050081). The determination letter reads, in part: "Donors may deduct contributions to you as provided in section 170 of the Internal Revenue Code. Bequests, legacies, devises, transfers, or gifts to you or for your use are deductible for Federal and gift tax purposes if they meet the applicable provisions of sections 2055, 2106, and 2522 of the Code." Please request a receipt when making a donation of cash or material items.

***In many of our pursuits we collect things, in
genealogy we collect ancestors.***

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New Members

David White	Eileen Haupt
Sandra B Sundarabhaya	Dennis Hogan
Carl Williams	Joanne Fedele
Daniel Koshinsky	William Long
Elizabeth Koshinsky	Dave Hill
Michele Hadeka	Marcia White
David Lewis	Madalyn Tanner
Priscilla N Cross	Richard Benoit
Lise Ewald	Darcy M Young
Kathleen McKinley Harris	Jennifer Winslow
Carol B Vallee	Robert Turnay
Carol Burbank	Ronald C Schmucker
Sally A Asanowicz	Jane Schmucker
Keith Hubbard	Ann H Root
Brendan Keleher	Heather Driscoll
Florence R Willis	
Elizabeth Schwartz	

Dear Members and Friends:

We have been very busy this past summer and the early part of Fall. We were almost ready to move when the COVID-19 pandemic reared its ugly head. The good news is that we have moved into our new space at Pinewood Plaza, 57 River Road (Rte. 117), Essex Junction. What is great about this space is that we were able to design it for our needs and we think it came out great. I would like to thank the Board of Directors, the many volunteers, and just as importantly the donors, that helped make this move possible. It was interesting putting the books back on the shelves while still trying to stay socially distant.

We had a long while when we couldn't be open, partly because of the move and partly because of the pandemic, which is still ongoing, but we finally made it. We are open our regular hours once again, but due to the current pandemic restrictions we are open by appointment only. We have developed new guidelines and protocols to keep the volunteers and visitors safe.

On the topic of volunteers, we are looking for more folks to help us out. As you may know, everything at the Vermont French-Canadian Genealogical Society and the Vermont Genealogy Library happens because of volunteers. Volunteers who generously give of their time and expertise and help keep us open. Our volunteers are great; we just need more of them. We are often hard-pressed to have enough volunteers to staff the library, so much so, we have almost had to close on some days. You do not have to be a genealogy expert to help at the library; there are several tasks that require no knowledge of genealogy at all. Best of all is how much you will learn by just being at the library. Please contact us at library@vtgenlib.org if you might be interested in volunteering. I seem to remember someone expressing an interest in becoming our volunteer coordinator to help schedule all these folks, but between the move and the pandemic it's slipped my mind who that was.

Please schedule a visit to come to the Vermont Genealogy Library to do some research or schedule a tour to see the new digs. See our website at www.vtgenlib.org to sign up. Go to the members section to volunteer, too.

This Fall's roster of Saturday morning classes include some great topics thanks to Ed McGuire's organization. The subjects range from getting started, some genetic genealogy selections, using MyHeritage, and using online newspapers to name a few. This Fall the classes are totally available online via Zoom due to the class size limitations of the pandemic. We also haven't sorted out the sound issues in our new classroom space.

If you still aren't ready, or live too distantly, to come visit us at the library, don't forget that by going to the Members section of our website, you can connect to MyHeritage Library Edition, and for a limited time until the end of the year, Ancestry Library Edition.

Best Wishes and Successful Research!

Marcie Crocker, President
Vermont French-Canadian Genealogical Society
Marcie.Crocker@uvm.edu

QUERIES - Janet Allard, Member #48 and Tom DeVarney, Member #441

We encourage our members to submit free queries for publication as space permits. Queries should be brief and concise, typed or printed clearly. Queries from non-members should include a \$10.00 check for each query. Queries should be sent to VT FRENCH-CANADIAN GENEALOGICAL SOCIETY, Attn: Query Editor, P.O. Box 65128, Burlington, VT 05406-

anc	ancestors	dau.	daughter	par.	parents
b.	born	desc.	descendant	poss.	possibly
bp.	baptized	d.s.p.	died without issue	ref.	reference
bro.	brother	d.y.	died young	rel.	related, relative
bur.	buried	div.	divorced	rem.	removed
ca.	circa	fam.	family	res.	resided, lived at
ch.	child, children	fl.	lived, flourished	sis.	sister
c.r.	church record	g.s.	gravestone	twp.	township
co.	county	info.	information	w.	wife
d.	died, death	marr.	married	wid.	widow

Answer to:

Query 470 BUCKLEY

Gloria Reynolds replied that William Buckley b. ca. 1807, County Cork, Ireland d. 1 Jan. 1889, Utica, Oneida, N. Y. was her grandfather. With many years of research and family knowledge there are no early records of William's parentage or birth that have ever been found.

Answer from Gloria Reynolds member:

I don't remember how we previously had written the answer up; it has been several years since I had one. Set it up as is or correct if you need to.

If this needs more clarification I can check with Gloria again.

No new queries.

Janet Allard

New Books in Our Library

Lynn Johnson, Member # 581

Mariages de Notre-dame-de-Grace de Hull, by Société de généalogie de l'Outaouais

Notre Dame de Grace was the first Catholic parish in Hull which lies just across the river from Ottawa. The first building was a "Lumberman's Chapel" built by a missionary to serve the lumberjacks and log drivers from the logging camps. Interestingly, the building also served as an inn for these men. In 1868 a stone church was built.

On June 5, 1888 fire destroyed the church, the presbytery and 400 homes in the area. The new church opened on December 25, 1892 with an 80-meter-high bell tower that dominated the city's skyline. This church was spared by the Great Fire of 1900, but on September 12, 1971 the parish was hit with another fire, and this time there was major damage to the church, including the destruction of the roof and the collapse of the bell tower. If you are interested in learning more, I found an article by Raymond Ouimet on-line which contained a lot of details on this last fire.

With much of the surrounding area being torn down to put up hotels and offices, the Bishop would not support rebuilding efforts. That being said, one will note that these books cover church records to 1985.

This four-volume set is set up a little differently from most. There are two books for the surnames starting with A to L; one covers 1914 to 1945, the second 1945 to 1985. These records are in alphabetical order by the groom's last name. There is no index for the bride's names. The next two volumes cover surnames starting with L to Z. Again, one book is for 1914 to 1945 and the second is for 1945 to 1985. While the records are also sorted by the groom's last name, there is an index for the bride's in each volume.

LINKS Contributions

Contributing to LINKS is not reserved for the few.

Everyone has a story to tell. Have you read a great article in a genealogy magazine, or on a website, or genealogy blog? Oftentimes we can get permission to republish an article that you have read elsewhere. This gets the author more notice and helps spread the information more. If you read something interesting let us know what you found and the source. We'll see if it is something we can get permission to add to our journal.

Members are always welcome to submit their stories of discovery to LINKS. What sources did you find that helped you in your quest? You might even consider sharing the ancestor who has become the bane of your existence. A reader might send you a suggestion you didn't know about previously. And there's always the chance a reader will hold the answer to your dilemma.

Do you have an interest in writing a regular column for the twice-yearly editions of LINKS?

Urbain Tessier dit Lavigne: A Tale of Extraordinary Courage Father-in-law of Carignan Soldier, Corporal Pierre Payet

By Stephen Amandus Arter

Used with author's permission

Drouin: "To take pride in being descended from such a hero is not vanity, but patriotism of the highest order."

Imagine my surprise to find that when I proved my lineage to *Carignan Salieres* Regiment Corporal Pierre Payet, I discovered Pierre's father-in-law was none other than Urbain Tessier dit Lavigne, an early founder, land holder, and defender of the tiny settlement of *Ville Marie*. After this startling discovery I became highly motivated to learn all I could about him and his life and deeds in helping this tiny settlement in the wilderness grow and become what is now the modern city of Montreal.

From various records stating his age, it appears Urbain was born about 1625. On his marriage record he states that his parents are Artus Tessier and Jeanne Meine, from the parish of Chateau en Anjou in France. His life is a blank from the time of his birth until the next record shows him in Montreal in early January 1648 at a ceremony where M.de Maisonneuve granted parcels of land to twelve of the earliest settlers in Montreal. Until that time, everyone lived within the fort. Urbain was only the eighth person to receive a grant of land in *Ville Marie*. His grant consisted of one *arpent* of land near the hospital, which was the first structure built outside the walls of the fort, as well as an adjacent 30 *arpents* extending over a half mile back into the forest. (An *arpent* is .846 of an acre or 192 feet linear measure).

There is no record of when he actually arrived in Montreal. Therefore, we don't know if he arrived the year before, in the summer of 1647, or if he was there even before that date. His trade is listed as a pit sawyer. This was a trade that was very important to a new venture in the wilderness. Did he arrive with this skill already or is it one he learned after his arrival? A sawyer's job is to take large logs and cut them into planks for building material. The small group that landed in Quebec in late summer of 1641 needed this skill right away. It was too late to go on to Montreal, so one of their first tasks during the winter they stayed in the Quebec area was to cut down oak trees in the forest to the west of the city. Then they sawed them into planks to build the four smaller boats needed to get their party and supplies to Montreal. The next spring when they arrived at the wilderness that was to become Montreal, their first task was to build a fort and surround it with a palisade to protect them from the Indians. Most likely, he was not with this group.

In 1643, King Louis XIII presented a ship called the *Notre Dame du Montreal* to The Company of One Hundred Associates, and it was sent from France with more settlers and supplies. These reinforcements arrived in Montreal under the command of Louis d' Ailleboust. Unfortunately, he and his wife are the only members of the group that we know by name. Ailleboust was an

engineer, and when he arrived he saw that the fort was in dire need of repair and reinforcement. Jeanne Mance, a nurse and early settler, received money to build her hospital. It was a building that would not fit inside the fort, so it was to be the first building to be constructed outside of the fort. They also learned that ten of the recruits were sent over to build the hospital. Thus, a new construction boom created a new need for sawyers. It was in the area of France that Urbain lived that the society was recruiting young men, so we can only speculate that he might have been in this group. If Urbain did not arrive with them, he would have arrived on his own sometime between 1644 and 1647.

Tessier would have been an ideal recruit to be trained for such an occupation. He was young and apparently strong with great stamina as we will see later in discussing his life and his work and deeds in building and protecting the community. We know that he could neither read nor write, but he must have had some basic knowledge of math to be able to do his job. Besides being hard and tedious work, it also required some skill. In making planks for different projects, the cuts had to be carefully measured and each had to be the same width, depending on the job. He and his partner at the other end of the two-handled saw had to make sure that the cuts were perfectly straight and each cut was the same width as the one before. There were continuing measurements being taken. It was back-breaking work but also great skill was required.

We can assume that after receiving that *arpent* of land closest to the hospital, Urbain began work on gathering and making the lumber he needed to build his own house, which was one of the very first to be built in Montreal. Now, with a dwelling of his own, he decided he needed to find a wife. A fellow settler had recently come back from Quebec with a new wife, Ann Archambault. When he found out that he had two unmarried sisters in Quebec, he and a friend, Paul Chalifou, decided to go there and look up the Archambault family. The trip was successful and, on 28 September 1648, Urbain Tessier dit Lavigne married Marie Archambault, and Paul Chalifou married her sister Jacqueline. Urbain was now 23 while Marie was 12 years and 7 months old. With three of their children gone, Marie's parents decided to also move to Montreal.

An early map of Ville Marie shows eight of the earliest structures belonged to Tessier. Two of them are on his original one *arpent* of land and are his house and stable. The others are a little north at the perimeter of The Place d'Armes, and we believe they may have had something to do with his sawyer operations - like his pit, a shed for his tools and other equipment. Jacques Archambault, his father-in-law, was also given a grant of land adjacent to Tessier's and the map shows his house adjacent to Urbain's. We can only guess that Urbain helped in building the Archambaults' dwelling.

The raids by the Iroquois became more frequent and the Governor had small defensive fortifications built in the fields. Each of these structures was given to men he could trust to man them. The one called *L'Enfant Jesus* was given to Urbain Tessier, Jacques Archambault and Francois Bailly. By spring of 1651, things got so bad that Maisonneuve ordered everyone to move back inside the fort, even the nuns living at the hospital. Urbain and Marie didn't escape these attacks. Four days after there was a surprise attack on a group of men working in the fields planting crops that resulted in some deaths and prisoners taken, the bold Iroquois came

back for a night raid at 2 AM on 10 May 1651 and burned down the houses of Urbain Tessier and Michel Chauvin.

The next month, shortly after Mass on Sunday the 18th of June, four settlers were taken by surprise by a band of hostile Indians and took shelter in a small redoubt among a large quantity of felled wood. Tessier, hearing the gunfire and noise of battle, was the first to run to their aid. The story of his bravery and valor soon spread not only among the colony but even beyond. In his history of Montreal, Dollier de Casson describes him as "one of the boldest of men" and his account goes on to say "Was the first to hasten to the spot, being nearest thereto. This he did with amazing boldness and great good luck; he surmounted the fallen trees all alone and with extraordinary agility and speed, in order to reach his comrades; he fell into four Iroquois ambushes one after another and was shot at sixty to eighty times without being wounded or checked in any way until he succeeded in reaching the unfortunate men besieged, who were not a little encouraged by his bravery." More French settlers came running and the assailants were repelled with many casualties.

By 1654, several of the settlers had already returned to France. To stop the flow, the Society of Notre Dame offered a cash allotment of 600 *livres* to anyone who would sign an agreement to remain permanently in Montreal. A small minority of settlers did, and among them were Urbain Tessier and his father-in-law Jacques Archambault.

We know that Urbain continued his business as a sawyer and we suppose that most of his work for other settlers was based on a verbal agreement and a hand shake. In the records there is at least one contract, in 1658, where he agreed to supply 300 pine planks to the *cure* of Notre-Dame, Father Gabriel Souart, in exchange for a steer and 150 *livres*

Tessier's luck finally ran out as disaster struck on 24 March 1661, when the Iroquois attacked a group of fifteen men working on his land. Four of them were killed, and Urbain Tessier and Michel Messier, along with another four, were taken captive. Nothing had been heard about them when three months later both men's wives gave birth. The children's birth certificates note that the fathers had been captured and it was not known if they were dead or alive. Later, a returning prisoner reported that Messier was dead, having been burned alive by his captors. There was no news, however, on Tessier's fate. Lucky for Urbain, Father Simon LeMoyne had forged a friendship with an Onandaga chief named Garakontie, and they conspired to save some French captives to use in prisoner swaps. Fortunately, Urbain was one of those who had been saved from being burned alive and Father LeMoyne met him when he went to the Onondagas to discuss one of their swaps. Urbain had been beaten, tortured and had one finger cut off, but was in good spirits and glad to be returned to his family after more than a year in captivity. He and Marie were happy to be reunited and had nine more children together.

The Jesuits in Montreal were replaced by the priests of St. Sulpice who assumed the spiritual charge of Montreal. They built two fortified houses at the two extremities of the village and called them Ste. Marie and St. Gabriel. They placed armed members of the settlement overnight in each of these buildings. The following story has been told about one night when Urbain was staying at Ste. Marie: "A man named Lavigne, who had lately returned from captivity among the Iroquois, chancing to rise at night and looking out the window, saw by the

bright moonlight a number of naked warriors stealthily gliding round a corner and crouching near the door, in order to kill the first Frenchman who should go out in the morning. He silently woke his comrades; and, having the rest of the night for consultation, they arranged their plan so well that some of them, sallying from the rear of the house, came cautiously round upon the Iroquois, placed them between two fires, and captured them all." (Parkman; The Old Regime in Canada)

In 1663 Tessier sold the redoubt to his neighbor Jean Auger. Also that same year he enlisted as a soldier in the Sainte-Famille militia. The 1666 and 1667 censuses list not only Urbain, Marie and their children, but also two unmarried men that may have worked for them. The 1681 census shows the ten children living with them and also list their possessions including three guns, 5 oxen, and about 31 *arpents* under cultivation. At about this time, Urbain was also acquiring more property including another 30 arpents at Longue Pointe along the river east of Ville Marie. He was now one of the largest landowners in the community.

The summer of 1665 saw the arrival of the Carignan-Salieres Regiment and, finally, the settlers could relax with the soldiers arriving to stop the attacks by the Iroquois. At this time, Urbain would have met his future son-in-law, Corporal Pierre Payet of the La Tour Company, who would marry his daughter Louise, my ancestor. I am also a descendant of son Laurent. Urbain and Marie had children together.

Being without a proper church for the first thirty years, in 1672 the Sulpician fathers decided to build a permanent church and chose land partially owned by Urbain Tessier as the site. Urbain was delighted at this honor and graciously deeded the land needed for the new Church of Notre Dame. The church lasted almost 150 years until the present Notre-Dame Basilica was built in 1829, also on land originally owned by Urbain Tessier.

In summation, Urbain and Marie had sixteen children, ten of whom married, including my ancestor Louise, who married Carignan-Salieres Regiment Corporal Pierre Payet.

Urbain Tessier dit Lavigne died 21 March 1689 at the age of 64. His wife Marie, who was only 12 years old when she married Urbain, lived another 30 years, passing away at the old age of 86. Her early age at marriage didn't seem to hold her back in any way. She bore the first of their 16 children when she was 13. One of her first sorrows was the baby's death just a few days later. She had many more hardships to endure, including the raids by the Iroquois, one of which burned down her house and another that carried away her husband as a prisoner. For over a year, she didn't know if he was dead or alive. She also enjoyed good times as well. Her immediate family - mother, father and sisters - all lived near her. She was present at the marriages of ten of her children and was happy to be close to their families, including her grandchildren. On 16 August 1719 she was buried at Pointe-aux-Trembles at the east end of Montreal Island.

If you should make a trip to Montreal and would like to see where Urbain Tessier dit Lavigne lived and what happened to some of his land in downtown Montreal, I would suggest the following Itinerary. First, head to the Place d'Armes at Notre Dame Street and Saint Sulpice Street. At the center of this park is a statue of Paul de Chomedey de Maisonneuve, the founder of

Montreal and its first governor. He granted 31 *arpents* of land to Urbain in 1648, and now his statue stands in downtown Montreal on a parcel of the land that he granted to our ancestor. Across the street from the park is the magnificent Notre Dame Basilica of Montreal, a must-see site for any tourist to the city. That is also located on land that was originally owned by Urbain Tessier. Before you visit there, however, look back to the statue and across Saint Jacques Street to the nine story building at the corner of St. Jacques and St. Sulpice Streets. This is the building that was built for the Royal Trust Company. Walk over to the facade of this building and look for the plaque that has the following inscription:

"THIS BUILDING IS ERECTED ON PART OF THE ORIGINAL CONCESSION TO URBAIN TESSIER DIT LAVIGNE BEING THE 8th GRANT MADE TO AN INDIVIDUAL IN THE ISLAND OF MONTREAL".

Now you may proceed to the basilica for a tour of this edifice. Also check out the many light shows that they have as you may want to come back for another visit while you are in the city. As you leave the basilica, turn right to St. Sulpice Street and another right on this Street. Walk along the side of the basilica and when you get to the end of the building you are about where Urbain and Marie's first home was built, burned down by the Iroquois in 1651 and rebuilt. Next on the right is the St. Sulpice Hotel. You may want to step inside to say that you walked just a few feet away from where they lived. Or better yet, you might stay for a while and have a toast to Urbain and Marie or even a meal or snack to commemorate being on the first parcel of land that they were granted in 1647. Back out on the street, look back up past the basilica and know that about three blocks away the street's name changes from St. Sulpice to St. Urbain Street and into land that was once the ancient forest that was also part of Urbain's grant.

SOURCES:

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Genealogy Myths

From Eastman's Genealogy Newsletter

Family stories are a wonderful thing. They often give you insights into the lives of your ancestors. However, beware! Not all family stories are true. Many such stories are fictional. Yet, even the stories that are either entirely or part fiction may contain clues to facts. Good genealogical practice requires that we admit the fiction. But the next step the genealogist takes separates art from science. Before we discard these stories altogether, we need to mine them for nuggets of truth. Let's look at a few of the more common "family legends" to see which ones you can mine for real gold.

Myth #1: Our name was changed at Ellis Island.

Fact: No evidence whatsoever exists to suggest this ever occurred. In fact, Ellis Island had rigid documentation requirements. Anyone who arrived at Ellis Island without proper documents from "the old country," proving the person's name and providing other required information, was sent back at the shipping company's expense. In fact, the shipping companies obviously knew this and always checked for proper documentation before allowing any passengers to board the ship in Europe or the British Isles.

Many people assume that there was a language barrier at Ellis Island and that millions were admitted under different names because immigration officials could not communicate with the newly-arrived travelers from many lands. This is also a fallacy. Ellis Island hired a small army of interpreters. The interpreters spoke the required languages fluently. Most were either prior immigrants themselves or the children of immigrants who learned their mother tongue as children. No immigrant was ever admitted until after answering multiple questions, usually through an interpreter on the Ellis Island payroll.

One interpreter at Ellis Island was Fiorello La Guardia, who would later become famous as the mayor of New York City, responsible for cleaning up the corruption of Tammany Hall. He worked at Ellis Island for an annual salary of \$1,200 from 1907 to 1910 and helped thousands of Italians and other immigrants enter the country. Perhaps your Italian ancestor was admitted with the help of Fiorello La Guardia.

Thanks to the documentation verification conducted at the port of embarkation in Europe, your ancestors' names were known and proven before arriving at Ellis Island and were never changed there. A very few exceptions were made in 1945 and 1946 as refugees from the war-torn areas of World War II were sometimes admitted without documentation. Looking at Ellis Island records will almost always show the original names as first recorded in "the old country." Of course, you will find major spelling variations, as many illiterate immigrants could not spell their own names even in their native languages, much less in the still-unlearned English language.

Even so, I suggest you ponder these family stories a moment before you categorically discard them. They may hold a nugget of truth that you can use to track down your immigrant ancestors. Many family names were changed in the months or years after arriving at Ellis Island. As immigrant families settled into their new neighborhoods, many adopted "Americanized names." Teachers, clerks, and neighbors sometimes found the original names to be difficult to pronounce; so, they frequently called these people by traditional American names. In many cases, the new immigrants or their descendants adopted the new names. Therefore, you might find yourself checking immigration records for name variants, based on clues in the stories passed down to you.

Myth #2: All the records were destroyed during the war. Note: there are many variations of this one, such as "all records were destroyed in the flood," "all records were destroyed during the fire" and many others.

Fact: In short, it is essentially impossible to destroy all records in any catastrophe because records typically are stored in many different places. Census records are kept in one place, tax records are stored in a different location, and military pension applications are stored in a third location. One fire or one flood or even one war never destroys all the records. If you hear this myth, don't throw in the towel: search on!

Myth #3: There were three brothers who came to America. One went north, one went south and the third went west...

Fact: This is an excuse used by lazy genealogists who cannot explain why the same surname exists in different places. In fact, the families probably are not related at all. It is interesting to note that nobody ever seems to know the first names of these "three brothers." I find it amusing that nobody ever mentions "four brothers" or "five brothers." There were always three. This one is a red flag; ignore any claims of three brothers.

Myth #4: We are descended from a Cherokee princess.

Fact: Sorry folks, but North American Indians did not have royalty. There never was any such thing as a Cherokee princess or anything similar in the Navajo, Apache, Pueblo, Abenaki, or other tribes. When Pocahontas went to England, the publicists of the seventeenth century claimed she was a princess in order to create publicity. However, the title existed only in the imaginations of the early promoters. P.T. Barnum was also known to apply the word "princess" to some of his female Indian performers but, again, you shouldn't believe everything that P.T. Barnum claimed. There has never been a princess in the Cherokee tribe or any other North American tribe. If you have an Indian princess in your family tree, she must have been born in India.

Myth #5: Our family always spelled the name as ...

Fact: The moment that you insist your surname was always spelled a particular way, you have just labeled yourself as a beginning genealogist. Name spellings have varied widely

and, in fact, have only become standardized in the past 100 years or so. The people who created earlier records often were census takers, town clerks, tax collectors, clergymen, and others, who wrote down what they heard. In the days when most people could not read or write, many did not know how to spell their own names. When a clerk asked, "How do you spell that?" the most common answer was, "I don't know." A census taker late for dinner on a long, hot, dusty, summer day may not have cared whether a name was spelled STUART or STEWART.

For instance, my mother always spelled her maiden name as Deabay. In old records, I have found my ancestors listed with the name of Dubé, Dube, Deabay, Deabey, de Bay, du Bay, Debay, Dubey, and other variations as well. My grandfather spoke two languages fluently but could not read or write either one. He never went to school and didn't know how to spell his own first or last names. Three of his sons (my uncles) have since adopted three different spellings of their own last name. When speaking English, my grandfather always called himself Mike; but, when speaking French, he would tell you that his first name was Maxime. Some people called him Max. Every census takers spelled his names differently.

Even William Shakespeare signed his own name in different ways:

- (a) From 1612 deposition: William Shackper
- (b) 1612 Blackfriars deed: William Shakspear
- (c) 1612 Blackfriars mortgage: Wm Shakspea
- (d) His 1615 will, page 1: William Shackspere
- (e) Will, page 2: Willm. Shakspere
- (f) Will, page 3: By me William Shakspeare [often questioned as by a different hand]

Note: there is some controversy as to whether or not all these signatures were actually written by William Shakespeare. However, assuming that he was literate, we could assume that he at least dictated the spelling.

My favorite story is the man who wrote his own will in the 1600s on a large piece of parchment paper. The will was several paragraphs long. In his own handwriting, he wrote his own name three different times on the one piece of paper, using three different spellings of his own name!

Myth #6: Our ancestors came over on the Mayflower.

Fact: If every claimed Mayflower ancestor actually was on the Mayflower, that ship must have been bigger than all of today's cruise ships combined! In fact, William Bradford of Plimoth Plantation recorded the complete list of all 102 passengers in 1650. His hand-written list has survived and has been digitized. You can find it on the web in many places, including at <http://mayflowerhistory.com/mayflower-passenger-list/>.

About half the passengers died in the first year at Plimoth. In order to claim Mayflower

ancestry, you must be able to document descent from one or more of the surviving passengers listed at <http://mayflowerhistory.com/mayflower-passenger-list/>.

Myth #7: Our ancestor arrived on a later voyage of the Mayflower.

Fact: Sorry, folks, but the Mayflower only made one trip to Plimoth.

Myth #8: We are related to Robert E. Lee.

Fact: If all those claims are true, that must have been a very large family! In fact, the name Lee was common in Virginia and elsewhere with many different, unrelated immigrants of the name. There were tens of thousands of Lees in the U.S. by the mid-1800s, and most of them were not related to each other. Robert E. Lee was a hero of the Confederacy, and many Southerners perhaps wished they were related to him. In fact, very few were.

Myth #9: A town in England, Norway, Germany, etc. is named for our family.

Fact: Names of towns Europe and the British Isles were generally created long before people started using family names (surnames). If your ancestors came from the region in question, it is more likely that your ancestor adopted the name of the town, not the other way around. The good news is that such a story may give you the name of a town that you can check for records of your ancestral family.

Myth #10: Our ancestor was a stowaway on the ship.

Fact: That's a romantic story but rarely true. If a stowaway ever was found, he normally would be sent back in chains to "the old country" on the ship's return. Very few ever escaped and became residents of the New World. Yes, undoubtedly there were a few exceptions but not nearly as have been claimed in recent years by various families. If you hear such a claim in your family, try to prove it. I doubt if you can.

Myth #11: Our ancestor was burned at the stake as a witch in Salem, Massachusetts.

Fact: No accused witches were ever burned at the stake in North America although that did happen in Europe. Nobody ever started a fire for that purpose in Salem. All of the accused Salem witches were hanged, except for Giles Cory (also spelled Corey or Coree), who was pressed to death, a particularly cruel and painful way to die. You can find more information about poor Giles Cory at http://en.wikipedia.org/wiki/Giles_Corey.

Not all family legends are false

Family legends may provide clues, even when they are not completely accurate. For instance, when I was growing up, I was told that our Eastman ancestors came from Salem, Massachusetts, and participated in the Salem Witch Trials. After researching the family tree for a while, I was disappointed to learn that there were no families named Eastman in Salem

during the time of the witch trials. Apparently, the story was false. But wait a minute; there is more to the story.

It seems that the original immigrant named Roger Eastman and his wife Sarah did live about 25 miles north of Salem. Several of the Salem witch trial victims came from their town and, indeed, both Roger and Sarah dictated depositions telling how they believed one of their neighbors was innocent of the claims made against her. The depositions presumably were later read aloud in court in Salem. So, yes, these ancestors sort of “participated” in the Salem Witch Trials, but only as witnesses.

Another ancestor, named Goodale, did live in Salem during the witch trials, and his descendants later married into the Eastman family. So, indeed we did have ancestors in Salem, but they were not named Eastman. Also, our Eastman ancestors did contribute a bit to the Salem witch trials, although apparently not in person.

While the original family legend told to me turned out to be false, it held at least two nuggets of truth confirmed with other research.

Finally, I have to list one “semi-myth.” There are many variations of this, but generally, it is something like this: “We are descended from royalty.” Another variation is, “Our ancestors were rich and famous.”

Fact: This story is probably true, even though most people who make these claims have no idea of who those ancestors were or when they lived. In fact, you have two parents, four grandparents, eight great-grandparents, sixteen great-great-grandparents, and so on in a geometric progression. If you go back 300 years, you have roughly 3,000 ancestors. Going back a thousand years results in theoretically billions of ancestors, more people than ever lived on the face of the earth! In reality, the same ancestors will show up in multiple places in your family tree as you have multiple lines of descent from many of these people.

The odds are that at least a few of these millions or billions of ancestors were members of royal families or had money. If we could create complete family trees for thousands of years, every person on the face of the earth probably would find royal ancestors some place in the family tree. The odds of royal ancestry are overwhelming.

Almost everyone is descended from kings and queens. Your challenge is to find your royal ancestors and to document your descent from them!

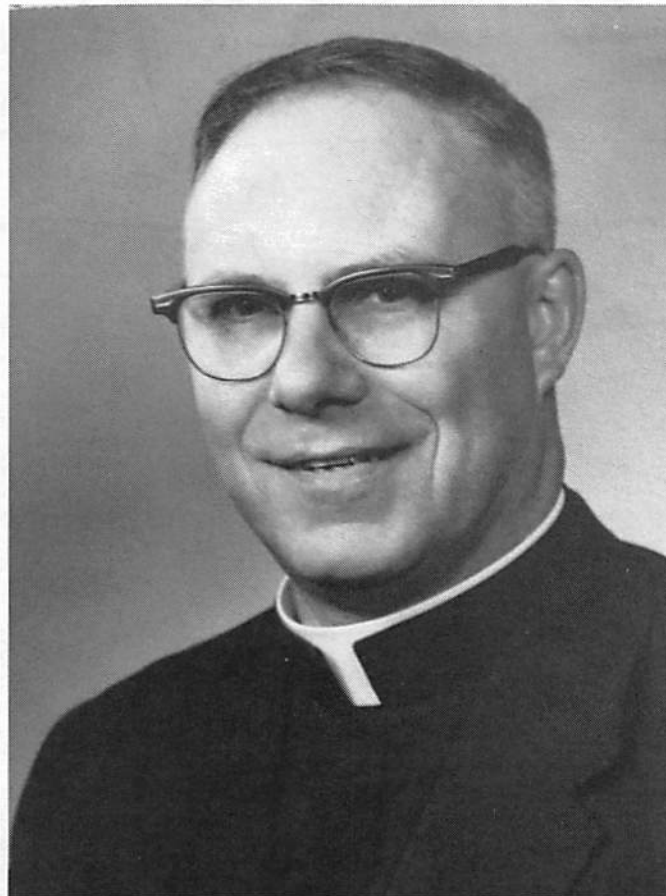
Family legends are a fascinating part of who we are and where we came from. Many of the storytellers who passed down these tales surely believed them, and even those who didn’t must have had a strong sense of family pride. Why would your ancestors repeat these stories if not to preserve their family’s history? Be aware, however, that many family legends are false or perhaps only partly true. Ferreting out the nuggets of truth can be a fun exercise that enriches your family tree.

Genealogy Day

Ceal Moran's Genealogy Day was started in honor of her uncle, Father Romeo Trahan S.S.E., VT-FCGS member # 18, who died on August 9, 2005. The goal of the event has been to encourage people to connect with family members in part to foster the sharing of family stories.

This year's event was scheduled to be held in Rutland City on August 9th. Like so many other annual events we look forward to, the COVID pandemic caused the cancellation of this event as well. Ceal would like all to remember that there are many safe ways to connect with family members and that those connections are as important as the stories.

Look for Genealogy Day to be back on August 9th, 2021. The 2021 event will be held in Rutland County.



The late Father Romeo Trahan S.S.E. founding member of the VT-FCGS



Brought to you by Ceal Moran's GENEALOGY DAY "Get Together"

www.finalfreedom.com/genealogy

Proud VT-FCGS Member Annual Holiday Established in 2009

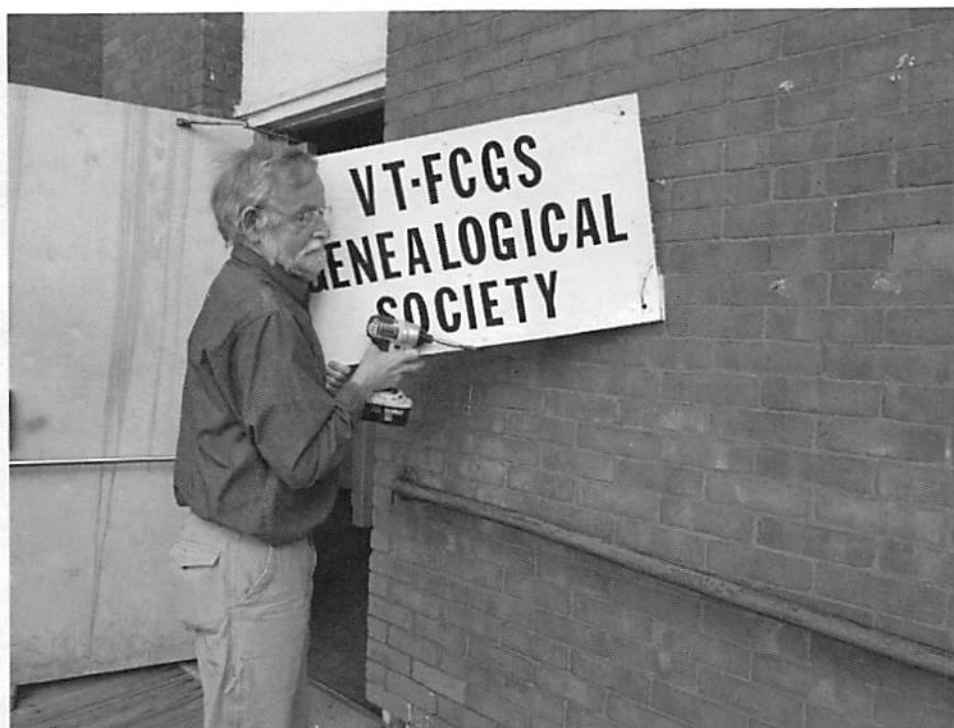
Valentine's Day
February

Mother's Day
May

Father's Day
June

Genealogy Day
August 9th

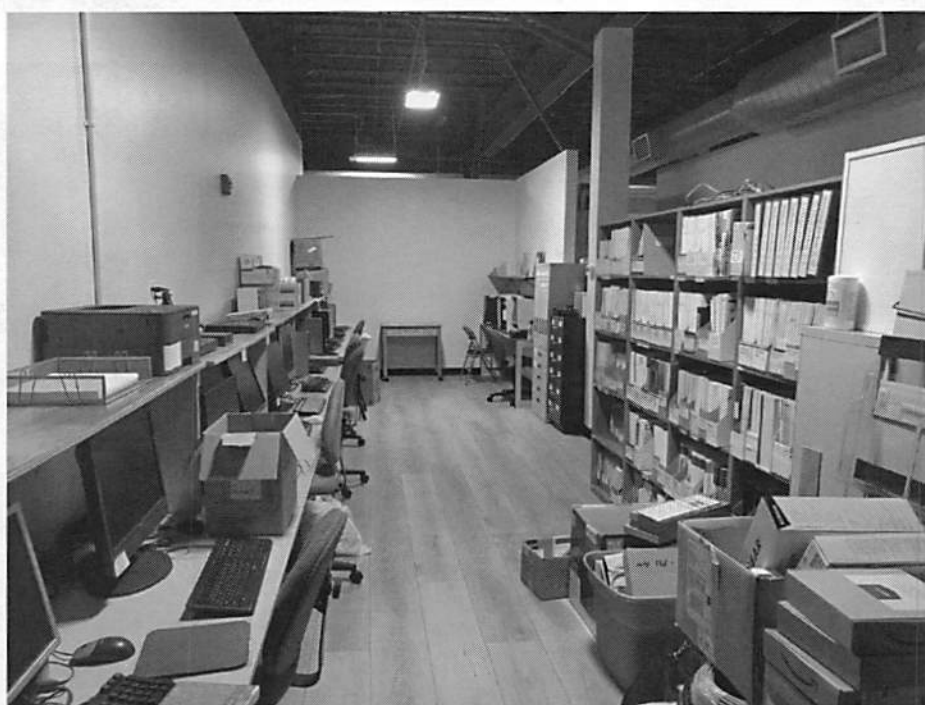
Thanksgiving Day
November



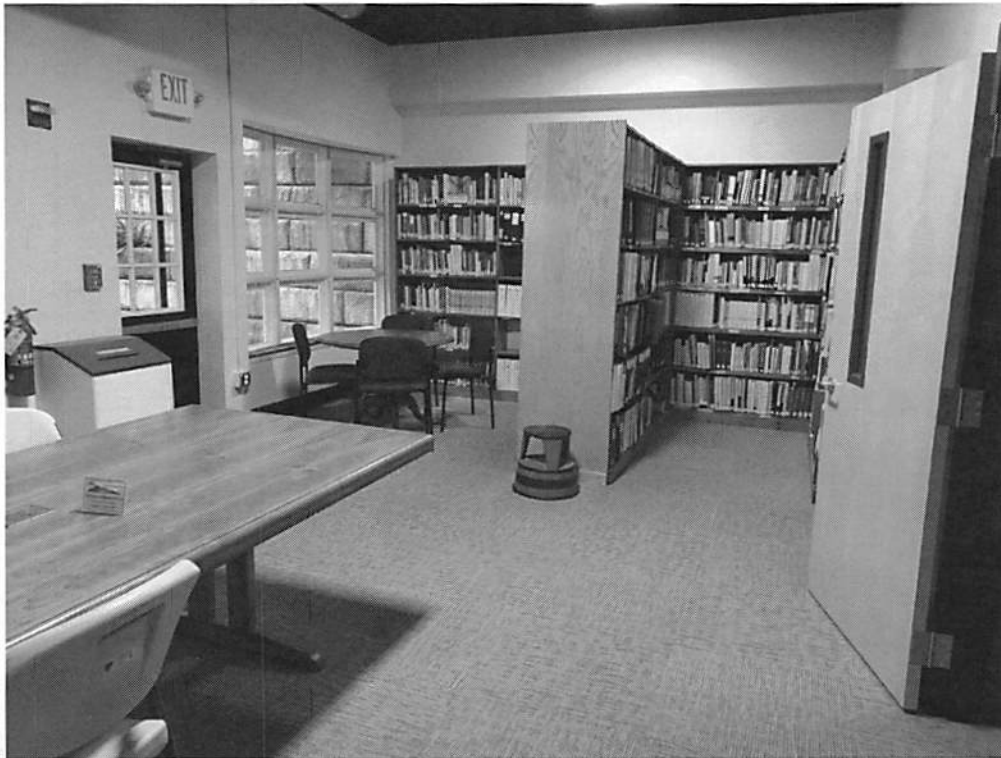
Top: Volunteer Ed McGuire ceremonially removes the Library sign from Dupont Hall to end many years of providing a research facility in Fort Ethan Allen Colchester. Bottom: Now we are a library, our book collection is arriving on moving day. Volunteer Fred Zell laying paper down in the new classroom space to protect our new floors. Photos by Peter Crosby.



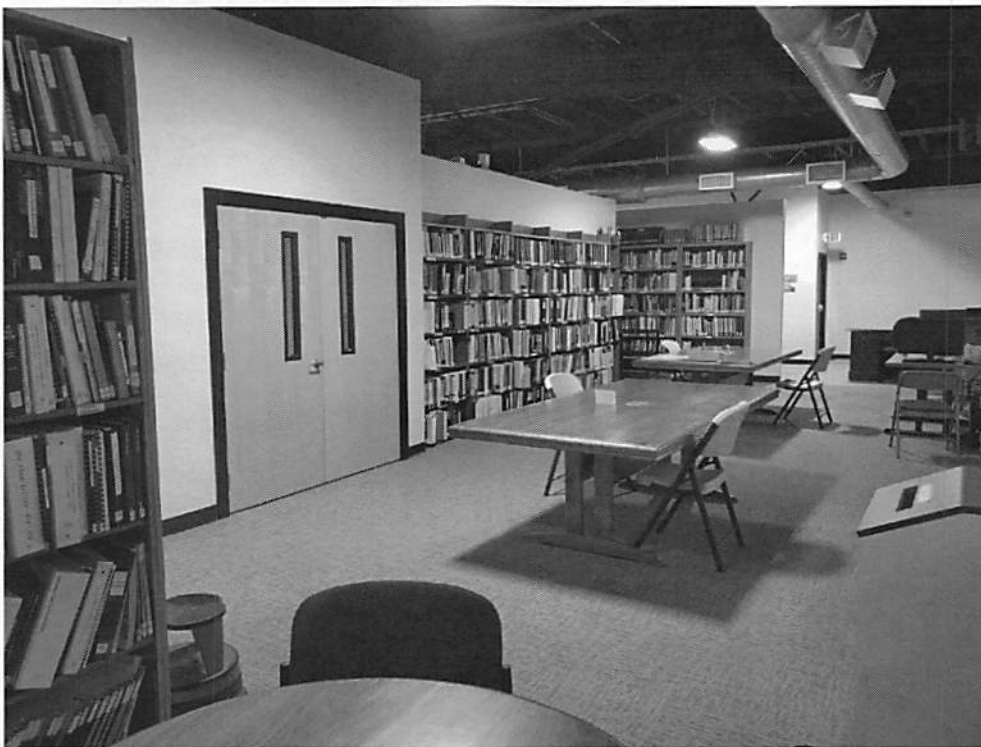
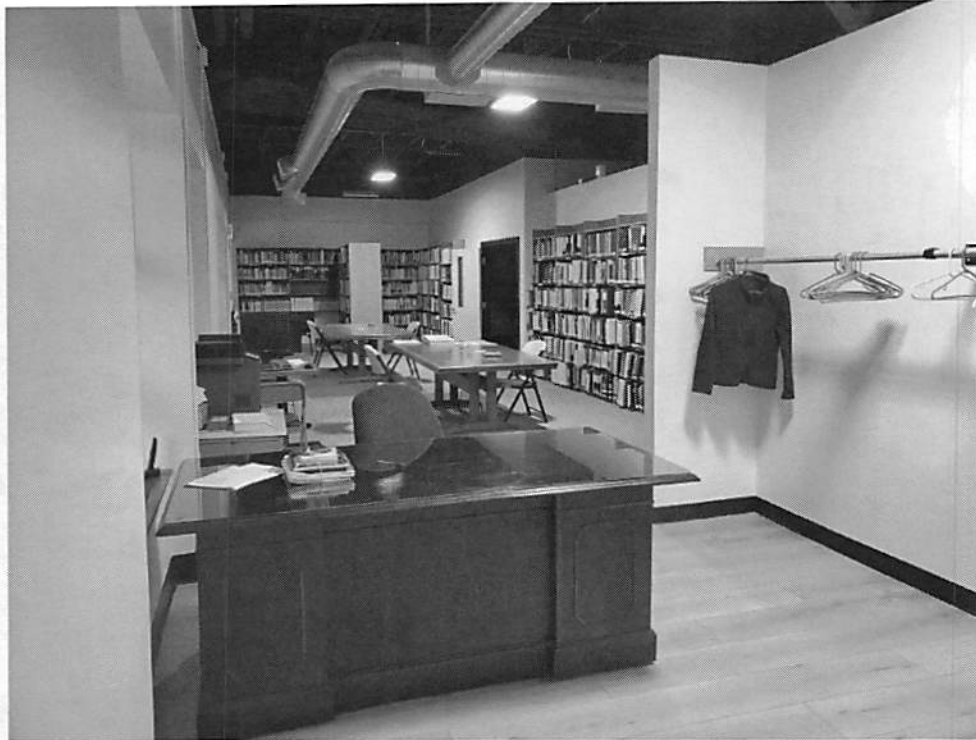
Top; well under construction, framing is completed ready for electrical. Bottom: Sheetrock installed ready for finish. Photos by Peter Crosby



Our ever popular computer lab. Top: view of the new floor installed and painted walls. Bottom: after the move and many hours of dedication from Ed McGuire and other volunteer staff we are all set for opening day. Photos by Peter Crosby

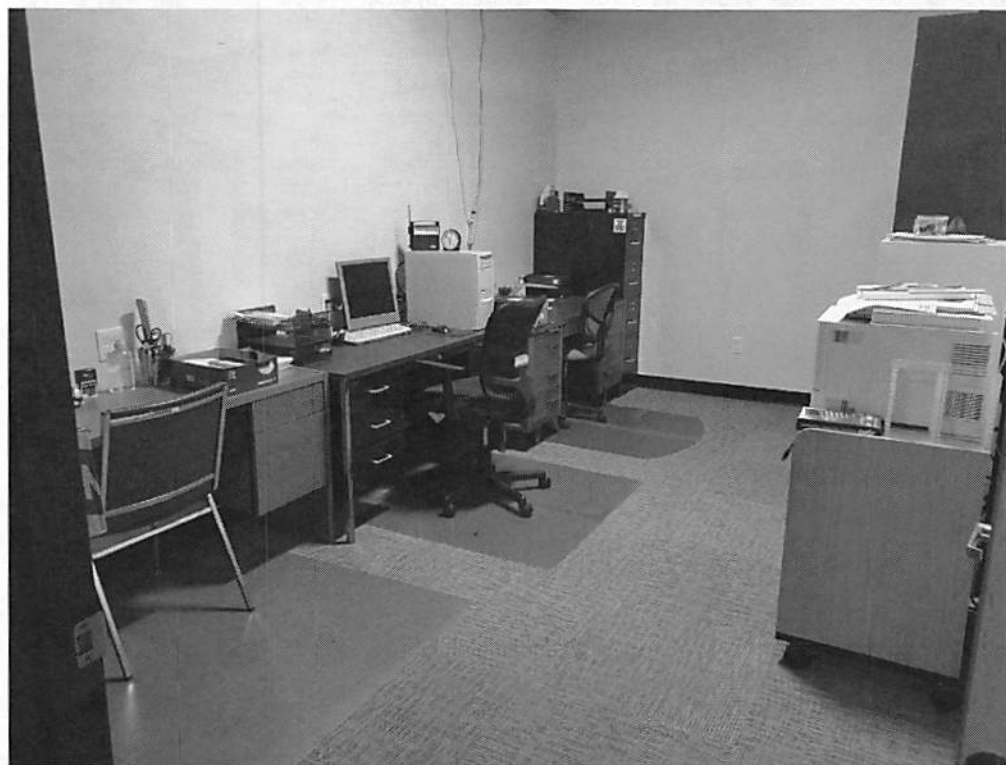
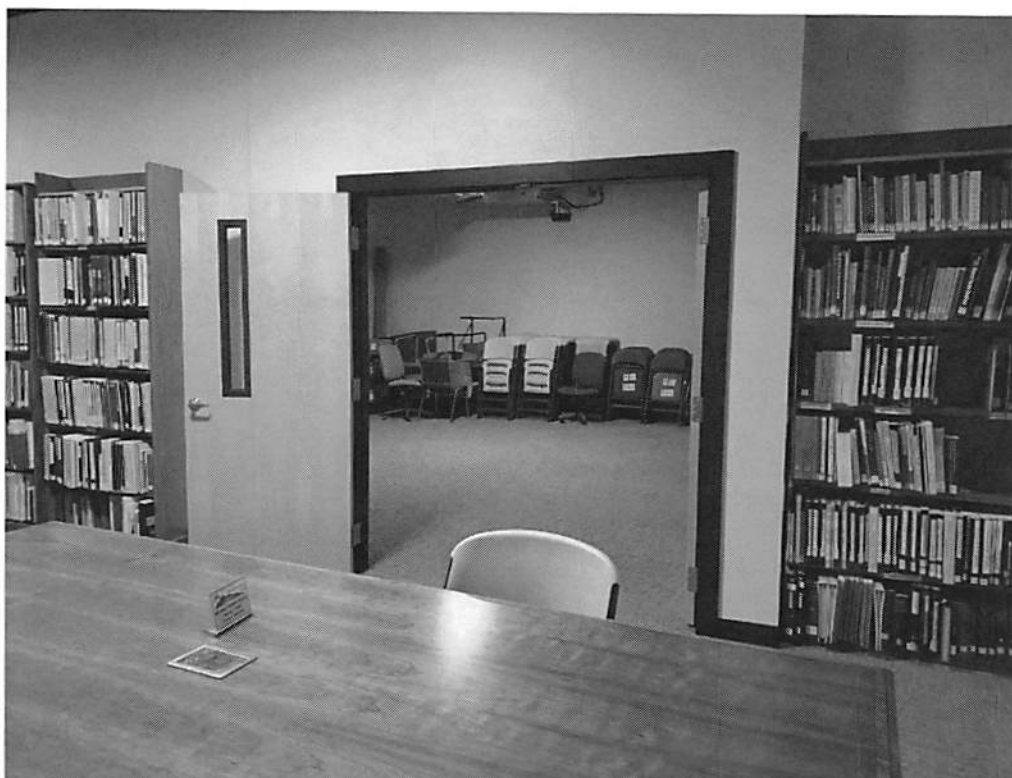


Top: Our new Lunch room with generous space for storage and a roomy sitting area. Bottom: view of the far side of the bookroom showing a seating area for one on one assistance. Photos Peter Crosby



Two views of opposite ends of the Bookroom the double doors are for the entrance to the Classroom.

Photos by Peter Crosby



Top: Peeking into the Classroom through the double doors from the Bookroom. Bottom: our new office for our staff with plenty of space for three workstations, copiers and some storage. Photos by Peter Crosby

The Vermont Genealogy Library Reopens

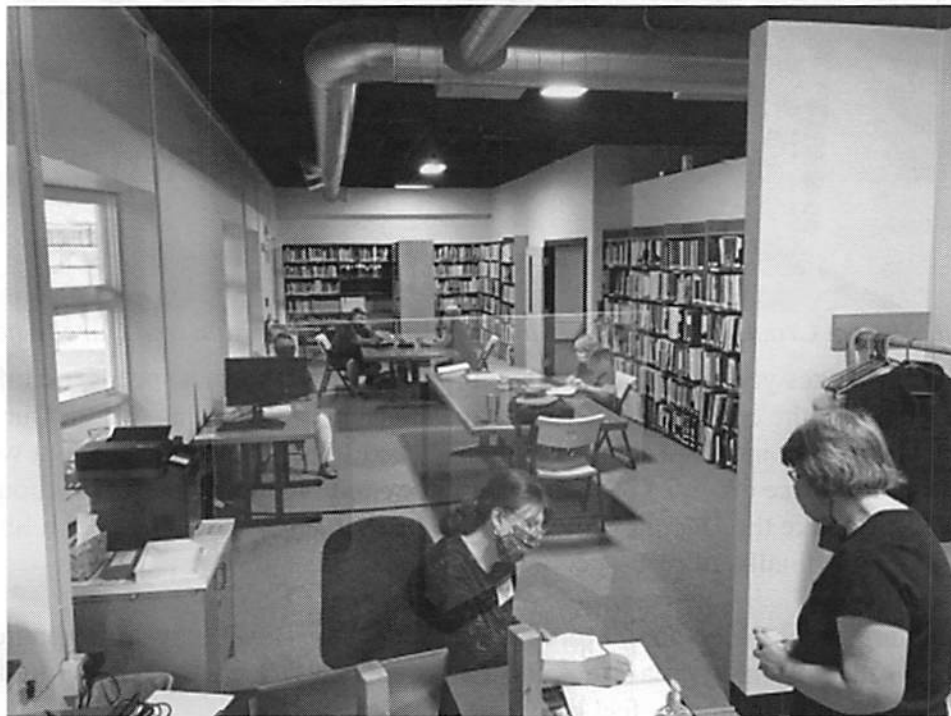
By Ed McGuire

Saturday, August 15th, was a big day for the Vermont Genealogy Library. For the first time in almost 20 years we opened in a new physical location. Now, we've done this before – several times, in fact. Early members like Elaine Riley, Janet Allard and John Fisher, one of our three founders, can remember our parent organization, the Vermont French-Canadian Genealogical Society, moving from the 2nd floor of the St. Joseph School in Burlington to the St. John's Club basement and then over to the Dupont Building at Fort Ethan Allen in Colchester. We even moved from one side of the Dupont Building to the other. All in our first eight years of existence.

But this time was different. In the past two decades we've amassed over 4,500 books and journals, 20-odd computers, plus printers, desks, chairs, sound systems, etc. So it was clearly going to be a huge effort for a completely volunteer organization of, shall we say, "seasoned" genealogists. And just as we started the move – the pandemic hit.

Thanks to some great planning and preparation as well as the tireless efforts of a small group of volunteers we were able to design the room layout, organize the move (down to each box & keyboard), transfer all those resources, wire the building, get all the furniture in place and, finally, put all of those books back on their shelves at our Pinewood Plaza home.

When the first members walked in the door on the 15th, they found a brand-new facility with high ceilings, an open floor plan, lots of natural lighting from huge bay windows and a wall with over 30 feet of book shelves. Our new home makes an immediate impression!



Caroline Tassey (seated behind plexiglass shield) goes through our COVID-19 protocols as Lynn Johnson signs in at the reception desk while staff and researchers work in the background

The Same Resources – Modified Procedures

Because of COVID-19 we are currently limited to twelve people in the library at any one time. And, since we need three staff members, we only have a capacity of nine visitors. Our staff covers the reception area, the main book room and the computer room.

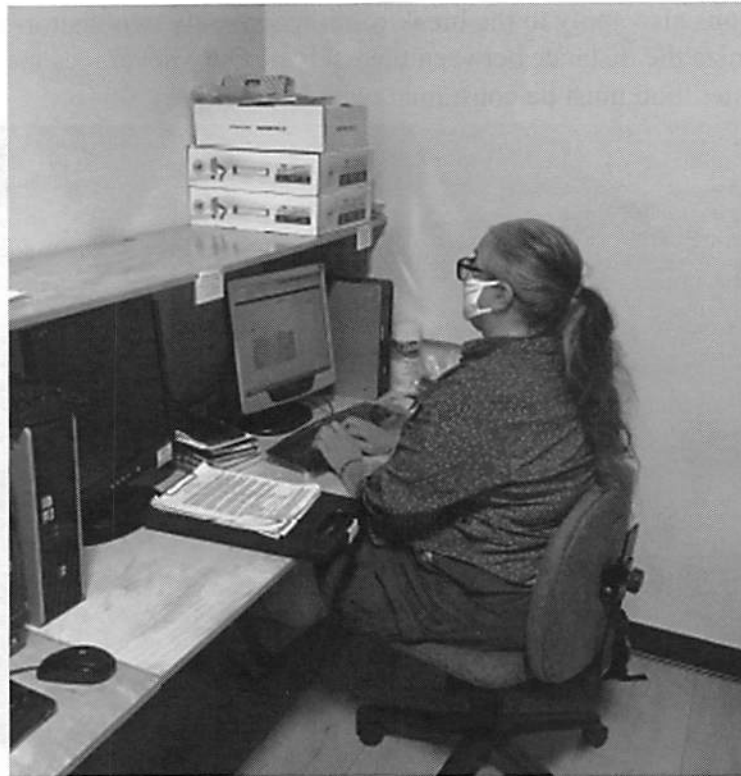
Given the reduced capacity we are not allowing “walk-in” visits – everyone is required to make an appointment choosing either the first 3 hours of operation on a given day or the last 3 hours. And we are limiting attendance to only members until capacity increases. Appointments can be set up online by going to the “Members” tab on the home page at www.vtgenlib.org. Choose a day and a time slot – then add your name and email address. (Members without email access can call us and we’ll sign them up).



Our president, Marcie Crocker, gives a tour to sisters-in-laws Ann Root and Carol Charbonneau

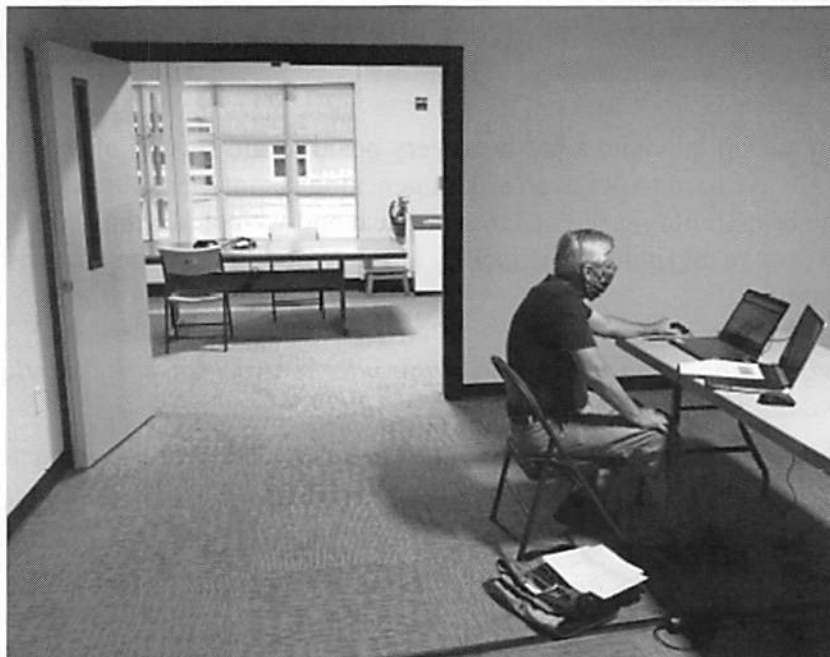
Among the other changes you will notice in the library are faster internet speeds, both for the networked machines in the computer room and any laptops or tablets using Wi-Fi. Our new service at Pinewood Plaza included a 33% bump in speed (200 Mbps) and the layout we designed allows us to place our Wi-Fi routers where they can broadcast to users without any intervening walls – unlike the Dupont Building. Oh, and that new service includes a library phone (802-871-5647) finally allowing people to call us directly.

While we’re talking about the computer room we should mention that only six computers are currently being used (3 Windows machines and 3 Chromeboxes) because the other half were shut off. This allows us to insure six feet between users.



Suzanne Blanchard searches with our Ancestry.com subscription in the computer room

Although we've reduced the number of systems in the computer room to a half-dozen, we've tried to compensate by adding three laptops with database access in our classroom. These are separated by more than 6 feet and each have a decent work surface nearby.



Bob Metcalf searches online collections on one of our laptops while recording his findings on his own machine

The distance restrictions also apply to the break room where only two visitors are allowed at one time and must maximize the distance between themselves. Only beverages are allowed in the break room at this time; food must be consumed outside the library.



The feedback from our initial visitors has been very positive and several of them are now repeat customers. It was always hard to get even ardent genealogists into the Dupont Building this time of year because the brick building seemed to store heat and we couldn't install any air-conditioning. Now, we're all finding this facility at Pinewood Plaza to be an oasis even on those humid, 90-degree days.

- *"My first visit to the "new" library was a wonderful experience. It is so light and has so much room, not to mention the A/C!"*
- *"There's lots of natural light, and all of our favorite resources are ready to be used."*
- *"The volunteers have done a great job of setting up protocols, screening questionnaires, having hand sanitizer readily available, disinfecting computer stations after use, etc."*
- *"The parking lot has many spaces and it is an easy walk into the building. From the entry inward the library is all on one level."*
- *"The space is airy and very comfortable with air-conditioning."*

The library is 95% functional with all the major tools (books, computers, journals, etc) available and more accessible than back at the old location. We still have a few shelves to put up, some additional technology to install and a few “back office” tasks to complete but we feel that our members now have everything they need to find their elusive ancestors.

Fall classes will likely be mostly online and we have some work to do to pull that off. We need things like a quick, efficient registration system, better audio and a plan to integrate a much smaller audience in the library with a (hopefully) larger audience at home. Tuesday night Interest Groups have the same kinds of challenges.



Library Tours & Summer Reading

For those members who don't have the time to do research right now but would like to get a **quick look** at the new library, we offer 20-minute tours when the library is not operating. A volunteer can meet you in the parking lot and show you the layout, discuss our current protocols and identify the location of any resources which you might want to access in the future. Simply write to us (library@vtgenlib.org) and we will try to match up days & times.

Some of us have time now for summer reading and would benefit from scanning a local history or a book on research techniques. Our **lending library** is a great resource for these topics. If you would like to brush up on something we can arrange to pull a relevant volume from our loan

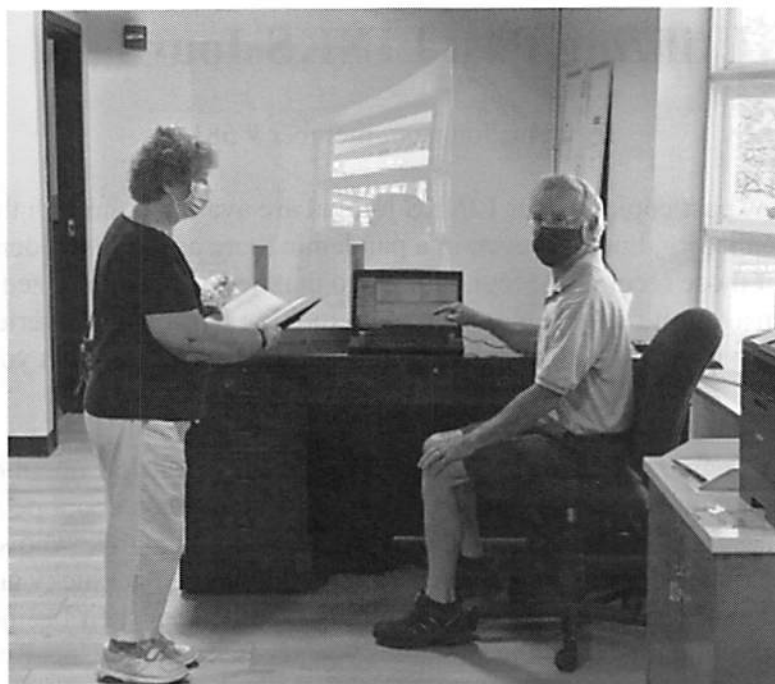
collection. Send us an email (library@vtgenlib.org) with your area of interest or title and we will let you know what's available. Once an order and a time have been settled on, a volunteer will meet you in the parking lot with the volume(s) which you can keep for up to 2 weeks.

The Staff Who Make All This Happen...

On the subject of volunteers...we could definitely use a few more to assist with staffing the library. Even one 3-hour shift a month would be a big help to us. We've broken the tasks down to (1) a person to staff the main book room, (2) one in the computer room and (3) a person to manage the reception desk & visitor health screening. None of these jobs are, in themselves, particularly overwhelming and the people who do them agree that they "get" as much as they "give" when helping for a 3-hour stretch. For those of you wishing to learn more about the library and its many hidden treasures there is no better way to do it. If you want to chat with us about helping just send us an email (library@vtgenlib.org).



Jan Hughes (left) and Marcie Crocker discuss staffing for the coming week

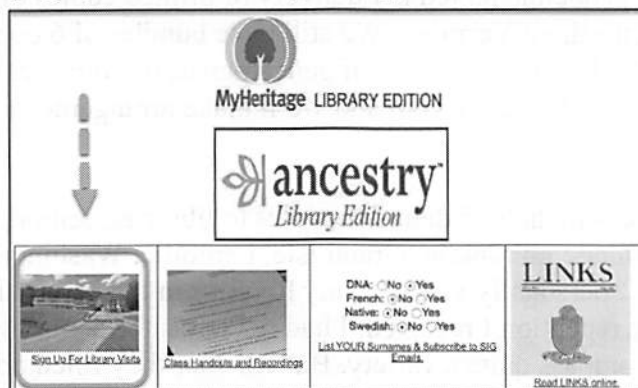


Janet Allard and Ed McGuire prepare for the day's scheduled appointments

It's Not Just Books That Make A Great Library...

Speaking of helping...we are indebted to all of the members who helped plan & prepare for the move, all of the folks who worked with the moving company and the huge efforts made at Pinewood to turn a large, open exercise room into the beautiful library that's now available to us all. We are also very thankful to the members who have donated so generously (our fundraising effort has just hit \$24,000). We believe we'll come close to covering the entire cost of the move and the fit-up of the new space as a result of your help! THANK YOU!

Finally, our Board of Directors and our volunteer staff are looking forward to seeing many of our members at the new library **soon**. It's easy to sign up – go to the “**Members**” tab (at www.vtgenlib.org) and sign-in with the ID and password (write/call if you've lost them). Once you're on the Members page you'll find the square appointment icon on the top, left.



And, as soon as we are able to increase our capacity, we look forward to allowing non-members to schedule appointments, too.

Utilizing Past LINKS Journals

By Lynn Johnson, member # 581

As I'm sure you know past copies of our LINKS journal are available through the Members Only section of www.vtgenlib.org, but alas, even in a pandemic there are so many demands on our time! There are all of those records we found long ago that need to be organized and entered into our documents. Then again it really is more fun to go looking for new discoveries, isn't it? Did you know that past copies of LINKS have been painstakingly indexed so that you can search by a name or by subject?

By entering a person's name in the search field, you might find an article about one of the earliest settlers of New France. But our members have not just written about people in that era. Any number of articles have been contributed over the years about people who settled in Vermont. You might find a story or a lineage chart. You might even get lucky and find that someone contributed photographs of one of your family members, or their business, making it available to you for the finding. Truly the site gives you access to unique locally sourced information.

Also, there are well researched articles on any number of subjects. Have you been stuck trying to figure out what your ancestor's occupation was in 17th century Quebec? There is an article, "Ancestral Occupations in Jetté and PRDH" by Mike Sevigny that can help with that. Were your ancestors Acadians who were deported by the British? Would you like to know more about the ships that carried them away from their families and their loved ones? A series of three articles by Don Landry will give you more information on the subject. Is it possible to become a member of the Daughters of the American Revolution even though all of your ancestors were French-Canadians? In short, yes. Read Jane Duchesneau Whitmore's article in the Fall 2018 issue to learn how.

You won't know what you might find in LINKS until you check it out.

If you are wondering, the pandemic halted my delivery of printed copies of LINKS to libraries and historical societies in northern Vermont. We still have bundles of 6 copies that we would love to find new homes for. If you, or a group of genealogists, or your local library, would like some contact me at ALJOHN1927@aol.com and we'll make arrangements. Please note that the bundles are of assorted dates.

I really appreciate all those who helped deliver bundles to libraries, senior centers and historical societies in Addison, Chittenden, Franklin, Grand Isle, Lamoille, Washington counties and some towns even farther afield. I personally visited many libraries in these counties and was pleased by the largely enthusiastic reception I received. I had never visited so many of our state's libraries before. They encompass quite a variety. But whether they filled one room, or a grand building, I was impressed by the enthusiasm and friendliness of the people who manned them.

So now that I've helped you procrastinate even longer on your organizing, go to the "Members Only" section of our website to find more!

VT French-Canadian Genealogical Society - Publications For Sale - Listed By Region & Town

p 1 of 3

Note: Books that contain multiple parishes or towns appear more than once on this list

* Record Type key

All Churches are in the Roman Catholic Diocese of Burlington, VT

B=Baptism, M=Marriages, D=Burials, C=Cemetery

Northern Vermont

Town	Book #	Book Title or Partial Title/Name of Parish(es)	Record		
			Type *	Date Range	Price
Alburgh	45	Northwest Baptisms (1 book/5 parishes) St. Amadeus	B	1868-1930	\$50
	29	Northwest Vermont (1 book/6 parishes) St. Amadeus	M	1868-1930	\$60
	64	Grand Isle County Parishes (1 book/5 parishes) St. Amadeus	M	1868-1930	\$40
Bakersfield	29	Northwest Vermont (1 book/6 parishes) St. George	M	1868-1930	\$60
	44	St. Patrick & St. George (1 book/2 parishes)	B	1868-1966	\$50
Burlington	22	St. Mary's Cathedral	B	1830-1858	\$60
	35	St. Mary's Cathedral	B	1858-1936	\$60
	15	Cathedral of the Immaculate Conception (St. Mary's)	M	1830-1930	\$70
	4	St. Joseph (2 Volumes)	B	1834-1963	\$120
	49	St. Joseph	M	1930-1955	\$50
	58	St. Anthony	B	1903-1954	\$40
	63	St. Joseph, Burlington	M	1834-1930	\$100
	n/a	St. Joseph, 3 Mt. Calvary Cemeteries - Stone inscriptions & maps	C	1878-1990	\$15
Charlotte	24	Our Lady of Mount Carmel, Charlotte, VT	B	1858-1946	\$40
			M	1859-1923	
			D	1872-1935	
Colchester	27	St. Stephen's & Missions (1 book/3 locations) St. Edmund Mission	B	1947-1959	\$60
			M	1947-1959	
	27	St. Stephen's & Missions (1 book/3 locations) Fanny Allen Hospital	B	1896-1935	
			M	1916-1964	
	3	Winooski and Colchester (2 Volumes)	M	1857-1998	\$110
Enosburg Falls	21	St. John the Baptist	BMD	1872-1946	\$45
Essex Junction	20	Holy Family	BD	1893-1997	\$55
	2	Holy Family	M	1893-1999	\$35
Fairfield	44	St. Patrick & St. George (1 book/2 parishes)	B	1850-1931	\$50
	29	Northwest Vermont (1 book/6 parishes) St. Patrick	M	1850-1930	\$60
Franklin	29	Northwest Vermont (1 book/6 parishes) St. Mary	BMD	1894-1951	\$60
Grand Isle	45	Northwest Baptisms (1 book/5 parishes) St. Joseph	B	1860-1934	\$50
	64	Grand Isle County Parishes (1 book/5 parishes) St. Joseph	M	1923-1940	\$40
Hyde Park	56	3 Roman Catholic Parishes (1 book/3 parishes), St. Teresa	BM	1872-1957	\$75
Highgate	30	Swanton & Highgate (1 book/2 parishes) St. Louis	B	1879-1949	\$65
			M	1907-1950	
Isle LaMotte	45	Northwest Baptisms (1 book/5 parishes) St. Joseph	B	1881-1930	\$50
	29	Northwest Vermont (1 book/6 parishes) St. Joseph	M	1881-1930	\$60
	64	Grand Isle County Parishes (1 book/5 parishes) St. Joseph	M	1881-1930	\$40
Lyndonville	42	St. Elizabeth	BM	1874-1950	\$40
Milton	28	St. Ann	B	1859-1941	\$45
			M	1859-1930	
Montgomery	56	3 Roman Catholic Parishes (1 book/3 parishes), St. Isidore	B	1908-1953	\$75
			M	1908-1951	
Newport	41	St. Mary Star of the Sea	B	1874-1930	\$40
	13	St. Mary Star of the Sea	M	1873-1930	\$45
North Hero	45	Northwest Baptisms (1 book/5 parishes) St. Benedict	B	1887-1902	\$50
	64	Grand Isle County Parishes (1 book/5 parishes) St. Benedict	M	1912-1923	\$40
Richford	56	3 Roman Catholic Parishes (1 book/3 parishes) All Saints	BM	1887-1951	\$75
Richmond	25	Our Lady of the Holy Rosary	B	1857-1931	\$35
	6	Our Lady of the Holy Rosary	M	1859-1930	\$25

(over)

VT French-Canadian Genealogical Society - Publications For Sale - Listed By Region & Town

p 2 of 3

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Burlington	22	St. Mary's Cathedral	B	1830-1858	\$60
	35	St. Mary's Cathedral	B	1858-1936	\$60
	15	Cathedral of the Immaculate Conception (St. Mary's)	M	1830-1930	\$70
	4	St. Joseph (2 Volumes)	B	1834-1963	\$120
	49	St. Joseph	M	1930-1955	\$50
	58	St. Anthony	B	1903-1954	\$40
	63	St. Joseph, Burlington	M	1834-1930	\$100
Charlotte	r/a	St. Joseph, 3 Mt. Calvary Cemeteries - Stone Inscriptions & maps	C	1878-1990	\$15
	24	Our Lady of Mount Carmel, Charlotte, VT	B	1858-1946	\$40
			M	1859-1923	
Colchester			D	1872-1935	
	27	St. Stephen's & Missions (1 book/3 locations) St. Edmund Mission	B	1947-1959	\$60
			M	1947-1959	
	27	St. Stephen's & Missions (1 book/3 locations) Fanny Allen Hospital	B	1896-1935	
Enosburg Falls			M	1916-1964	
	3	Winooski and Colchester (2 Volumes)	M	1857-1998	\$110
	21	St. John the Baptist	BMD	1872-1946	\$45
Essex Junction	20	Holy Family	BD	1893-1997	\$55
	2	Holy Family	M	1893-1999	\$35
Fairfield	44	St. Patrick & St. George (1 book/2 parishes)	B	1850-1931	\$50
	29	Northwest Vermont (1 book/6 parishes) St. Patrick	M	1850-1930	\$60
Franklin	29	Northwest Vermont (1 book/6 parishes) St. Mary	BMD	1894-1951	\$60
Grand Isle	45	Northwest Baptisms (1 book/5 parishes) St. Joseph	B	1860-1934	\$50
	64	Grand Isle County Parishes (1 book/5 parishes) St. Joseph	M	1923-1940	\$40
Hyde Park	56	3 Roman Catholic Parishes (1 book/3 parishes), St. Teresa	BM	1872-1957	\$75
Highgate	30	Swanton & Highgate (1 book/2 parishes) St. Louis	B	1879-1949	\$65
			M	1907-1950	
Isle LaMotte	45	Northwest Baptisms (1 book/5 parishes) St. Joseph	B	1881-1930	\$50
	29	Northwest Vermont (1 book/6 parishes) St. Joseph	M	1881-1930	\$60
	64	Grand Isle County Parishes (1 book/5 parishes) St. Joseph	M	1881-1930	\$40
Lyndonville	42	St. Elizabeth	BM	1874-1950	\$40
Milton	28	St. Ann	B	1859-1941	\$45
			M	1859-1930	
Montgomery	56	3 Roman Catholic Parishes (1 book/3 parishes), St. Isidore	B	1908-1953	\$75
			M	1908-1951	
Newport	41	St. Mary Star of the Sea	B	1874-1930	\$40
	13	St. Mary Star of the Sea	M	1873-1930	\$45
North Hero	45	Northwest Baptisms (1 book/5 parishes) St. Benedict	B	1887-1902	\$50
	64	Grand Isle County Parishes (1 book/5 parishes) St. Benedict	M	1912-1923	\$40
Richford	56	3 Roman Catholic Parishes (1 book/3 parishes) All Saints	BM	1887-1951	\$75
Richmond	25	Our Lady of the Holy Rosary	B	1857-1931	\$35
	6	Our Lady of the Holy Rosary	M	1859-1930	\$25

(over)

VT French-Canadian Genealogical Society - Publications For Sale - Listed By Region & Town

p 2 of 3

Note: Books that contain multiple parishes or towns appear more than once on this list

* Record Type key

Note: Books that contain multiple parishes or towns appear more than once on this list

All Churches are in the Roman Catholic Diocese of Burlington, VT

* Record Type key

B=Baptism, M=Marriages, D=Burials, C=Cemetery

Central Vermont - continued

			Record		
West Rutland	60	St. Bridget (Irish) and Sacred Heart (French) (1 book/2parishes)	B	1857-1968	\$55
	14	St. Bridget, Includes 1857 Parish Census	M	1857-1930	\$40
Shoreham	19	Central Vermont Parishes (1 book/9 parishes) St. Genevieve	M	1930-1953	\$60
Springfield	65	St. Mary's Maternity of the Blessed Virgin Mary	BM	1901-1951	\$55
Vergennes	37	St. Peter	B	1855-1945	\$40
	9	St. Peter	M	1856-1947	\$45
Waterbury	26	St. Andrew	BM	1894-1936	\$35
White River Jct	52	St. Anthony	BM	1868-1940	\$50

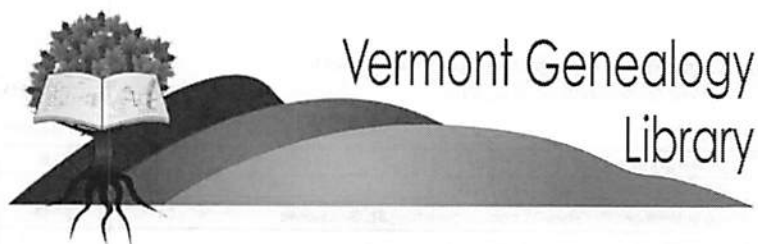
Southern Vermont

Arlington	57	M & B of 3 Roman Catholic Parishes (1 book/3 parishes) St. Columban	B	1890-1938	\$65
			M	1896-1963	
Bellows Falls	51	St. Charles	BM	1872-1940	\$55
Bennington	31	Bennington & Pownal Baptisms (1 book/3 parishes) Sacred Heart	B	1877-1954	\$55
	32	Bennington & Pownal Marriages (1 book/3 parishes) Sacred Heart	M	1877-1930	\$50
	31	Bennington & Pownal Baptisms (1 book/3 parishes) St. Francis de Sales	B	1859-1930	\$55
	32	Bennington & Pownal Marriages (1 book/3 parishes) St. Francis de Sales	M	1859-1941	\$50
North Bennington	50	St. John the Baptist	BM	1875-1955	\$35
Brattleboro	48	St. Michael's Catholic Church	BM	1855-1932	\$65
East Dorset	57	M & B of 3 Roman Catholic Parishes (1 book/3 parishes) St. Jerome	BM	1860-1961	\$65
Manchester	57	M & B of 3 Roman Catholic Parishes (1 book/3 parishes) St. Paul	B	1939-1963	\$65
			M	1896-1963	
Pownal	31	Bennington & Pownal Baptisms (1 book/3 parishes) Our Lady of Lourdes	B	1881-1940	\$55
	32	Bennington & Pownal Marriages (1 book/3 parishes) Our Lady of Lourdes	M	1910-1950	\$50

Prices effective 06/26/2020

list last updated 07/14/2020

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From	To	United States S&H Charge	Canada S&H Charge
\$0.00	\$50.00	\$8.00	
\$51.00	\$100.00	\$10.00	
\$101.00	\$150.00	\$12.00	
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\$251.00	\$300.00	\$21.00	
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All classes begin on Saturdays at 10:30 am

Class Fee is \$15.00

03 Oct	Lynn Johnson	Getting Started with Your Family History
10 Oct	Ed McGuire	DNA Tests: Which Type? Which Company?
17 Oct	Ed McGuire	Understanding & Using Your DNA Test Results
24 Oct	Scott Andrew Bartley	Update to Early VT Settlers Project & Things Learned Along the Way
31 Oct	Marcie Crocker	Using Online Newspapers for Family History
07 Nov	Marcie Crocker	Tips & Tricks for Using Free Online Newspapers
14 Nov	Michael Dwyer	Digging Through Documents & DNA to Solve Family Mysteries
21 Nov	Ed McGuire	AncestryDNA: Best Practices & Recent Changes
Break		Thanksgiving Weekend
05 Dec	Marcie Crocker	Using MyHeritage Library Edition

For Class descriptions please visit our website: vtgenlib.org

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