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#### LIBRARY

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

#### RESEARCH

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

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#### ABOUT OUR COVER

Three Huron-Wyandot chiefs from the Huron reservation (Lorette) now called Wendake in Québec, Canada in 1825. At far left is Michel Tsioui (Teachendale), war chief. Center is Stanislas Coska (Aharathaha), second chief of the council. At far right is André Romain (Tsouhahissen), first chief of the council.

Source: Edward Chatfield (Life time: 1802-1839) - *Original publication*: 1825

*Immediate source*: <http://www.virtualreferencelibrary.ca/detail.jsp?R=DC-JRR56&searchPageType=vr>

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**FROM THE  
V.P.'S DESK**

*by Annette  
Mimeault Smith*

**A PURPOSEFUL DECISION**

Since March, our library in Woonsocket, RI has been closed to the public in response to the COVID-19 pandemic quarantine. As we prepare this Q4 issue of *Je Me Souviens*, we are still unable to open our library. For many of us who live within driving distance of the library and volunteer our time and talent working there, it is a personal loss we feel and a change to our routine. But we have made a purposeful decision to refuse to be victims of this circumstance. Our Board of Directors continues to function as a dedicated team working toward providing the best resources and outcome for our members. We are meeting by using our newly acquired Zoom account and continue to work behind the scenes for the good of our Society.

Rather than focus on what we have lost, we are focusing on what we can still do for our members. In previous issues of our journal, you have seen photos of some of the work that has been going on at our facility, the parking lot has been refurbished, the drainage repaired, and new parking lines are painted that include handicap parking spaces. Our windows have been repaired and painted. Our floors have been stripped and waxed. The library has undergone a thorough cleaning, including our storage room. The landscaping around our parking lot has been “re-claimed” from Mother Nature. There are so many more repairs and improvements on our list that have been taken care of while we have this opportunity of a quiet library.

Our Members Only Website team still meets every Tuesday morning (now we meet on Zoom) to continue our work and report on our progress of adding resources to our Members Only Online Library so you will be able to do your research. An incredible number of volunteers have come forward to transcribe and proof information for us as we compile and post more of our research collection for you.

Our lecture series has been transitioned from an in-person program at our library to a Zoom lecture that is now available to all our members across the United States and in Canada and Europe. Our latest lecture was given by Dr. Penney Walters, a well-known University lecturer for 30 years and author of the books: *Ethical Dilemmas in Genealogy*, and *The Psychology of Searching*. And she presented live from her home in the UK directly to our members!

Our membership renewal period began in October and to be honest, we were concerned that our renewals might suffer because of this pandemic. That did not happen, and we are so happy and encouraged to have your support and continued loyalty to AFGS. Your financial support allows us to maintain and improve our facility and reference collection and to invest in the technology needed to become an outstanding online resource for French-Canadian genealogy research.

I assure you, with your continued support, we have found the OPPORTUNITY to improve your Society instead of dwelling on the perceived losses we suffer from this pandemic. It is our hope that we all get through this historic event safely. Until then, not only are we making lemonade out of lemons – we’re making limoncello!



### **A TIP FROM YOUR BOOKIE**

*by Janice Burkhart  
Librarian*

### **2020 YTD RECAP**

The year 2020 has been horrific! We have had tornados, floods, hurricanes, devastating forest fires and a horrendous pandemic. Chances are there won't be too many people who will be unhappy to see this year fade into the distance. Let's hope 2021 will be better.

From a genealogical point of view, this time has also tried our ability to do research. Our favorite research centers have had no in-person hours. Our favorite libraries were closed. Our favorite conferences have been canceled. Family gatherings where we would normally meet with family, exchange family stories, take pictures and possibly gather new family information were put on hold.

On the bright side, you may have had time to organize those folders of worksheets or pieces of paper scattered around your computer area. Perhaps you took time to organize photos remembering to label them and store them safely. Many of you had time to learn new technology applications like Zoom for instance. Here at AFGS we have been holding our Board Meetings by Zoom and have transitioned our educational lecture program to Zoom. This allows all of you, no matter where you live, to join with us when we have a lecture. (I hope you will check this out.) After the lectures, the videos of the speakers are loaded onto the Members Only Online Library so you can view them at your leisure.

I would like to take a moment to suggest that you check out our Members Only Online Library website as there is an abundance of material there for you to access. If you received a questionnaire about our Members Only Online Library with your renewal form, you will see the many resources available listed there. You can also log on and check out the drop down menus. If you have not been there yet, you are in for a surprise. Best of all, thanks to so many data entry volunteers and the hard work of Francis Fortin, Roger Bartholomy, Roger Beaudry and Annette Smith, we will very shortly be offering our Canadian Marriage Index for your use. This wonderful resource will be a very helpful secondary source which will assist you in finding those illusive Canadian marriages. The index will include the names of the bride and groom, the names of their parents and the date and place of their marriage. Because this index will include over 1,000,000 entries, they will be put up on the web site in groups, as they are completed. If you have not registered to use this site, please do it as soon as possible so you will be ready when this resource comes on line!

In closing, I would like to offer my condolences and the condolences of the Officers and Board Members of AFGS to our members who have suffered losses during these trying times. Whether it was a family member, a friend or an acquaintance, I know the sadness and loss you feel in your heart. Please stay safe and let us know how you are doing.





### FIND IT IN THE LIBRARY

AFGS is fortunate to have a nice collection of Native American books at the library. This collection includes many volumes concerning Metis which were written by Gail Morin. These comprehensive books can be very helpful for researching your Métis ancestors.

- 080 NAT Algonkian Lifestyle of the New England Indians
- 060 NAT Alkgonkians of Southern Ontario
- 034 NAT American Indian Mar. Rcd. Dir. for Ashland Co., WI 1874-1907
- 035 NAT American Indian Mar. Rcd. Dir. for Ashland Co., WI 1874-1907
- 044 NAT Anishinabe - People of the Saginaw River
- 061 NAT As Long As Grass Grows
- 070 NAT Carcajou et le Sens du Monde - Récits Montagnais-Naskapi
- 056 NAT Chief and Indian Band Offices
- 060 NAT Contributions to Canadian Ethnology 1975
- 012 NAT Décès de Ste-Brigitte-de-Maria (Bonaventure) 1804-1942
- 011 NAT Décès L'Annonciation D'oka 1721-1942
- 072 NAT Eloquence Indienne
- 069 NAT French and Native North American Métis Sources Vol. 6
- 054 NAT French and Native North American Marriages 1600-1800
- 065 NAT French and Native North American Marriages and Other Sources Vol. 2
- 066 NAT French and Native North American Marriages and Other Sources Vol. 3
- 068 NAT French and Native North American Métis Sources Vol. 5 Including Mi'kmaq Records
- 067 NAT French and Native North American Relationships Vol. 4 Native No. Amer. and Metis
- 018 NAT Histoire de St-Paul, Alberta 1896-1951
- 005 NAT Indian Captives or Life in the Wigwam
- 038 NAT Indians from NY - A Genealogy Reference Vol. 3
- 037 NAT Indians from NY in Wisconsin and Elsewhere - A Genealogy Reference Vol. 1

- 077 NAT Indians of the Eastern Seaboard
- 062 NAT Iroquis Culture
- 026 NAT Kahnawake - Deaths - 1735-1899
- 043 NAT Kahnawake, a Mohawk look at Canada
- 028 NAT L'Annonciation d'Oka - Births - 1721-1942
- 029 NAT L'Annonciation d'Oka - Deaths - 1721-1942
- 015 NAT Le Grand Chef des Prairies - Le Père Albert Lacombe
- 017 NAT Les Vicissitudes d'Une Mission Sauvage – Oka
- 003 NAT Manitoba Scrip Alphabetical Listing
- 024 NAT Maniwaki - Births, Marriages, Deaths 1842-1899
- 012 NAT Mariages de Ste-Brigitte-de-Maria (Bonaventure) 1796-1954
- 007 NAT Mariages et Décès des Amerindiens (PRDH) debut a 1765
- 009 NAT Mariages L'Annonciation D'oka 1721-1988
- 025 NAT Métis et Amerindiens Births Extrait du PRDH to 1765
- 027 NAT Métis et Amerindiens Mariage et Décès Extrait du PRDH to 1765
- 001 NAT Métis Families - A Genealogical Compendium Vol. 1 A-L
- 002 NAT Métis Families - A Genealogical Compendium Vol. 2 M-Z
- 045 NAT Métis Families Vol. 1 (Adam-Cyr)
- 046 NAT Métis Families Vol. 2 (Dahl-Gunn)
- 047 NAT Métis Families Vol. 3 (Hackland-Lyons)
- 048 NAT Métis Families Vol. 4 (Mainville-Prudan)
- 049 NAT Métis Families Vol. 5 (Quinn-Zace)
- 050 NAT Métis Families Vol. 6 (Index)
- 060 NAT Modern Haida
- 039 NAT Moeurs, Coustumes et Relligion des Sauvages de L'Amérique
- 012 NAT Naissances de Ste-Brigitte-de-Maria (Bonaventure) 1770-1951
- 008 NAT Naissances des Amerindiens and Métis (PRDH) debut a 1765
- 010 NAT Naissances L'Annonciation D'oka 1721-1942
- 016 NAT Native Americans Information Directory First Edition
- 060 NAT Netsilk Sledge, Repulse Bay, NWT
- 073 NAT New England Indians Vol 1
- 074 NAT New England Indians Vol 2
- 075 NAT New England Indians Vol 3
- 076 NAT New England Indians Vol 4
- 055 NAT Northwest Half-Breed Script 1885
- 032 NAT Patronymes d'Européens mariés à des Autochtones
- 060 NAT Penobscot War Bow
- 053 NAT Red River Settlement Census Records 1827-1833, 1835, 1838, 1840, 1843
- 060 NAT Rocky Cree of Reindeer Lake
- 053 NAT Salteaux Indian Settlement Census Records 1840, 1843
- 078 NAT Six Micmac Stories
- 033 NAT Son of Mashpee: Reflections of Chief Flying Eagle, a Wampanoag
- 033 NAT Son of Mashpee, Reflections of Chief Flying Eagle, a Wampanoag
- 026 NAT St-François-Xavier du Salt St-Louis - Deaths - 1735-1899
- 052 NAT St. Ignace, Willow Bunch, Saskatchewan
- 051 NAT St. Joachim, Fort Auguste, (Fort Edmonton) 1858-1890
- 031 NAT Ste-Brigitte-de-Maria, Bonaventure Co., Births 1770-1951
- 031 NAT Ste-Brigitte-de-Maria, Bonaventure Co., Deaths 1804-1942
- 031 NAT Ste-Brigitte-de-Maria, Bonaventure Co., Marriages 1796-1954

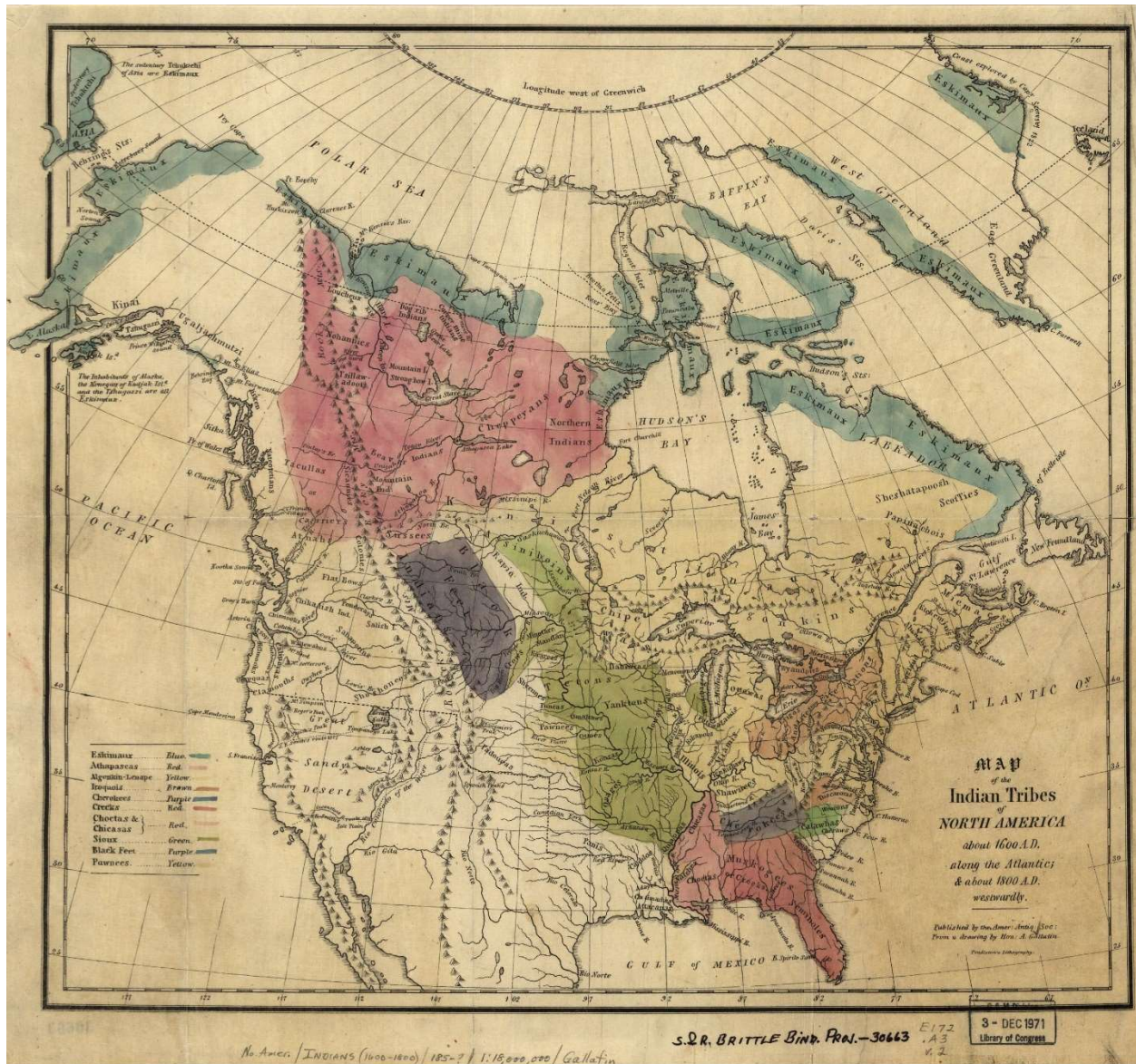
- 053 NAT Swampy Indian Settlement Census Records 1835, 1838, 1840, 1843
- 022 NAT Tadousac and Its Indian Chapel 1617-1921 – missing
- 023 NAT Tahquamenon Tales
- 040 NAT The Abenaki
- 057 NAT The American Heritage Book of Indians
- 059 NAT The Canadian Iroquois and the Seven Years' War
- 064 NAT The Genealogy of the First Métis Nation - Red River Settlement 1820-1900
- 041 NAT The Huron
- 061A NAT The Hurons
- 063 NAT The Identity of St. Francis Indians
- 042 NAT The Iroquois
- 081 NAT The Life and Death of Crazy Horse
- 058 NAT The North American Indians
- 079 NAT The Pond Dwellers People of the Freshwaters of Massachusetts 1620-1676
- 071 NAT Tshakapesh - Récits Montagnais-Naskapi
- 004 NAT Turtles, Wolves and Bears - a Mohawk Family History
- 006 NAT United Church (Methodiste) D'Oka 1870-1956 (Bths)
- 006 NAT United Church (Methodiste) D'Oka 1870-1956 (Dths)
- 006 NAT United Church (Methodiste) D'Oka 1870-1992 (Mar)
- 030 NAT United Church (Methodiste) d'Oka Births 1870-1956
- 030 NAT United Church (Methodiste) d'Oka Deaths 1870-1956
- 030 NAT United Church (Methodiste) d'Oka Mariages 1870-1992
- 053 NAT Village of Grandtown Census Records 1827-1833, 1835, 1838, 1840, 1843
- 053 NAT White Horse Plains Census Records 1827, 1830-1831
- 060 NAT Yellowknives: A Northern Athapaskan Tribe

We realize that many of the books in our collection of genealogy resources can only be found on our shelves at the library in Woonsocket, RI. Many of our resources are under copyright protection and can not be posted to our website. Our goal is to add as many of our resources that are not currently under copyright protection, or are under our AFGS copyright to our Members Only Online Library. In this way, you can continue your French-Canadian research online as safely as possible during this COVID-19 pandemic. With our volunteers help, we are working to make these resources available to our members across the United States and in Canada and Europe who are unable to travel to the library.

#### **EXCITING NEWS – STAY TUNED...**

AFGS is now developing a plan to open our library virtually for “LOOK-UP” requests where our research staff will take your inquiry, look it up and respond back to you. We’re working out the details on what would qualify as a “LOOK-UP” versus a “Research Request” and how we will manage looking up the information you need. Please watch for further news on this new project!





### INDIAN TRIBES OF NORTH AMERICA

Gallatin, Albert, 1761-1849.

American Antiquarian Society.

Washington, D.C. 1836

"Pendleton's Lithography."

From: American Antiquarian Society. Transactions and collections. Vol. 2, 1836, fol. p. 264.

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Editor's note: You can zoom in on your computer screen to see the details on this map.

## 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.



Our library continues to be closed due to the COVID-19 pandemic quarantine restrictions. We are looking forward to opening our doors again when it is safe to do so. In the meantime, we hope you are using our Members Only Online Library for your research. If you need assistance with your research, 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.

**INDIGENOUS PEOPLE FOLKLORE**

by Janice Burkhart

If you have been an AFGS member for a while and if you have read a few *Je Me Souviens*, you are well aware that I am fascinated by folk tales. In the last few issues I have presented a few French Canadian folk tales, stories that our ancestors told and retold through generation after generation. I find it heartwarming to read stories that my ancestors have told through many generations. This JMS is dedicated to Indigenous people so I thought you might enjoy a few Indigenous folk tales.

Indigenous folk tales often explain events in nature. The stories I present to you today are Abenaki tales. They involve a character called Glooskabe. (Alternate spelling for this character are: Glooscap, Glooskap, Gluskabe, Gluskap, Koluscap, Koluskap, Kuloscap, Kluskap, Kluscap, Gluskabi, Gluscabi, Gluskonba, Gluskôba, Kloskabe, Kuluskap, Klouskap, Glousgap, Gluskab, Klogab, Glouscap, Gluskape, Gluscabe, Glusk8ba, Klosk8ba, Glous'gap, Gloosekap, Gloskap, Kloskap, Kloskurbeh. Glooscap is the benevolent culture hero of the Wabanaki tribes of northeast New England. His name is spelled so many different ways for two reasons: first, these tribes spoke slightly different languages, and second, the languages were traditionally unwritten, so English speakers just spelled the name however it sounded to them at the time. Although some people have said "Glooscap" means "Man from Nothing" (or "Man who made himself from nothing,") that is incorrect-- it is a different Abenaki character, Odzihozo, whose name has that meaning. Glooscap actually means "liar" (the Maliseet-Passamaquoddy word for "to tell lies" is koluskapiw, and in Mi'kmaq, it is kluskapewit.) According to legend, Glooscap got this name after lying about his secret weakness to an evil spirit (in some stories, his own brother) and therefore escaping from a murder plot.

Since stories about Glooskap have been told in so many different communities, details about his life tend to vary a lot. In most accounts Glooskap is said to have been created directly by the Great Spirit, but in others, he was born to a mother who died in childbirth. Glooskap has a grandmother Woodchuck in most tribal traditions (usually his adopted grandmother, but sometimes his natural grandmother), and sometimes also had a brother (either an older brother Mikumwesu or Mateguas, a younger brother Malsum, or an adopted brother Marten.) In some legends, Glooskap created the Wabanaki tribes himself, while in others, it was the Great Spirit who created them and Glooskap stepped in to teach them the arts of civilization. In any case, Glooskap is always portrayed as a virtuous hero and a good caretaker and teacher of the Wabanaki people. Sometimes he plays the role of a transformer, changing monsters into harmless animals and adapting the landscape to be more favorable to the people. Glooskap sometimes also plays the role of a trickster, but only in the mischievous/humorous sense, never the antagonistic/culturally inappropriate sense. Glooskap does not commit crimes or chase women (in fact, he is a confirmed bachelor in most legends). In many traditions, Glooskap leaves the land of the Wabanakis at the end of the mythic age, promising to return one day if they have need of him. So with all of that in mind, here are two stories about Glooskap or Gluskabe.



## HOW GLOOSKAP FOUND THE SUMMER – AN ABENAKI FOLK TALE

Long ago a mighty race of Indians lived near the sunrise, and they called themselves Wawaniki--Children of Light. Glooskap was their master. He was kind to his people and did many great deeds for them.

Once in Glooskap's day it grew extremely cold. Snow and ice covered everything. Fires would not give enough warmth. The corn would not grow. His people were perishing from cold and famine. Glooskap set forth for the far north where all was ice. Here in a wigwam he found the great giant Winter. It was Winter's icy breath that had frozen the land. Glooskap entered the wigwam and sat down. Winter gave him a pipe, and as they smoked the giant told tales of olden times when he reigned everywhere and all the land was silent, white, and beautiful. His frost charm fell upon Glooskap and as the giant talked on, Glooskap fell asleep. For six months he slept like a bear, then the charm left him. He was too strong for it and awoke. Soon Glooskap's talebearer, the Loon, a wild bird who lived on the lake shores, brought him strange news. He described a country far to the south where it was always warm. There lived the all-powerful Summer who could easily overcome the giant Winter. To save his people from cold and famine and death, Glooskap decided to find her.

Far off to the southern seashores he went. He sang the magic song which whales obey and up came an old friend - a whale who served as his carrier when he wished to go out to sea. This whale had a law for travelers. She always said: "You must shut your eyes while I carry you. If you do not, I am sure to go aground on a reef or sandbar and be unable to get off. You could be drowned."

Glooskap got on the whale's back and for many days they traveled together. Each day the water grew warmer and the air softer and sweeter, for it came from spicy shores. The odors were no longer those of salt, but of fruits and flowers.

Soon they found themselves in shallow water. Down in the sand clams were singing a song of warning: "Keep out to sea, for the water here is shallow."

The whale asked Glooskap, who understood the language of all creatures: "What do they say?" Glooskap, wishing to land at once, only replied: "They tell you to hurry, for a storm is coming." The whale hurried on accordingly until she was close to land. Now Glooskap did the forbidden; he opened his left eye, to peep. At once the whale stuck hard on to the beach so that Glooskap, leaping from her head, was able to walk ashore on dry land. Thinking she could never get away, the whale became angry. But Glooskap put one end of his strong bow against the whale's jaw and taking the other end in his hands, placed his feet against the high bank. With a mighty push, he sent her out into the deep water.



A sculpture of Glooskap in Parrsboro, Nova Scotia  
*SimonPaten.wikipedia, CC BY-SA 3.0*  
<http://creativecommons.org/licenses/by-sa/3.0/>, via Wikimedia Commons

Far inland strode Glooskap and found it warmer at every step. In the forest he came upon a beautiful woman, dancing in the center of a group of young girls. Her long brown hair was crowned with flowers and her arms filled with blossoms. She was Summer.

Glooskap knew that here at last was the one who by her charms could melt old Winter's heart. He leaped to catch her and would not let her go. Together they journeyed the long way back to the lodge of old Winter.

Winter welcomed Glooskap but he planned to freeze him to sleep again. This time, however, Glooskap did the talking. His charm proved the stronger one and soon sweat began to run down Winter's face. He knew that his power was gone and the charm of Frost broken. His icy tent melted away.

Summer now used her own special power and everything awoke. The grass grew green and the snow ran down the rivers, carrying away the dead leaves. Old Winter wept to see his power taken away. But Summer said, "Now that I have proved I am more powerful than you, I give you all the country to the far north for your own, and there I shall never disturb you. Six months of every year you may return to Glooskap's country and reign as before, but you are to be less severe with your power. During the other six months, I will come back from the South and rule the land."

Old Winter could do nothing but accept this. So it is that he appears in Glooskap's country each year to reign for six months, but with a softer rule. When he comes, Summer runs home to her warm south land. When at the end of six months she returns to drive old Winter away, she awakens the north and gives it the joys that only she can bestow.

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### **GLUSKABE CHANGES MAPLE SYRUP – AN ABENAKI FOLK TALE**

Long ago, the Creator made and gave many gifts to man to help him during his life. The Creator made the lives of the Abenaki people very good, with plenty of food to gather, grow and hunt. The maple tree at that time was one of these very wonderful and special gifts from the Creator. The sap was as thick and sweet as honey. All you had to do was to break the end off of a branch and the syrup would flow out.

In those days Gluskabe would go from native village to village to keep an eye on the people for the Creator. One day Gluskabe came to an abandoned village. The village was in disrepair, the fields were overgrown and the fires had gone cold. He wondered what had happened to the people.

He looked around and around, until he heard a strange sound. As he went towards the sound he could tell that it was the sound of many people moaning. The moaning did not sound like people in pain but more like the sound of contentment. As he got closer he saw a large stand of beautiful maple trees. As he got closer still, he saw that all the people were lying on their backs under the trees with the end of a branch broken off and dripping maple syrup into their mouths.



The maple syrup had fattened them up so much and made them so lazy that they could barely move. Gluskabe told them to get up and go back to their village to rekindle the fires and to repair the village. But the people did not listen. They told him that they were content to lie there and to enjoy the maple syrup.

When Gluskabe reported this to the Creator, it was decided that it was again time that man needed another lesson to understand the Creator's ways. The Creator instructed Gluskabe to fill the maple trees with water. So Gluskabe made a large bucket from birch bark and went to the river to get water. He added water, and more water until the sap was like water. Some say he added a measure of water for each day between moons, or nearly 30 times what it was as thick syrup. After a while the people began to get up because the sap was no longer so thick and sweet.

They asked Gluskabe, "Where has our sweet drink gone?" He told them that this was how it would be from now on. Gluskabe told them that if they wanted the syrup they would have to work hard to get it. The sap would flow sweet only once a year before the new year of Spring.



The people were shown that making syrup would take much work. Birch bark buckets would need to be made to collect the sap. Wood would be needed to be gathered to make fires to heat rocks, and the rocks would need to be put into the sap to boil the water out to make the thick sweet syrup that they once were so fond of. He also told them that they could get the sap for only a short time each year so they would remember the error of their ways.

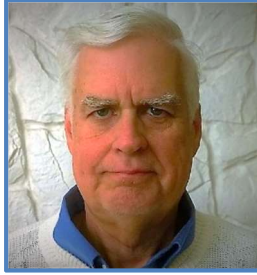
And so it is still to this day. Each spring the Abenaki people remember Gluskabe's lesson in honoring the Creator's gifts and work hard to gather the maple syrup they love so much.

If you enjoyed these folk tales check out Indigenous Canadian folk tales on the internet. I hope you find them as fascinating as I do.

#### Sources:

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**A VIEW OF  
HISTORY**

*by Robert  
Foxcurran*

**LES CANADIENS IN THE AMERICAN WEST:  
REGIONAL HISTORIOGRAPHY AND A  
SAMPLING OF SEVERAL PRIMARY  
SOURCES FROM THE 19<sup>TH</sup> CENTURY**

by Robert Foxcurran

In order to make the case for the importance of speakers of the French language in general, i.e., francophones, and the descendants of les Canadiens in particular in the history of the American West, I will cite here two modern American historians, as well as two Frenchmen serving as U.S. Army officers in the upper Missouri following the American Civil War. Both modern historians provide nuance to matters of ethnicity and nationality, be it within the white re-settler community as well as between them and the original inhabitants. While one explains the importance of regional history in bridging the void between national and state histories, the other presents the bi-racial factor. The region they both focus on eventually became the American Midwest, embedded in the heart of a vast territory formerly known as “le pays d’en haut” by an earlier set of European interlopers in Indian Country. \*

For starters we’ll look at a regional history published in 2016 by John Reda, *From Furs to Farms: The Transformation of the Mississippi Valley, 1762-1825*. In his conclusion, Reda cites several men present in March 1804 at the transfer of Upper Louisiana to the U.S. in St. Louis, as Lewis and Clark were in the final stages of preparing to head up the Missouri. He introduces us to the three signatories representing collectively both the Spanish Bourbons and France at the ceremony, Mssrs. Delassus, Soulard, and Gratiot. The first two were Frenchmen who had been in the service of the Spanish Bourbons in Louisiana, and the third, Charles Gratiot was a Swiss born descendant of French Huguenot refugees who had entered Canada following its conquest by the British, prior to his taking up residency in the Illinois Country, then subsequently St. Louis.

Reda then takes up this critical issue of the need to prioritize regional histories within U.S. historiography. He makes his case by citing the two American states straddling the Mississippi above its confluence with the Ohio, Illinois and Missouri.

The communities established by the French in the early eighteenth century were by the eve of the Seven Years War parts of a prosperous, multi-ethnic, multi-racial society with an economy tied to international markets through the Great Lakes and the St. Lawrence River, and via the Mississippi River and the Gulf of Mexico. As such, European powers valued the Illinois Country for its centrality to the eighteenth century fur trade and its strategic military location. By looking at the Illinois Country as a whole, I have argued here for the value of an approach to American history that places specific geographic areas at the center of their own histories instead of treating them reflexively as peripheries of an eastern seaboard core. Doing so helps us better appreciate the social, economic, and demographic complexities that existed in various parts of North America prior to the creation of the United States and challenges the conventional regional designations that obscure the richness and variety of our local histories.

Yes, indeed. The good news is that this reorientation has been well underway in the American Midwest for several decades. Further west however, progress has been spotty. While the Spanish and Mexican presence in that part of Indian Country now called California has been overstated,

while the opposite is true of the Canadian presence in the American Pacific Northwest. Here there is yet much to accomplish in re-balancing and integrating this regional history, and especially its northern borderlands periphery.

As for the earlier majority of inhabitants in the region during the transitional period when the American Midwest served as the continent's original interior "Middle Ground," we have a representative sample from among one of the midwestern tribes previously living along the southern shores of Lake Michigan, the Potawatomi. In his book, *The Potawatomi: Keepers of the Fire*, R. David Edmunds introduces the reader to the longer-term impact of the Potawatomi tribe's regional alliances, trade and intermarriage, going well beyond the lines, dates, and coloring in our conventional historic atlases.

As I began my research into Potawatomi history... certain patterns slowly appeared which attracted my interest. By far the most prominent of these patterns was that of Potawatomi ties to New France. During the colonial period the Potawatomi emerged as the most faithful of all of France's red allies. Indeed, the close Potawatomi-French relationship continued well after the official French withdrawal from the Midwest, playing a major role in tribal acculturation patterns in the nineteenth century.

The Potawatomi mixed-bloods are of particular interest since they led the tribe throughout the removal period. A product of two (and sometimes three) cultures, many of the mixed-bloods subscribed more to the value systems of the Creole French traders than to either Potawatomi or American ideals. They served as mediators between the red and the white communities, often protecting Potawatomi interests, but also amassing personal fortunes in their negotiations with the federal government. Frontier opportunists, the mixed-bloods offer an interesting study in acculturation. [R. D. Edmunds 1978, page x of the Introduction]

Similar roles, outcomes and controversies would occur for other tribes all across the Northern Borderlands of the U.S. to the shores of the Pacific. The book, *Songs upon the Rivers: The Buried History of the French-Speaking Canadiens and Métis from the Great Lakes and the Mississippi across to the Pacific*, that the undersigned co-authored with two *Canadien* academics, Michel Bouchard and Sebastien Malette, is the first in a series which addresses the sweep of these forerunners of re-settlement as they advanced across the continent. It takes us to 1841. Subsequent volumes will cover the period 1841 to 1847, then another for 1847 to 1858, and later ones for the subsequent decades in the American Far West up through World War I.

To make the point that the French language did not disappear shortly after the Americans purchased the Louisiana Territory from France in 1803 we will cite a U.S. Army officer stationed on the upper Missouri after the Civil War, one who happened to be French. This French national had fought in the United States Army during the Civil War and would write an account of his experience, one which provides some insight into the presence of French-speakers in the American West. Philippe de Trobriand was a U.S. Army Colonel who had been serving in the Dakotas during the late 1860s. He provides another window onto this world from the vantage point of the commander of one of the scattered Army outposts in Sioux country.

The de Trobriand family had had a long military tradition. Most recently, his father, Joseph de Trobriand, had been an émigré aristocrat returning to serve under Napoleon, then later with the Restoration and Charles X, reaching the rank of General. During the U. S. Civil War de Trobriand became the highest-ranking Frenchman serving in the Union Army, eventually earning the rank of Major General. After the war de Trobriand returned to France to publish a book on his experiences with the Union Army during the Civil War entitled *Quatre Ans de Campagne à l'Armée du Potomac*.

In 1867 Philippe de Trobriand came back to the U.S where he assumed the post-war rank of Colonel in the down-sized U.S. Army and was assigned to a fort on the upper Missouri, in Sioux Country. De Trobriand's journal was later published in English as *Military Life in Dakota*, but the journal was originally published in France as *Vie Militaire dans le Dakota*. Numerous characters identified by Colonel de Trobriand in his description of life around the outpost are French, French-Canadians, Canadians, or "half-breeds" in the English translation. Arriving at his new posting in 1867, he is struck by the prevalence of the French language:

There are many French-Canadians here. The traders at [Fort] Berthold are French with the exception of one. Their people are all of French-Canadian origin. French is their language. The interpreters speak it much better than they do English. The contractor and almost all the carpenters and masons are either French or Canadians. The half-breeds are all sons of Canadian fathers. My native language will certainly be a great help to me here.

Not only do the Canadian and Métis occupy leading roles in trade, the French language has also made important inroads into the Sioux community. According to de Trobriand (1951, p. 85): "It is notable that the French language is a good deal more common among them in these parts than English, which is a result of a great infusion of Canadian blood in the tribes." The account provided by de Trobriand highlights the lasting influence of the Canadians and Métis on the Dakotas and the broader American West. When de Trobriand is writing his journal, it had been 64 years since the United States acquired the territory with the Louisiana Purchase. It had been 63 years since Lewis and Clark passed through on their way west, and it is still the French language that is the lingua franca among the various ethnic groups co-habiting in the Dakotas.

Then a bit over a decade later, in 1879, we have the timely research report published by the Smithsonian Institute that had been authored by another French born officer serving in the U.S. Army out west, Valery Havard. Valery Havard, M.D., Assistant Surgeon, U.S. Army entitled his 1897 report "French Half-Breeds of the Northwest." Born and educated in France, Valery Havard migrated to the U.S. working in several professions before joining the U.S. Army as a surgeon. He also co-authored a number of books on the flora of the American west. The research report cited here was published following an Army assignment in the upper Missouri in the late 1870s. Citations from several sections of his 1879 article follow. The first three sentences of the introduction point out that:

"The power of France in North America has passed away, but the memory of its regime still endures throughout the vast territories discovered and colonized by the hardy Canadian pioneers, with the blood, language, and character of a large proportion of their inhabitants.

Always the friends of the Indians, the French explorers, traders, and voyageurs often became identified with their interests and fortunes, and freely intermarried with them. Their mixed-blood descendants, found mostly north and west of the Great Lakes, scattered throughout the British Possessions and the Northwestern States, have been, in their humble way, playing an important part in the colonization and civilization of the Far West...”

Under section III entitled “Geographical Distribution and Population,” Havard provides an estimate of the French Half-Breeds for each state and U.S. territory as of the late 1870s. He begins with the state where the largest single number were located, Michigan, proceeding on until a region he refers to under the collective heading of “British Territories” covering the four westernmost Canadian provinces. His enumeration totals are provided with an additional qualifier. Havard calculates that a little over 1/3 of the Métis were located in western Canada, with the balance of almost 2/3 located in territory that had been absorbed into the U.S. “The total in the British Possessions, 11,230; grand total for the Northwest, 32,021.”

Havard continues, “If we could obtain the number of Métis in Canada, New Brunswick, Nova Scotia, Labrador, and in the northern part of New England, as well as that of the French-descended families tainted with Indian blood in the States of Illinois and Missouri, I doubt not the total would reach at least 40,000 as the strength of the population of French-Canadian mixed-bloods in North America.” This sentence is followed by one more point under the section entitled “*Tribes from which Métis Derive their Indian Blood.*” “In a general way it may be asserted that, north of the fortieth parallel, from Québec to Vancouver’s Island, there is scarcely a native tribe, from the Sioux to the Esquimaux that has not been tinctured with French blood.”

Havard then proceeds to provide numerous examples of such tribes starting with the Montagnais, Hurons, Ottawas, Chippewas, Pottawatomies, Menomonees, Sacs, and Foxes, originally located east of the Mississippi, and those further west such as the Cree, Sioux, Assiniboine, Gros Ventre, Blackfeet, Flathead, Cheyennes, and Arapahoes. Then there is the Métis population generated in the Columbia basin and closer to the Pacific coast. “Further west and on the Pacific coast they derive their Indian blood from the various tribes among which they live.”

Having traveled widely during his U.S. Army assignments, Havard refers to his sources collectively as including “My own observations ... supplemented by information gathered from missionaries, travelers, Indian agents, and other government officials...” Havard also provides a sampling of the most common family names by region, along with a discussion of “Character and Habits,” “Occupation,” “Physique,” “Habitations,” and “Language.”

This sampling of citations should be useful in confirming to the reader the need to re-assess the role of les *Canadiens* and their descendants in the shifting frontier of the American West. It should also help better clarify as to the widespread use of generic term of “French” so often encountered when referring to people in the West, people who had never set foot in France, while also moving beyond the loaded generic epithets as half-breeds, or French-breeds, as part of the common



practice in American historiography of diminishing the role of these peoples in the American West in both qualitative as well as quantitative terms.

\*Footnote: The above text is derived in part from the book *Songs upon the Rivers* cited above, as well as a draft of the preface to the second volume of the series. Two sentences of the Edmunds quote were provided in the original volume, while in the preface for the second volume a more complete quotation is included. Likewise, the Trobriand citation was used in *Songs upon the Rivers*, but the Havard quote was only referred to in a summary fashion through a secondary source. Here text directly from Havard is cited.

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    - Chapter 13 - The Story Continues



Map showing the general distribution of Native American tribes in the Northwest Territory at the time of the Northwest Indian War in 1792.

Source: [https://commons.wikimedia.org/wiki/File:NW\\_Native\\_Tribes,\\_1792.png](https://commons.wikimedia.org/wiki/File:NW_Native_Tribes,_1792.png)

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## MAP OF NATIVE AMERICAN TRIBES IN THE NORTHWEST TERRITORY

### A SOLDIER'S STORY: LÉO BRUNO HÉROUX (1923-2019)

U.S. Army Private First Class – 248<sup>th</sup> Engineer Combat Battalion Company A  
by Ron Heroux

Franco-American Leo Héroux was born in Lowell, MA 21 September, 1923 where his first language was French. He was the youngest of four boys whose parents were of French Canadian descent. Soon after he was born, Leo's family would move to Central Falls, RI where his father opened up a bakery shop in the area.

Leo was drafted into the Army in October of 1943 and completed his basic training at Fort Devens in MA. Soon after, he was ordered to England in preparation for seeing active duty in World War II in Europe. Leo writes the following in his memoirs regarding his wartime experience:



*“It was the end of May 1944, and we were in South Wales. One day to our surprise we all got paid in French money. I had a 500 Franc Bank Note which was nine and a half inches long and five and a half inches wide. On the fourth of June we were told to pack up because we were moving out. I had to carry 50 pounds.*

*We arrived by truck at the port of Southampton where there were lots of Duck boats and troops waiting. The LST was full as we started to head out to sea, and all you could see were boats, boats and more boats. Some of them had big balloons attached and flying high to protect us from German planes attacking at close range.*

*I started napping when the sound of loud motors woke me up. I went topside and all I could see were American bombers and fighter planes. I then heard bang, bang, bang; I could see smoke. It was early morning 6 June 1944, D-Day, and all hell broke loose on Normandy shores. We then began to hear the German guns firing at the Allied planes and ships.*

*It was now about 1030 AM and the LST I was on stopped about three miles from shore. I could see a church steeple in the distance; a few seconds later it was gone. The doors of the LST opened. Ducks were moving into the water, but not for long. The waves were four to five feet high making it very difficult for the Ducks. Some sank about ten feet from our boat. A few lucky ones made it to shore.*

*Debris caused by the German shelling was flying all over the place. I hid under a truck about three feet from the water. I could see German mines to our left. I looked into the truck and I saw boxes of TNT. It scared me. We landed directly on the rocks not far from a pill box.*

*I saw GIs floating in the water, but we could not do anything to help them. This was a bloody beach. We had orders to go inland, Fox Red. We walked about 500 yards and stopped. Tanks, trucks and Ducks were stuck on the rocks. We were in a minefield and very lucky not to have been killed, thank God. We had to make a path to go up the hill while watching not to step on land mines. We made it. All the men in my group arrived safely, and no one got hurt.*

*We finally made camp and installed our pup tents, but the heavy material was still on the beach. Company A was assigned to work the beach. We had mine detectors with which to locate the mines, placing white ribbons so the tanks, trucks and troops could avoid them. At low tide we had a lot to do: long wood logs with mines and iron stars also with mines had*

*to be removed. Some iron stars had to be disassembled using a blow torch. Once the beach was cleared, the majority of boats (LSTs, LCIs and LCTs) could come closer to shore.”*



On the second day after landing on Omaha Beach, Leo, who spoke fluent French, was asked by his Captain to tell the farmer on top of the hill to move his cows to make way for the machinery that would be coming through the following day. Upon doing so, the farmer invited Leo to come back for supper that evening. And there he met the farmer's daughter, the love of his life, Anne-Marie Broeckx, whom he eventually married in Rhode Island where they resided a few years before returning to France in 1948. They initially lived in the farm house where they first met. Leo became a driving instructor helping out his father-in-law.

They eventually moved to Bayeux, a few miles from the Normandy beaches and the American Cemetery and raised four children, three of whom still live in France and one resides in Montréal. Leo lived in France for approximately 40 years before moving back permanently to his hometown in Central Falls, RI after his wife passed away.

Leo enjoyed participating in events commemorating such holidays as Memorial Day, Veterans Day and the D-Day landing. He was very proud to have served his country, and considered himself very lucky to have survived the horrors of war. The following medals were awarded to Leo: the European-African-Middle Eastern Service Medal w/Arrowhead, the Croix De Guerre w/Palm, the Good Conduct Medal and one he was most proud of and always wore at special occasions, the French Legion of Honor presented to him by the head of the French Consulate of Boston in 2018.

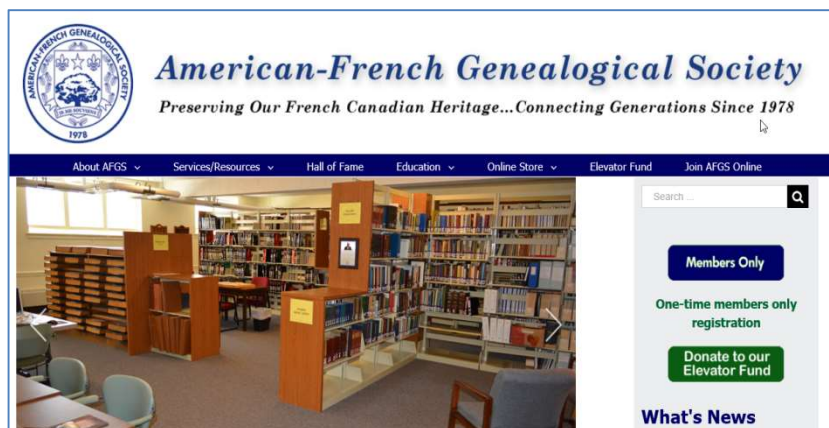
Leo was especially happy to have participated in the special Honor Flight to Washington, DC in June 2019 for WWII RI vets. While in DC visiting the WWII Memorial, he met presidential candidate Robert Dole along with RI Senator Jack Reed. He and the group of vets were accompanied by RI firefighters and medics to assist the vets who were now in their late 80s and 90s. When Leo flew back from his long day in DC he said:

*“It was an unforgettable day-long celebration with a homecoming at the airport with bands playing and cheering friends surrounding me; it was the homecoming I never had after being discharged from the Army following my D-Day experience. I will cherish this memory the rest of my life.”*

Leo Héroux died peacefully at the RI Veterans Home in Bristol, RI on 25 October 2019, a month after celebrating his 96<sup>th</sup> birthday with family and friends. Because of his unique experience of having met his wife following the battle of D-Day, Leo and his wife are remembered in the book *The Longest Day* and many articles written about this unique war time love affair. (It pays to speak two languages!)

*(Story written by Ronald G. Héroux, Leo's nephew and friend. Frannie542@aol.com)*

*Editor's Note: Visit our Members Only Online Library to see Je Me Souviens issue 2013-1, page 20 for another interesting article by Ron Heroux titled “Church Builders – Joseph and Georges-Felix Heroux – Their Achievements in New England”*



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information about the comprehensive resources in our AFGS Library.

If you scroll down to the bottom of our main website page, you will find a link to the Daughters of the King list - [https://www.afgs.org/AFGS\\_Daughters\\_of\\_the\\_King\\_List\\_of\\_names.pdf](https://www.afgs.org/AFGS_Daughters_of_the_King_List_of_names.pdf) . Perhaps you will find an ancestor or two on this list?

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## PACIFIC NORTHWEST SEMINAL GROUPS: THE *CANADIENS*

by Rejean Beaulieu

*L'arrière-pays, the “back-country”: je me souviens*

*Editor’s note: Readers will notice the use of the term “Canadien” in italics. It was the self-description of French-speaking inhabitants of the Saint-Lawrence Valley and much of North America since the seventeenth century. In this context it enables us to distinguish between these people and the descendants from Canadians of British background, who only gradually began to refer to themselves as “Canadians” in the course of the 19<sup>th</sup> century. Hence, the modern identity applies to a broader set of people, who collectively became citizens of a new nation in 1867, evolving from a narrower usage for the earlier settler group.*

Often referred to as “French Canadians,” the first newcomer group to ever settle in the Pacific Northwest was neither “French,” nor “Canadian,” but “*Canadien*,” the most experienced group with “settlers contact.”

Next to the Acadians, they were the second “European” group to permanently settle in North America, although no longer seeing themselves as “Europeans” or “French colonials.” Granted, they did speak French, or an older form spoken in the northwest of France, but adapted to the new continent. They had kept some customs and developed new ones too, including an identity.

Unlike the Acadians, the *Canadiens* were not ever forcefully resettled. Instead, they underwent a Conquest and its aftermath. Their ancestors had first settled along the shoreline of the Saint-Laurent, the largest river flowing into the heart of North America. Winters were harsh and the land had to be cleared. Their ancestors had come from the harshest land and climate in northwest France. Tough and seeking better land, fishing, and hunting grounds far away from European wars, they courageously left for the “New World,” the last “back-country”!

Similar to the Acadians, they were able to integrate with various Indigenous groups and benefited from nearly 150 years of coexistence, learning and sharing much before the Conquest. A solid peace agreement with the Iroquois, their archenemy, had even outlasted the régime. *Canadiens* engaged in the fur trade. They had started to partner with Indigenous (and mixed ancestry) women in *les pays d'en-haut* as fur stocks were depleted. The further away from the heartland of Nouvelle France, the more frequent were the partnerships with local Indigenous women, resulting in sons and daughters of mixed ancestry ready for a next push further west. Having gone “native” in the outskirts, the *Canadiens* would travel with other Indigenous people from where their locality (e.g. Iroquois and Abenakis) and mixed ancestry people better prepared for the new territory.

As the British took over the French colonial system after the Conquest, the *Canadiens* learned to operate under the new ruler. In some cases, it meant heading further to the “back country” and the fur trade moving further west. Sometimes it meant having to work with Scots, a new group to contend with, who were acting as proxy to the British.

The Catholic Church had stood by all along and could continue under the favorable Québec Act of 1774 that granted religious freedom and restoration of French civil laws. Support during the War of Independence had been sought by the British. The *Canadiens* ended up instead witnessing the rise of a new Republic with the first “Americans” in the making as well as royalists now resettling in their vicinity. These groups were not sympathetic to native populations. In some cases, *Canadiens* were already on the ground in unclaimed territories.

Meanwhile, coming from the Pacific, the Spanish had mapped the entire Pacific Northwest coastline seeking new “gold” and the elusive Northwest Passage. The British navy followed in their tracks and somehow negotiated the Spanish withdrawal from the entire Pacific Northwest at Nootka. There were no viable settlements in sight in that soggy climate. Numerous continental crossings were also about to reach the Pacific on various fronts from exploration crews mainly made of *Canadien* “voyageurs.” Whether led by Scotsman Alexander Mackenzie, Welshman David Thompson, royalist Simon Fraser of Scottish ancestry (all from the Northwest Company), or by the Lewis and Clark American military continental crossing expedition, the Pacific coastline was reached across various waterways and continental divides at various latitudes. Similarly, *Canadien* based teams were used by the Pacific Fur Company to build the first “European” site on the Pacific Coast, which was named Fort Astoria. Some of the areas where the crews had previously gathered were at northern latitudes such as Fort Chipewan, and York Factory in Rupert’s Land or at the Great Lakes Grand Portage, (Fort William and Fort Michilimackinac); at mid-latitudes such as in the Illinois Territory; or further south on the Mississippi in Saint-Louis. In all cases, *Canadiens* were the first newcomers to explore the new areas, to set camp, to sometimes winter over, to partner with new Indigenous groups and push further west. They would then become the first to guide through, and show the way to newcomers on the Oregon Trail or the Santa Fe Trail, together with their southern French Creole and Cadien (Cajun) counterparts.

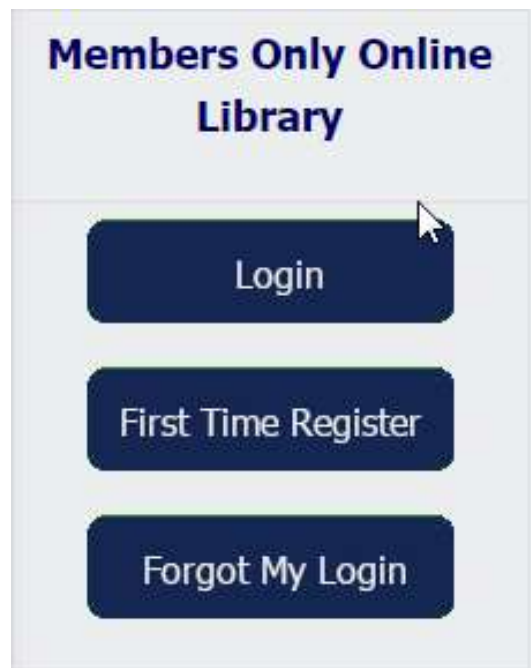
New waves of *Canadiens* would follow as the Hudson Bay Company would contract new “engages” from the Northwest Company where they had drawn their previous workers. Sustaining new generations of large families had become difficult, even on the most fertile area of the Saint-Lawrence Valley, east of Trois-Rivières, up to the west of the Island of Montréal, and along the south and north shores closest to “*les Pays d'en-haut*.” New adventurers would head further out in the “back-country” seeking once again new opportunities, better land, fishing, and hunting grounds. More Iroquois, Abenakis and mixed ancestry people would join in. By 1837 – 1838, Patriots uprisings occurred in the same area against the British rule. They were seeking a responsible government and fair representation. The fur trade had coincidentally entered its decline in the Pacific Northwest. Some members of the lower clergy that had supported the insurrection ended up reassigned to the Pacific Northwest which was about to undergo mainstream settlement.

The *Canadiens* had experienced much before and were prepared. They had settled by then with local Indigenous women in the valleys south and north of the Columbia River and its tributaries, an area reminiscent of the Saint-Lawrence. The *Canadiens* had become self-reliant in their new locale and thus became the first “European” group to ever settle in the Pacific Northwest, once again, a few steps ahead of other groups. Pushing out further West was, however, no longer possible when the fur stocks became depleted and the next waves of newcomers would roll in. A local government would soon be established along with the land title office and the power politics that came with it. This included a 49 degree latitude border settlement. Pandemics and land grabs from desperate waves of newcomers, driven by greedy land promoters and ruthless politicians, would dramatically decimate the Indigenous groups that had first welcomed the *Canadiens*. The land was soon cleared of its earlier inhabitants and the *Canadiens* were also pushed out for having partnered with the Indigenous people, for having spawned a mixed ancestry offspring and for having maintained relationships with the British Hudson Bay Company heading north. Heading to the “back-country” further north (back with the “royalists”) where they had traveled before, was an option for the mixed ancestry people. Getting resettled on Indigenous reservations’ less desirable land was another difficult option. *Canadiens* were also eligible for the 640 acres

Donations Land Claim program, should they be prepared to become “Americans” and renounce their precious ancestry, if not their mixed ancestry offspring.

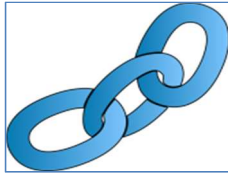
New waves of *Canadiens* followed and often were the first ones to show up in areas devastated by the so-called “Indian Wars” where nobody else would go. They were always seeking new “back-country” opportunities. Their Catholic church was still standing by, helping the best they could. More *Canadiens* ended up elsewhere in the United States, farming the land, engaged in forestry, mining, industrialization and other activities, as they were less welcome in western Canada for having partnered earlier with Indigenous people and having spawned a mixed ancestry offspring. More *Canadien* descendants therefore ended up in the United States rather than in Canada.

In retrospect, the *Canadiens* opened the Pacific Northwest to several generations of newcomers that would follow in their footsteps until trains started to bring people out West. They were the first group having traveled overland to settle and show the way. Most noteworthy was their ability to integrate peacefully and respectfully with various Indigenous groups, similarly to what their ancestors had accomplished back east much earlier. This time, it had been carried out in a very short time period. Their passage was brief, but their memory has become cherished in recent years by their descendants and many other people living in the Pacific Northwest who ponder over the example that was first put forward, and perhaps where it went astray. Moving forward through reconciliation remains a daunting pursuit. The “settlers” semantics is so overburdened. And so are our education, media and political systems, fraught with perils. The spirit of discovery of our collective history, however, remains. Could *Canadiens* possibly show the way again?



If you have never accessed our Members Only Online Library, please remember that you must register with the "FIRST TIME REGISTER" button on the main AFGS web page. When you register, please make note of the user name and password that you create. A few days after you register, you will receive an email announcing that you have been granted access. You can then use the "LOGIN" button to access the Members Only Online Library with your user name and password.

You will be amazed at the amount of reference material we have placed there for your research! Our website committee is working to continue adding our many resources to the Members Only Online Library increasing the value of your AFGS membership for our members throughout the United States and around the world, as well as those who are able to visit our library in Rhode Island.



## INTERESTING LINKS

## WEBSITES YOU MIGHT LIKE

You can listen to sixteen-year-old high school student Emma Stevens sing a version of The Beatles' "Blackbird" in her native Mi'kmaq to raise

awareness of Indigenous languages and culture at this link below:

<https://www.wbur.org/hereandnow/2019/05/22/blackbird-mikmaq-indigenous-language>

If you enjoyed Robert Foxcurran's article about Canadians in the American West, you may find the following websites interesting: <http://www.frenchtownwa.org/> and

<http://www.oregonpioneers.com/ortrail.htm> . Also a primarily Canadian/British Columbia/Washington Facebook group named: Pacific Northwest History (pre-colonial <1850s) may be an interesting group to follow.

For a list of place names of French origin in the United States, you can go to Wikipedia.org at this link:

[https://en.wikipedia.org/wiki/List\\_of\\_place\\_names\\_of\\_French\\_origin\\_in\\_the\\_United\\_States](https://en.wikipedia.org/wiki/List_of_place_names_of_French_origin_in_the_United_States)

You will find several thousand place names listed by state. It is amazing to see the impact of our French-Canadian ancestors that remains throughout the United States.

If you are interested in learning more about the Huron tribes in Québec, here is a link to the Facebook page for Site Traditionnel Huron: <https://www.facebook.com/SiteTraditionnelHuron/>

Here you can view a Mi'kmaq Picture Gallery of Earlier Days: <https://liatris52.wordpress.com/a-mikmaq-picture-gallery-of-earlier-days/>

Gail Morin has published numerous books about the Métis and Manitoba. These are excellent references for people doing Indigenous research. You can find them available on Amazon at [https://www.amazon.com/author/gail\\_morin-metis\\_families](https://www.amazon.com/author/gail_morin-metis_families)

Gail Morin also has a Facebook page where you can find information about Métis families at [https://www.facebook.com/groups/Metisfamilies/permalink/3406650849451553/?comment\\_id=3406988382751133](https://www.facebook.com/groups/Metisfamilies/permalink/3406650849451553/?comment_id=3406988382751133)

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## 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](mailto:jmseditor@afgs.org). If you must mail your photos to us, please do not send originals as they will not be returned.





## PERIODICALS PERSPECTIVE

*by Janice Burkhart*

## FINDING TREASURES IN OUR PERIODICAL COLLECTION

Since we have all, more or less, been confined to our homes, and since the library has been closed since March, it has been

difficult to gather current information contained in our periodicals. Therefore, I have decided to review a journal that I have in my personal collection - LINKS, The Journal of the Vermont French-Canadian Genealogical Society. My copies here at home end at 2006 but the library copies are up to date.

LINKS is published semi annually, in the spring and fall. It is generally about 40 pages per volume and it has very well written articles. These articles are relevant to Vermont and the French-Canadian heritage. Allow me to highlight some of the many interesting articles you will discover in LINKS.

One very interesting article is entitled “Who Were They?” and describes the many facets of people who are French-Canadian. When we say that we are French-Canadian, we often think we just have French blood in our veins. The author points out the many groups we might find in the early days of our ancestors in Nouvelle-France. Perhaps we may discover Native American bloodlines or English Colonial captives. If you have soldiers among your ancestors, you could have Swiss, Hessian, Scottish, or German bloodlines. Perhaps you have some Royal blood. You see we may not be entirely French after all!

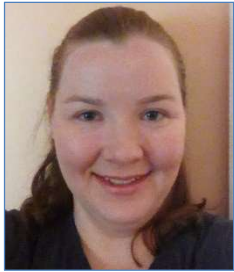
Two interesting articles list the ships that were used during the expulsion of the Acadians and the horrendous conditions the Acadians were forced to endure on these ships. These very descriptive articles can be found in the spring and fall issues for 1999.

There are also articles that can help you with your research. For example a list of occupations found in Jetté and PRDH or a flow chart of the “Successions” or “Inheritance” acts of a family in New France. You will find lists of border crossings and articles about the captives who were taken by the Natives.

Each issue contains stories about the families of various members as well as ancestral lines and charts. There is a Queries section where members submit questions and get answers about elusive family members. You can also find an occasional recipe.

This journal is a treasure trove of information for all readers but especially interesting for people with connections to Vermont. Plan to browse these issues once we reopen the library.

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## A STORY FROM THE STACKS

by  
Renee Boyce

## LOUIS RIEL

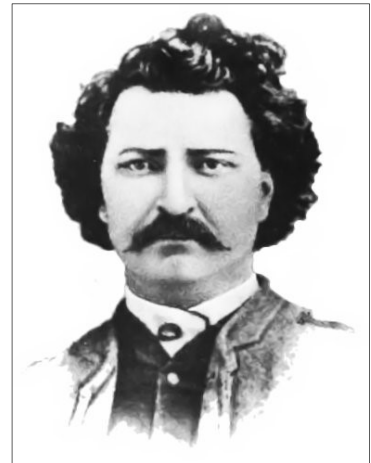
by Renee Boyce

*Editors' note: Renee Boyce has been a volunteer with the American-French Genealogical Society since 2018. She has worked in historic organizations for ten years and can be normally found with her nose in a book. Her hobbies include reading, cooking, baking, and art.*

The name Louis Riel invokes different opinions about the resistance leader within Canadian and Indigenous history. Traitor, rebel, politician, leader, hero, and martyr are some words used to describe the icon of Canadian history whose execution had a lasting impact. For Riel, his obligation was to the Métis people, and his political rebellion is now infamous among Canadians. What began as an act of political resistance to obtain land rights for the Métis people, led Louis Riel down a path of martyrdom and celebration.

*The Métis (English: /meɪˈtiː(s)/; French: [mɛtiʃ]) are a multi-ancestral indigenous group whose homeland is in Canada and parts of the United States between the Great Lakes region and the Rocky Mountains. The Métis trace their descent to both Indigenous North Americans and European settlers.*

Born on October 22, 1844, Louis Riel came from a prominent family near the Red River Settlement. He was a Métis with strong connections to what is now modern day



Manitoba. Growing up, Riel excelled academically with plans to join the priesthood but left this career path after his father's death. He made a decision to pursue the law profession until leaving that career behind. As a result of his wandering and uncertainty, Riel returned to his hometown and began his journey which would reveal his rebellious and political nature.

The Red River Rebellion was the first event in Louis Riel's long career as Métis leader and politician. The rebellion began out of anger and frustration over Métis land and the Hudson's Bay Company's involvement. The company had been present in Red River Colony for decades and tensions were always there between the company and the Métis. "The tense conflict began to escalate in 1869 when Hudson's Bay Company sold Rupert's Land to the Dominion of Canada for \$1.5 million without consulting its Indigenous residents." Soon after, the presence of surveyors on the homestead sent a warning signal to the Métis that they were being excluded. "Observing the surveyors, the Métis witnessed the government trying to divide up their lands without consent from the people".

Fearing for their land rights, the Métis turned to Louis Riel as their leader and this resulted in the Red River Rebellion. The Riel name was well-known in the Red River area and Louis seemed poised to take a leadership role. "His father, Louis Riel Sr., had gained a position in the Métis community and was significant in aiding the release of Pierre Guillaume-Sayer who violated the Hudson's Bay Company trade policies, leading to an end on the monopoly." With this connection, the younger Riel was seen as a natural fit. His education, bilingual tongue, and ambition were an added bonus.

Louis Riel began his leadership role at Red River in the Fall of 1869, beginning the first of two events that would change Canada. As time passed, Riel ascended as a prominent leader of the Métis and began an active political role. He and others were struggling to gain control of their land rights, and the Canadian government was resisting. “On December 8, Riel established a provisional government and presented a formal entry into the Confederation with Riel becoming president.”

As 1870 began, Louis Riel and the Métis were holding firm to their efforts to find a resolution. “Events had taken a turn when on November 2, 1869, in an attempt to stop the surveying of the land, Riel and 500 Métis seized Upper Fort Garry in an effort to advance their cause.” “Subsequently, they began negotiations with the government to enact the formal entry of their land into the Canadian Confederation and created a second draft of the “List of Rights” which would later become the Manitoba Act of 1870.” Riel’s decision to draft these rights was primarily to ensure that the Métis would have an equal say in decisions about their land and gain participation in the government. He still had his concerns about what the administration would ultimately decide. Negotiations had been peaceful so far, but the final decision about what would happen with the land was crucial. Little did Riel know that he was about to make a critical mistake that would affect both the Métis people and himself.

The crucial mistake that Louis Riel was about to make involved the execution of Thomas Scott, imprinting a negative image of Riel. Scott had been one of many anti-Métis residents in Red River and worked as a government surveyor. “He later joined the Canadian Party and was imprisoned for being part of an attack against the Métis at Upper Fort Garry.” In March 1870, everything came to a head. Until then, Scott had been a problematic prisoner harassing guards and being openly racist towards the Métis. “At one point, Scott had even threatened to shoot Louis Riel.” “When Scott’s harassment led to hitting a guard, Riel brought him up on a charge of insubordination. He was found guilty, and sentenced to be executed.” Attempts by the Canadian government were made to convince Riel to change his mind about the execution. Riel refused. “On March 4, Scott was executed by firing squad.”

Outrage over the execution resulted in increased tensions between the Métis and Canada, especially with Riel and his followers. In the aftermath, proceedings went on as normal. “The Manitoba Act of 1870 was passed, ensuring better rights to Native peoples. On July 15, Manitoba became an official province of Canada. Neither Riel nor the Métis were recognized as founders.” For Riel, the execution of Thomas Scott resulted in an end to his potential political career. Fearing arrest and execution, Riel fled Canada to the United States where he remained in exile for over a decade until the North-West Rebellion brought him back to his home country in another effort to fight for Métis rights.

The North-West Rebellion became an event in Canadian history that marked the end of Louis Riel and any hopes for the Métis of gaining respect from the government. By the 1880s, the Métis people were feeling restless and becoming more dissatisfied. “In an effort to find a solution, Métis leader Gabriel Dumont went to Montana to persuade Louis Riel to return.”

In the decade since his exile, Louis Riel had established a life for himself in Montana. He had started a family and took on a series of odd jobs to support them, but faced psychological trouble. In his first few years of exile, Riel temporarily left his political career behind to focus on other endeavors. “He became a school teacher but an intense interest in religion led to seeing himself as a prophet with a mission from God.” During the 1870s, he began to claim that he saw visions of God and started to pursue a new cause. Riel’s mindset was worrisome to his extended family and resulted in his return to Canada. “Concerned for his safety, Riel was sent to a mental asylum

outside Montréal by his family.” After leaving the asylum, Riel made attempts at a political career in Montana. “He focused on trying to help the Métis and curbing the whiskey trade that was demoralizing the tribe.” Having established a life in America, Riel’s decision to return to Canada was a result of his own crusade. “Still concerned for the Métis and holding beliefs that he was a prophet chosen by God, Riel returned to Red River in hopes of succeeding where he had previously failed in the Red River Rebellion.”

The return of Louis Riel seemed to spark hope in the Métis people to obtain what they needed from the government. “In the summer of 1884, Riel was brought back from exile in America to Canada by the Métis of Saskatchewan to unite the people and press their grievances with Prime Minister Sir John A. Macdonald.” Comparisons to the Red River Rebellion were present since land disputes and lack of government representation, including resident involvement, led to an upheaval of dissatisfaction. Once again, the Canadian government was taking over the Métis lands. “Other factors adding to the tension were dwindling buffalo populations, diseases, and declining economic prosperity.”

With the frustrations already present in Red River, Riel once more took charge as leader North-West Rebellion. “In March 1885, Riel and an armed force of Métis formed a provisional government in which Riel was named president.” Originally, Riel had attempted a more peaceful solution. “He had drafted a petition similar to the List of Rights from the Red River Rebellion, but the government refused to negotiate with Riel. This resulted in the outbreak of the rebellion.”

Still under the belief that he was a prophet sent by God to help his people, Riel and his followers began their violent pursuit. Any hopes of negotiating for a peaceful resolution were gone from Riel’s mind. Armed conflict now seemed to be the only solution. Riel and his followers decided to take up arms, beginning a rebellion that lasted for the next several months. During that time, the rebellion spread to violent conflict that included small battles and numerous casualties. In May 1885, the Battle of Batoche ended everything. “Riel and his followers were running short on ammunition and were outmatched with only 175 to 200 men compared to the opposing side’s more than 800 men.” When the opposing side made their way to Riel’s encampment, the odds were against the rebel leader. “Outnumbered and low on supplies, Riel surrendered on May 15, 1885 and was arrested. Subsequently, he was tried for treason.”

The trial of Louis Riel would lead to division still debated today and cementing his martyr icon status. When the trial began in July 1885, Louis Riel was presented with a choice: go forward with a regular trial or plead insanity. “Riel’s own lawyers argued that their client was insane, especially given his stance on being a prophet from God sent to help his people.” “Riel refused and instead he pleaded not guilty.” As the trial proceeded, Riel continued to deny an insanity plea. Towards the end, Riel made a speech about how he was not insane, stating, “I suppose that after having been condemned, I will cease to be called a fool and for me it is a great advantage. ...I have a mission, I cannot fulfill my mission as long as I am looked upon as an insane being ... If I am guilty of high treason I say that I am a prophet of the new world.” The speech proved Louis Riel’s downfall and cemented his fate. He was found guilty and sentenced to death. “On November 16, 1885, Louis Riel was hanged at Regina.”

Outrage over Louis Riel’s execution sparked controversy and upheaval. The circumstances of his trial and execution are still debated today. He is considered a martyr by many.

A major change in Canadian politics took place as a result of Riel’s hanging. “His execution enlivened French-Canadian nationalism, propelling Honoré Mercier to come to power in Québec,



and further shifted Québec voting trends that resulted in moving support for the Conservative Party to the Liberal Party led by Wilfrid Laurier.” Furthermore, Riel’s execution led him to become a martyr among the Métis. “Today, there are statues of Louis Riel erected in his home province and he is widely celebrated as a hero and Métis leader.”

Although the question remains about whether or not Louis Riel was insane, he is considered an important figure in gaining rights for the Métis people. He is seen as a visionary by some and a rebel by others. Whatever people may think of him, Riel’s efforts to help his people and gain their equal footing is a celebrated effort. “He has been praised for his multilingualism and multiculturalism. He embodies social justice.” Louis Riel will remain celebrated as a figurehead to bring a better life and place for the Métis no matter the debates that surround him.

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### THANK YOU FOR BEING AN “ONLINE” READER

If you are receiving an email notice that this issue of *Je Me Souviens* is available for downloading from our website, we would like to thank you. Our publication has expanded with more content than ever and is now issued quarterly instead of twice a year. This has allowed us to give our members more genealogical information and as they say “*More bang for your membership buck!*”

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*Welcome!*  
**Enchanté!**  
*Bienvenue!*

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 Wendy Troutman, WY  
 April Durett, TX  
 Rita M. Monfette, CA  
 Arlene M. Lord, NC  
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 Jane Whitmore, VT  
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 Virginia Wallerstredt, MD  
 Anne Marie Philippon, CT

Brian & Elizabeth (Blanchard) Bullock,  
 Ontario Canada  
 Bonnie Davis Mendes, MA  
 Joshua Siebuhny, CA  
 Joseph Taranto, RI  
 Gail M. Henderson, RI  
 Ralph Henderson, MA  
 Shannon Scurry & Jeanne E. Gamache, RI  
 Alison Russell, Surry, United Kingdom  
 J. Alfred Letourneau, ME  
 Jeana Kenfield, MN  
 Jacqueline Pitre Pineault, QC, Canada  
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 Leslie Lecours, WI  
 Jean & Stephen Sand, MD

### *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 Online Library 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](http://www.afgs.org/site) .



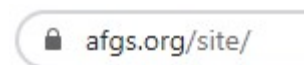
## HAVE YOU RENEWED YOUR MEMBERSHIP?

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You can renew by mail with the renewal form you received in the mail or you can renew on line with your credit card on our secure website.

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1. Go to our main website at <https://afgs.org/site/>
2. Under the banner with our logo at the top of the screen you will see a dark blue line going across the screen with the following five phrases/links:  
**About AFGS Services/Resources Education Online Store Join or Renew Membership Online**
3. Click on the words "**Join or Renew Membership Online**" and that will take you to the Membership Information page where you can see the different membership categories and download a membership form to mail in or you can click on the words "**Join and renew online**" or "**Join online through Sparkpay**" and that will take you to the online form where you can choose your membership type and fill out your information to join or renew.
4. Click on "**Add to Cart**" and that will take you to the confirmation page where you can review and, if needed, modify your order.
5. Click on "**Proceed to Checkout**" and that will take you to the screen where you put in your billing and payment information. You can also add any comments on this screen.
6. Please note that there is a padlock icon in the web address line at the top of your screen to indicate that you are on a secure site, so you should not worry about putting any personal information or credit card info there.
7. After you have filled out your form, scroll to the bottom of the screen and click on the button labeled "**Place Order**" to complete the electronic transaction.



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## MY VISIT TO A TRADITIONAL HURON SITE

by Annette Mimeault Smith

In the summer of 2018, I was able to travel to Québec with a group of genealogists from all over the United States. We stayed for the week in a hotel just outside the gate to the Old City of Québec. Every day, after breakfast, we hopped onto our bus and headed out to explore the various places where our French-Canadian ancestors lived. We walked through the City of Québec with the Parliament Building and the Grande Allée, The Historic Old City section of Québec, The Plains of Abraham, the famous Hôtel Frontenac and Place Royale. We ventured beyond the city to places like Île d'Orléans and along the Côte de Beaupré where we stopped in many of our ancestral villages like Beauport and Charlesbourg. The bus driver remarked that we were the first group he ever traveled with that immediately “ran into the cemetery” each time the bus stopped at an old church. It was really funny to hear his comment. He didn't realize that genealogists “love” to search the old stones in cemeteries for their family names.

One of the most remarkable stops we made on our trip was at the Huron Traditional Site of Wendake, the current name for an urban reserve of the Huron-Wendat Nation in the province of Québec, within the former city of Loretteville. One of the Seven Nations of Canada, the settlement was formerly known as Village-des Hurons, and also as Jeune-Lorette.<sup>1</sup>

We were able to go into a reconstruction of a traditional compound surrounded by a high and formidable fence of narrow, sharply pointed tree trunks. Behind this barricade were gardens and a “long house” that was the typical home of the Wendake ancestors. Until the middle of the 17<sup>th</sup> century, they occupied a vast territory from Detroit as far south as Oklahoma, and extending to south-eastern Ontario and Québec. They hunted and trapped throughout this territory, mainly in the Laurentian Mountains, between the central section of the Saint-Maurice and the Saguenay Rivers.



It is estimated that the Huron population totaled approximately 20,000 to 30,000 people in 1634. By 1650, only a few hundred individuals remained. Most had been decimated by infections and disease epidemics to which they had no natural immunity. Survivors were attacked by wars, especially by the Iroquois Confederacy, who pushed from the south (present day New York) trying to control hunting grounds and the fur trade.<sup>2</sup> Part of the Huron population had also been integrated into the Iroquois Confederation. The survivors of this tragic period divided into two groups in Canada; The Great-Lake Wyandot and the Huron-Wendat. The latter were the ancestors of the Huron-Wendat of Wendake.

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<sup>1</sup> [https://en.wikipedia.org/wiki/Wendake,\\_Quebec](https://en.wikipedia.org/wiki/Wendake,_Quebec) Accessed Oct. 17, 2020

<sup>2</sup> Ibid



This marked the beginning of a period of exile for the 300 or so Wendat who remained, an era during which they would occupy as many as six different sites in the province of Québec. They finally settled for good in the village of Lorette in 1697. First established on Île d'Orléans in 1651, the community moved to Québec City in 1668. Subsequently, the Wendat temporarily resided in Beauport, Notre Dame de Foy, Ancienne-Lorette and then New Lorette in 1673.<sup>3</sup>

The longhouse is a massive dwelling that housed many families in the village. Upon entering through the door, you see layers of bunks built into the side walls. In the center is the common area and fire pits for both cooking and heating which were situated below vented openings in the roof that allow the smoke to rise out.

I was amazed at the complex design and construction of the timber supports and efficiency of the spaces designed for sleeping, cooking, eating, and working on pelts and other community tasks.



Reconstructed Huron Wendat long house at Huron Wendat Museum in Wendake Quebec take July 2012  
 Source: Huron Wendat Museum Wendake Quebec. This file is licensed under the [Creative Commons Attribution-Share Alike 3.0 Unported](https://creativecommons.org/licenses/by-sa/3.0/) license.

I can image that this communal dwelling was a safe place for women and children while the men of the tribe were away hunting. Being together in this large house showed the strength of community that was fostered in the people of this tribal nation.



In the 2016 census, the population of this Indian reserve was 2,134 persons. The land area is only 1.46 km<sup>2</sup> (about 360 acres). The leader of Wendake is Grand Chef Konrad Sioui, who succeeded Max Gros-Louis in 2008.

<sup>3</sup> Ibid



We visited the tiny mission church of Notre-Dame de Lorette that was established in 1697. The church building was a very plain small wooden structure with rough white painted walls on the exterior. The steeple had peeling paint and I expected to see a deteriorating interior.



Upon entering, I saw that it was beautifully decorated with objects of value to the Wendake Tribe and I found it to be one of the most unique and beautiful little churches that I had seen on our trip. We had visited the magnificent cathedrals of St. Anne de Beaupré and Notre Dame in Québec City, but this little church was so full of love, it touched me in a very different way.

I discovered the most amazing altar, beautifully decorated with snowshoes, pelts, a miniature canoe, handmade log drums with hide skins and beaded trim – all items precious and beautiful to the members of this parish.



The altar was not marble like the cathedrals we visited, but rather carved out of wood and the relief carvings were beautifully painted in gold leaf. My heart sang as I sat in the pew and listened to the local guide tell the stories of the people who built the church and their descendents who worshiped there.





Along the walls of the church, between the windows, there were paintings of First Nation saints. Near the front corners of the altar, were logs made into tables and even the pulpit or lectern, which curved slightly toward the speaker was also created from a log and adorned with animal skin and beads. Every sparkling inch of this humble church reflected their proud Huron native heritage and showed their loving care and the high value they placed on their house of worship.

The Huron had called their historic homeland Wendake; it was the territory south of Georgian Bay in present-day Simcoe and Grey counties. The region was informally known as "Huron" or the Georgian Triangle. A very large 15th-century Huron-Wendat settlement (the Mantle Site) has recently been discovered in Whitchurch–Stouffville in Ontario. Its discovery has added to archeologists and anthropologists beliefs that the Wendat arose as a people in this area.<sup>4</sup>

Other remnants of the Wendat and Petun peoples formed the Wyandot and migrated south, to present-day Michigan, and later to Indian Territory in Kansas and Oklahoma. In the United States, there are three federally recognized Wyandot tribes: the Wyandotte Nation of Oklahoma, the Wyandot Nation of Kansas, and the Wyandot Nation of Anderdon in Michigan. In August 1999, these nations joined the contemporary Wendat Confederacy, pledging to provide mutual aid to each other in a spirit of peace, kinship, and unity.<sup>5</sup>

As you do your genealogy research, please don't forget to investigate the native peoples of North America and include their stories in your family documentation. Our ancestors lived near them and certainly interacted with them. If your research takes you to the areas where these tribes lived, look for and visit a museum or historical village like the Wendake site in Québec. You may even find a member of one of the First Nations tribes of North America in your own family tree.



Follow us on Twitter at **@AmFrGenSoc**

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

<sup>4</sup> [https://en.wikipedia.org/wiki/Wendake,\\_Quebec](https://en.wikipedia.org/wiki/Wendake,_Quebec) Accessed Oct. 18, 2020

<sup>5</sup> "[The Wendat Confederacy](#)", August 27, 1999, *Wyandotte Nation of Oklahoma*. 2008 (retrieved February 2, 2009)



## WANTED: YOUR HELP

with a very large data entry project.

See page 47 for details.

Thank you to our growing army of data entry volunteers:

Ann Barnes  
 Jacinthe Andrea Barkley-  
 Boudreau  
 Roger Bartholomy  
 Sue Beaudet  
 Roger Beaudry  
 Jean Becker  
 Mary Bennett  
 Frank Blanchard  
 Mike Blanchette  
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 Paul Vilmur

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 47 for more details.

*Do you have an eagle eye? Our data entry project has entered a new stage! We are in need of volunteer "proof readers" who can review and correct any typos or date errors. We will provide the transcribed data file and a set of instructions.*

***Please let us know at [JMSeditor@afgs.org](mailto:JMSeditor@afgs.org) if you can help.***

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



## CALENDAR OF EVENTS



Our AFGS Library has been temporarily closed due to the COVID-19 quarantine. We are monitoring the State of Rhode Island re-opening guidelines and look forward to safely opening the library when possible.

In order to continue to meet the needs of our members, we have transitioned our speaker program to virtual presentations using Zoom. In this way, we can continue to provide our members with educational lectures with safe virtual gatherings. This also allows every member of our society to attend these lectures regardless of your geographic location.

Please watch your email for announcements about upcoming speakers and topics. We will notify our members via email through our *iContact* program and on our Facebook page when a lecture is scheduled. You will be able to register online for the lecture through the Eventbrite link in the announcement. The total number of Zoom attendees is limited to 100 members. After registering, you will receive a link to the Zoom meeting. Our live lectures will allow for questions from the viewers. If you have changed your email address recently, please let us know your new email address at [info@afgs.org](mailto:info@afgs.org) so we can update our email contact list.

Recordings of our AFGS lectures will be posted on our Members Only Online Library for those members who are unable to attend the live broadcasts.

### SAY IT IN FRENCH – *DITES-LE EN FRANÇAIS*

Happy Thanksgiving! – Joyeuse Fête d'Action de Grâce

I am thankful for... – Je suis reconnaissant...

my family – pour ma famille

my friends – pour mes amis

my health – pour ma santé

my home – pour mon foyer

my time doing genealogy research – pour mes heures de recherche  
généalogique

my ancestors – pour mes ancêtres

I'm glad I'm not a turkey! – Ça me plaît que je ne suis pas une dinde!

## WHAT'S COOKING

by Jan Burkhart

Today I would like to briefly relate some information regarding the Aboriginal people and the food they ate which I found on the internet. The Aboriginal people are commonly divided into three groups – the First Nations, the Métis and the Inuit. The First Nations people are members of approximately 50 recognized tribal groups in Canada and they inhabit all parts of Canada. The Métis are descendants of the intermarriages that occurred between the men employed by the early European fur trading companies and Native Canadian women. The Inuit are descendants of the Thule people who migrated from the Canadian arctic. They have been inhabiting the territory of modern Canada for thousands of years.

The Inuit were basically hunters and fishers. As a result of the harsh climate of the northern lands, they had very few vegetables or fruits in their diet. However, in the short summers they would gather berries which they would eat fresh or dry to eat during the harsh winters. They also gathered nuts and seeds as well as wheat, corn and wild rice. A nutritious staple in the Inuit diet was pemmican, a high calorie food that could be prepared in large quantities and stored.

The traditional diet of Aboriginal people was made up of the animals and plants found on the land and in the sea around them. Seal, whale, buffalo, caribou, walrus, rabbit, all kinds of fish and many species of bird were hunted and fished. Every part of the animal was eaten or used for shelter or clothing. During the summer, Aboriginal women would plant small gardens and gather wild berries and seeds. Corn, beans and squash were common vegetables and were known as “the three sisters.” Food preservation methods included smoking, drying and encasing in melted animal fat or blubber.

The traditional feasts usually revolved around a harvest or seasonal excess of food. This could be an abundant salmon catch or a young man’s first hunting success. On June 21, National Aboriginal Day is celebrated. Many traditional foods are enjoyed during this celebration.

### RICE CAKES

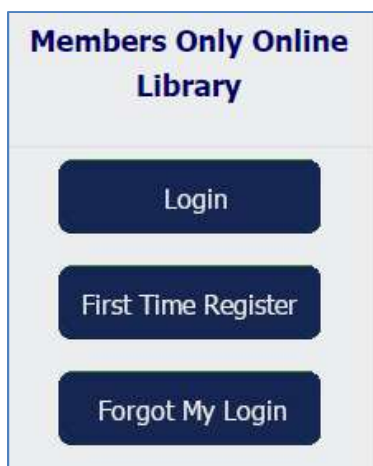
#### Ingredients:

1 cup wild rice;            4 cups of water;            1 teaspoon salt;  
1/4 cup cornmeal;        1 - 2 Tablespoons bacon drippings (or butter).

Rinse the wild rice in a sieve under cold running water and drain. Put water, rice and salt into a saucepan and bring to a boil. Reduce heat and simmer for 30 minutes. The rice should be tender but not soft. Add the cornmeal slowly, stirring constantly with a wooden spoon and cook for 3 or 4 minutes. Remove from heat.

Melt bacon drippings or butter in a skillet. Shape the rice mixture into patty - like cakes about 1 ½ inches in diameter. Sauté the patties until they are brown on one side (about 5 minutes), carefully turn the cakes over and brown the other side. Drain on paper towels. Serve hot or at room temperature.

<http://www.foodbycountry.com/Algeria-to-France/Canada-Aboriginals.html>



## FIND IT IN OUR MEMBERS ONLY ONLINE LIBRARY

We continue to put an incredible amount of resources in our Members Only Online Library. While that can be a great resource, it can also be overwhelming when you first log into the Members Only website.

The following guide on how to navigate the online library will help you understand how to move around in the online library and find the information you need.



When you click on the **Site Navigation** button, which is the first button on the Information line,

you will see the screen below. NOTE: that the words on the tan-colored bar are links to the type of information listed under **Action** in the chart below:

### How to navigate the Online Library:



1. Use the Menu Options in the tan-colored bar above to navigate the website.

Menu Option	Action
[up arrow]	Goes to our public website at AFGS.org.
Home	Goes to the Members-Only landing page.
Welcome	Lists the 'Welcome' options that include the AFGS Introduction, Help Instructions, Copyright, Privacy and Disclaimer policies.
Whats New	Describes all of the updates made to the Members-Only pages, listed from newest to oldest.
Databases	Lists various databases related to 'dit' names, births, marriages and deaths that are searchable for genealogy records.
Books	Includes data from printed texts to aid you with your research. Please respect the copyright policy of AFGS and/or the author.
Memorials	Lists memorials and monuments to our ancestors, typically as images, in searchable databases.
Education	Learn good techniques for doing genealogy research, from understanding French terms, accent marks, basics pedigree charts, understanding repertoire records, to training lectures and videos.
Services	Access to AFGS services to provide you with original records, or do some research for you (for a nominal fee).

- Books will be open so you can browse them as if you were in the library, so check the Table of Contents and the Index for the data you want. The book files are large, so please be patient.
- Searchable databases let you enter specific search text based on the “Search Guidelines.” Results are limited to the first 1,000 data matches.

4. All updates made by AFGS are listed on the “Whats New” page to let you know when we add more data.
5. Take advantage of discounts and other benefits offered by AFGS affiliated companies on our “Member Benefits” page.
6. Can’t translate that French/Latin record about your ancestor? Use our “Translation Service” to have AFGS do it for you.
7. Want to review ANY of the 20,000+ books on our shelves? Ask AFGS to do it for you using our “Look-up Service” for a small fee.
8. Need copies of original records from our vast microfilm collection? Get them for a small fee using our “Filmroom Service.”
9. Hit a dead-end or a road-block in your research? Ask AFGS to help by using our “Research Service” for a nominal fee.
10. You should check back often, since these pages will continue to expand over time as AFGS loads more data.
11. Please be patient, as AFGS is a volunteer organization, and there are mountains of data we want to include.
12. You can zoom-in or zoom-out of all pages by pressing [CTRL] [+] to zoom-in, or pressing [CTRL] [-] to zoom-out. To return to the default view, press [CTRL] [0]. This works on all PCs not just for this website.
13. **AFGS needs your help!** Volunteers are needed to help AFGS with data entry. If you have computer or typing skills and want to volunteer some time doing data entry at home, please contact AFGS at: [membersonlyhelp@afgs.org](mailto:membersonlyhelp@afgs.org).
14. If you have comments or feedback, please email AFGS at [membersonlyhelp@afgs.org](mailto:membersonlyhelp@afgs.org), or contact AFGS at 401-765-6141, email at [info@afgs.org](mailto:info@afgs.org) or mail to: American-French Genealogical Society, PO Box 830, Woonsocket, RI 02895-0870



We have the perfect Christmas gift for friends and family. Do you recall the wonderful food served at your family table during the holidays? Have you purchased a “meat pie” and found it wasn’t the same as you remember from your childhood? Our cookbook has traditional French-Canadian recipes including twelve different recipes from the various regions in the Province of Québec for *Traditional Tourtière* – one of them is sure to be exactly how your Mémère made it!

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 Find it on our website at <https://afgs.org/site/shop-online/> It is listed under Books & Publications – Other.





**ST. KATERI TEKAKWITHA, “LILY OF THE MOHAWKS”**

Material Gathered by Janice Burkhart



One of the oldest portraits of Saint Kateri Tekakwitha by father Claude Chauchetière around 1696  
*Image in public domain*

St. Kateri Tekakwitha is the first Native American to be recognized as a saint by the Catholic Church. Tekakwitha is the name given to Kateri by the Mohawk people. It means “She who bumps into things”<sup>1</sup>

Kateri was born in 1656, in Ossernenon, a Mokawk village in New York. Her mother, Kahenta, was an Algonquin woman who had been captured in a raid by the Mohawks<sup>2</sup> and then adopted and assimilated into the tribe. Kahenta had been baptized a Catholic and educated by French missionaries in Trois-Rivières. She took Kenneronkwa, a Mohawk chief, for her husband. Tekakwitha was their first child. They also had a son.

The Mohawk people had a severe smallpox epidemic from 1661 to 1663. Many deaths resulted. When Kateri was about 4 years old, she and her family contracted smallpox. Her father, mother and brother died from this horrible disease. Kateri survived but her skin was scarred and she was left with impaired eyesight. In her youth, Kateri was embarrassed by the scars and was often seen wearing a blanket to hide her face. She was adopted by her father’s sister and her husband who was a chief of the Turtle Clan. She was probably well taken care of by her clan, her mother and uncle’s extended family with whom she lived in the longhouse. She was described by the Jesuits as a modest girl

who avoided social gatherings.

“Prior to the epidemic, a new village had been founded on the north side of the water. It was called Caughnawaga.”<sup>3</sup> Survivors of Ossernenon moved to Caughnawaga.

Kateri became skilled at traditional women’s arts including making clothing and belts from animal skins; weaving mats, baskets and boxes from reeds and grasses; and preparing food from game, crops and gathered produce. She took part in the women’s seasonal planting and intermittent weeding. “As was the custom, Kateri was pressured to consider marriage around the age of thirteen, but she refused.”<sup>4</sup>

Tekakwitha grew up in turbulent times. French and Dutch colonies were competing in the fur trade. The Mohawk people traded with the Dutch while the French allied with the Huron. The French

<sup>1</sup> "Tekakwitha Newsletter". Katerishrine.com. October 21, 2012. Archived from the original on March 10, 2017. Retrieved January 23, 2017.

<sup>2</sup> Juliette Lavergne, *La Vie gracieuse de Catherine Tekakwitha*, Editions A.C.F., Montréal, 1934, pp. 13–43

<sup>3</sup> Francis X. Weiser, S.J. *Kateri Tekakwitha*, Kateri Center, Caughnawaga, Canada, 1972, p. 34.

<sup>4</sup> Greer, Allan (2005). *Mohawk Saint: Catherine Tekakwitha and the Jesuits*. Oxford University Press. pp. 3–205.



wanted to gain more of a presence in the Iroquois territory and in 1666 attacked the Mohawk around present day central New York. The French burned three Mohawk villages, destroying the longhouses and the crops. “Tekakwitha fled into the forest with her new family.”<sup>5</sup>

After this defeat by the French, the Mohawk were forced into a peace treaty that required them to accept Jesuit missionaries in their villages. When Tekakwitha was eleven years old she met several missionaries who had come to her village.<sup>6</sup> Her uncle opposed any contact with the missionaries. He did not want her to convert to Christianity. One of his older daughters had already left Caughnawaga to go to Kahnawake, the Catholic mission village across the St. Lawrence River from Montréal.

By the time Tekakwitha turned 17, her adoptive mother and her aunt had become concerned over her lack of interest in marriage. They tried to arrange her marriage to a young Mohawk man. Tekakwitha refused and ran away from her aunts and hid in a field. She was punished by her aunts with ridicule, threats and harsh workloads. She continued to resist marriage.<sup>7</sup> Eventually the aunts gave up their efforts.

In the spring of 1674, at the age of eighteen, Tekakwitha met Jesuit priest Jacques de Lamberville, who was visiting the village. Most of the women were out harvesting corn but she had injured her foot and was in her cabin.<sup>8</sup> Tekakwitha told him her story and her desire to become a Christian. After this she started studying the catechism with him.<sup>9</sup> Lamberville stated that Kateri did everything she could in order to stay holy in a secular society, which often caused minor conflicts with her longhouse residents.<sup>10</sup> Tekakwitha was baptized on Easter Sunday, April 18, 1676.<sup>11</sup> She was baptized “Catherine” after St. Catherine of Sienna. Kateri was the Mohawk form of the name.<sup>12</sup>

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<sup>5</sup> Daniel Sargent, *Catherine Tekakwitha*, Longmans, Green & Co., New York, 1936, p. 164.

<sup>6</sup> Koppedrayner, K. I. (1993). "The Making of the First Iroquois Virgin: Early Jesuit Biographies of the Blessed Kateri Tekakwitha". *Ethnohistory*. Duke University Press. 40 (2): 277–306. doi:10.2307/482204. JSTOR 482204.

<sup>7</sup> Edward Lecompte, S.J., *Glory of the Mohawks: The Life of the Venerable Catherine Tekakwitha*, translated by Florence Ralston Werum, FRSA, Bruce Publishing Co., Milwaukee, 1944, p. 28; Francis X. Weiser, S.J., *Kateri Tekakwitha*, Kateri Center, Caughnawaga, Canada, 1972, pp. 65-8.

<sup>8</sup> Rev. Edward Sherman (2007). *Tekakwitha Holy Native, Mohawk Virgin 1656-1680*. Grand Forks, ND: Fine Print Inc. p. 106.

<sup>9</sup> Greer, Allan (1998). "Savage/Saint: The Lives of Kateri Tekakwitha". In Sylvie Depatie; Catherine Desbarats; Danielle Gauvreau; et al. (eds.). *Vingt Ans Apres: Habitants et Marchands [Twenty Years After: Inhabitants and Merchants]* (in French). McGill-Queen's University Press. p. 146. ISBN 9780773516922. JSTOR j.ctt812wj.

<sup>10</sup> Greer, Allan (1998). "Savage/Saint: The Lives of Kateri Tekakwitha". In Sylvie Depatie; Catherine Desbarats; Danielle Gauvreau; et al. (eds.). *Vingt Ans Après: Habitants et Marchands [Twenty Years After: Inhabitants and Merchants]* (in French). McGill-Queen's University Press. p. 146. ISBN 9780773516922. JSTOR j.ctt812wj.

<sup>11</sup> Lodi, Enzo (1992). *Saints of the Roman Calendar* (Eng. Trans.). New York: Alba House. p. 419. ISBN 0-8189-0652-9.

<sup>12</sup> Walworth, Ellen Hardin (1891). *The Life and Times of Kateri Tekakwitha: The Lily of the Mohawks, 1656–1680*. Buffalo: Peter Paul. p. 1n. Retrieved September 13, 2014.

After her baptism, she remained in Caughnawaga for another 6 months. Some Mohawks opposed her conversion and accused her of sorcery.<sup>13</sup> Lamberville suggested that she go to the Jesuit mission of Kahnawake, located south of Montréal on the St. Lawrence River, where other native converts had gathered. As a missionary settlement, Kahnawake was at risk of being attacked by the members of the Iroquois Confederacy who had not converted to Catholicism. Other Iroquois tribes had a few members there but the settlement was mostly Mohawk. She joined them in 1677.<sup>14</sup>

Tekakwitha was said to have put thorns on her sleeping mat and to have lain on them while praying for the conversion and forgiveness of her kinsmen. Piercing the body to draw blood was a traditional practice of the Mohawk and other Iroquois nations. She did not eat much and put undesirable tastes in her food. She lived at Kahnawake the remaining two years of her life. She learned more about Christianity under her mentor Anastasia, who taught her about the practice of repenting for one's sins. The church considers that in 1679, with her decision on the Feast of the Annunciation, her conversion was truly completed.

Sometime in 1680, her friends noticed that Tekakwitha's health was failing. When people knew she had little time left, they gathered around her with the priests, Father Chauchetière and Father Cholenec. Father Cholenec performed the last rites.<sup>15</sup> Kateri died on Holy Wednesday, April 17, 1680, at the age of 23 or 24. Father Chauchetière reported that her last words were "Jesus, Mary, I love you."<sup>16</sup> After her death, her smallpox scars were said to disappear. It was also reported that she appeared to three people after her death - Anastasia, her mentor; Marie-Thérèse, her friend and Father Chauchetière.<sup>17</sup>

Father Chauchetière had a chapel built near Kateri's grave site. By 1684, pilgrimages had begun to honor her there. The Jesuits turned her bones to dust and set the ashes within the "newly rebuilt mission chapel." Her remains were sometimes used as relics for healing.

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<sup>13</sup> Koppedray, K. I. (1993). "The Making of the First Iroquois Virgin: Early Jesuit Biographies of the Blessed Kateri Tekakwitha". *Ethnohistory*. Duke University Press. 40 (2): 277–306. doi:10.2307/482204. JSTOR 482204.

<sup>14</sup> Dominique Roy et Marcel Roy (1995). *Je Me Souviens: Histoire du Québec et du Canada*. Ottawa: Éditions du Renouveau Pédagogique Inc. p. 32.

<sup>15</sup> Juliette Lavergne, *La Vie gracieuse de Catherine Tekakwitha*, Editions A. C. F., Montreal, 1934, pp.13-43

<sup>16</sup> "Canadian Conference of Catholic Bishops - Canonization of Kateri Tekakwitha, 21 October 2012".  
<https://eur05.safelinks.protection.outlook.com/?url=http%3A%2F%2Fwww.cccb.ca%2F&amp;data=04%7C01%7C%7Cd898a01780bd47088f8208d87bab7a69%7C84df9e7fe9f640afb435aaaaaaaaaaaa%7C1%7C0%7C637395323704374692%7CUnknown%7CTWFpbGZsb3d8eyJWIjoiMC4wLjAwMDAiLCJQIjoiV2luMzliLCJBTiI6Ikl1haWwiLCJXVCi6Mn0%3D%7C1000&amp;sdata=hMivsxeLKwMxu1vUNr3v%2F169thjsEPzPu7MkCjKSfWs%3D&amp;reser ved=0>. Retrieved December 30, 2019.

<sup>17</sup> Juliette Lavergne, *La Vie gracieuse de Catherine Tekakwitha*, Editions A. C. F., Montreal, 1934, pp.13-43

Because of Tekakwitha's notable path to chastity, she is often referred to as a lily, a traditional symbol of purity associated with the Virgin Mary. She is often referred to as "The Lily of the Mohawks."

The process of canonization was begun in 1884. She was canonized as St. Catherine Tekakwitha in English and French and Kateri Tekakwitha in Italian, on October 21, 2012 by Pope Benedict XVI.<sup>18</sup> She is the first Native American woman of North America to be canonized by the Catholic Church.<sup>19</sup>

St. Kateri Tekakwitha is popularly known as the patroness saint of Native American and First Nations Peoples, integral ecology, and the environment.



Kateri Tekakwitha's grave (Kahnawake) - Beginning of the 20th century  
The first North American indigenous person to be canonized by the Roman Catholic Church; b. 1656 at Ossernenon (Auriesville, N.Y.), daughter of an Algonkin and a Mohawk; d. 1680 near Montreal.  
*Reproduction d'Edgar Gariepy, Public domain, via Wikimedia Commons*

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<sup>18</sup> "Canadian Conference of Catholic Bishops - Canonization of Kateri Tekakwitha, 21 October 2012".  
<https://eur05.safelinks.protection.outlook.com/?url=http%3A%2F%2Fwww.cccb.ca%2F&amp;data=04%7C01%7C%7Cd898a01780bd47088f8208d87bab7a69%7C84df9e7fe9f640afb435aaaaaaaaaaaa%7C1%7C0%7C637395323704374692%7CUnknown%7CTWFpbGZsb3d8eyJWIjoiMC4wLjAwMDAiLCJQIjoiV2luMzliLCJBTiI6IklhaWwiLCJXVCi6Mn0%3D%7C1000&amp;sdata=hMIvsxeLKwMxu1vUNr3v%2F169thjsEPzPu7MkCjKSfWs%3D&amp;reserved=0>. Retrieved December 30, 2019.

<sup>19</sup> Catholic Church fast-tracks two early Quebec figures for sainthood

### FUNERAL CARD COLLECTION



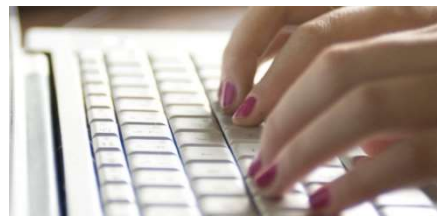
Our collection of funeral cards in the Members Only Online Library contains a variety of cards with information spanning over 70 years. In many cases, you will not only find information about spouses, maiden names, dates and places of their birth and death, but also how they looked, as well as the styles and fashions of the times in which they lived. These photos are sometimes, the only identified photos you may find of an ancestor or other relative. It is always a wonderful surprise to see a family resemblance to someone in our own family.

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. You can scan them as jpg files and email them to us at [JMSeditor@afgs.org](mailto:JMSeditor@afgs.org) or email us for information on how to submit the cards for scanning. We will gladly return them to you after they have been scanned into our collection.

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.

**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](mailto:JMSeditor@afgs.org) and we will contact you with information.

Did you know that over 19,000 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.



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.



## NOVA SCOTIA NATIVE – THE NIKMAQ

by Anne Travor

*Editors note: This article is reprinted from the periodical “Le Reveil Acadien, August, 1987” which can be found in our reference collection in the AFGS Members Only Library under JOURNALS/Le Reveil Acadien.*



*Courtesy National Gallery of Canada, Micmac Indians, Anonymous oil. C. 1820*

Early French settlers in Nova Scotia called the native Woodland Indians “Nikmaq,” meaning “my kin-friends.” Eventually “Nikmaq” became “Micmac,” the name by which we know these original Nova Scotians.

When European explorers arrived in Nova Scotia, they found it inhabited by Woodland Indians who called themselves “The People.” These Indians were part of the numerous Algonquin speaking tribes, sometimes also called “Wigwam People,” spread across what is now the northern part of the United States and southern Canada.

The Nova Scotia inhabited by these semi-nomadic hunters was a land of dense northern forest with abundant wildlife. Many edible plants – wild cranberry, blueberry, strawberry, and groundnut – grew in the only open places – marshes, bogs, natural meadows and areas burnt over by forest fires.

Kinship, friendship, trade, and alliances linked Micmac villages to each other and to other peoples. Micmac communities ranged in size from two hundred to perhaps eight hundred related people. Wigwam sites were spaced along the shores of bays, coves and rivers, near fresh drinking water

and firewood. Families traded with each other and sometimes gave their extra food to the headmen of the community who would distribute it to those who needed it. The Micmac had strict rules of etiquette which helped keep peace among family members.

As in all early cultures, the Micmacs made the things they needed from raw material readily available to them. They used soft animal skins for clothing; tougher ones – moose hide or sealskin – for leggings and moccasins. Clothing and accessories were made with care and beautifully decorated with quill embroidery and elaborate painted designs on leather. Ornaments and decorations were thought to add status and power in addition to giving magic protection to the wearer.

For relaxation the Micmacs engaged in a variety of sports, pipe-smoking, and a gambling game called *Waltés*. The Indian pipe was important since all Indians – men, women and children – smoked. They used tobacco made from a native tobacco plant, and the leaves, bark, and stems of bearberry, lobelia, red cornel, and squawbush. *Waltés*, a favorite dice game still popular today, was played by tossing six bone or ivory dice with a wooden bowl.



Singing and dancing were an important part of daily life as well as being part of rituals – feasts, funerals, and preparations for war. Dance included mime with performers imitating animals. Men dramatized their hunts or fights through dance. One of the important women's dances depicted how medicine plants came to be known. The Micmacs used only a few primitive musical instruments: rattles made of fish-skin pulled over a wooden frame and filled with tiny pebbles, bone whistles, and birch bark slabs used like a drum. Dangles of bone or moose dewclaws clicked as the dancers moved.



Full length portrait of a Micmac woman, removed from: album: oil originally mounted with glue on an unidentified folio, now loose full length portrait.  
Source: *Libraries and Archives Canada – open access.*

But Indian life in Nova Scotia – as throughout the Americas changed drastically with the arrival of the Europeans. Metal replaced stone, bone, and wooden tools. The gun replaced the arrow and the spear. Clothing styles changed too, as glass beads, cloth and ribbons replaced the earlier quillwork and paint. By the 19<sup>th</sup> century, women's outfits included the beaded peaked caps and woolen shirts always seen in photographs, drawings, and paintings of the Micmac of that period. The men's coats took on the look of European military uniforms. The Indians chose these innovations willingly. Unfortunately they spent so much time trapping for furs to trade with, that there was little time left in which to hunt the coastal animals they needed for food. They came to depend on European food – dried peas and fruit, stale flour, and hard biscuit.

Without a doubt, the worst problem for the Indians was the introduction of European diseases. There had been little sickness among the Micmac before the Europeans arrived in the 1600s. Within 100 years of European contact, seventy-five percent of the 25,000 Indians who had lived in Nova Scotia at the time of European settlement, were dead. The population loss had a devastating effect on the religious beliefs, social life, and emotional state of the survivors. Micmac life had changed forever.

In 1763 a Royal Proclamation stated that all land which had not been purchased by the Crown was reserved for the Indians for hunting and fishing – unless the Crown itself purchased the land. Unfortunately the government was unable – or unwilling – to protect the Micmac’s lands. The 19<sup>th</sup> and early 20<sup>th</sup> centuries were a harsh time for most Micmac families.

Fortunately over the past few decades life has been improving for the 6,000 Indians who still live on Nova Scotia’s twenty-five active reserves. The largest reserves are at Eskasoni, Whycocomagh, and Nyanza, on the Bras d’Or Lakes, Cape Breton Island, and at Shubenacadie and Millbrook near Truro.

On the reserves, the Micmacs are deeply involved in upgrading their facilities. New jobs and Micmac-run businesses – making furniture and toys, building houses, farming oysters, and fishing



are some modern-day Indian enterprises. For visitors interested in seeing or buying Indian crafts, most reserves have craft outlets where their fine, traditional splint basketry is displayed. Those interested in seeing fascinating exhibits showing the life and arts of the Micmacs will find a visit to the Nova Scotia Museum in Halifax a real pleasure.

In the 1970s, for the first time, large numbers of Micmac men and women began to attend colleges and trade schools. Today, life continues to improve for the Micmac of Nova Scotia.

### **Porcupine Quillwork Hallmark Craft of the Micmac**

The Micmacs may well have been the earliest makers of quilled bark, the decorative art form that came to be associated chiefly with them. So enthusiastic were they in the practice of porcupine quillwork that their Malecite neighbors called them “The Porcupine People,” thinking their enormous output excessive. Beginning in the 18<sup>th</sup> century – possibly as early as the 17<sup>th</sup> century – the Micmac created quantities of quilled bark items – from boxes to purses, from miniature canoes to furniture. From the 18<sup>th</sup> into the 20<sup>th</sup> century, quillworking was a source of income for Micmac families. However, by the 20<sup>th</sup> century women were taking up more remunerative kinds of work than quilling which paid them only about ten dollars for six weeks’ work. By 1950 few Indian women remembered the old techniques and quillwork designs.

The Micmac used geometric designs almost exclusively. Only two pieces survive with moose motifs in the center of geometric designs. The quills of *Erithizon dorsatum* are creamy-white with small black tips. In Micmac work the black part of the quill was never incorporated into the design. Many Micmac families had personal designs but over the years their meanings have been lost.

Fortunately, a quillwork revival now seems possible with Micmac craftswomen once again taking an interest in this traditional art form practiced so skillfully by their maternal ancestors.



Box (birch bark with porcupine quills), Micmac, c. 1850. Exhibit from the Native American Collection, Peabody Museum, Harvard University, Cambridge, Massachusetts, USA.

Source: This file is made available under the [Creative Commons CC0 1.0 Universal Public Domain Dedication](https://creativecommons.org/licenses/by/4.0/)





*Encampment of Micmac Indians at Point Levi. ca. 1838-1842  
Credit: Library and Archives Canada, Acc. No. 1956-62-50 Copyright: Expired*

*This article is based on material from three publications available through the Nova Scotia Museum: Micmac Quillwork, and Elitekoy – Micmac Material Culture from 1600 AD to the Present by Ruth Holmes Whitehead, and The Micmac, a book for youngsters by Ruth Holmes Whitehead and Harold McGee. For more information, contact the Nova Scotia Museum, 1747 Summer Street, Halifax, Nova Scotia, B3H 3A6*





## WANTED: YOUR STORIES

We would like to share your interesting stories with your fellow AFGS members in *Je Me Souviens*.

Here is a list of some topics that we will be covering in future issues:

- Do you have a Fille à Marier (Marriagable Girl) or a Fille du Roi (Daughter of the King) in your family tree? Do you have more than one of these women? How many did you find? Let us know who you found and what surprises and secrets they revealed to you. How did you find the information?
- Do you have a Carignan Soldier in your family tree? Do you have more than one? How many did you find? Let us know who you found and what surprises and secrets they revealed to you. Did it help you to understand your ancestors better? How did you find the information?
- As your research took you back to the early 1600's did you discover the same families in multiple branches of your family tree? Which of these founding families did you find? How many times did they appear in your tree? Where did they live?
- Do you have a story about your ancestors that you would like to share in a future issue of JMS? Don't be afraid to send it along to us. You will find the Author's Guidelines on 60 of this issue. We are happy to receive your stories and if you would like help preparing them, let us know at [JMSeditor@afgs.org](mailto:JMSeditor@afgs.org). Our editors will be happy to work with you to craft an interesting and informative article that our members will enjoy reading.

You are always welcome to share your stories with our readers. Stories of your childhood, growing up in a French-Canadian family will bring back memories – not only for you, but for many of our members. Did you grow up in a “Little Canada?” Although we investigate the distant past, we must take care to document our own experiences for those descendants who will follow us. They will better understand our lives and times by reading the stories we tell today.

**PLEASE SEND YOUR STORIES\* TO  
US AT [JMSeditor@afgs.org](mailto:JMSeditor@afgs.org)**

**\*You can find our AUTHORS GUIDELINES on page 60.**



### 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 about 768 "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](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 from 1634-1662 is on our website at <http://afgs.org/site/wp-content/uploads/2017/11/filles.pdf>

AFGS is offering a second pin and certificate program in addition to the "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.



**IN OUR  
EMAIL BOX**

We are always happy to hear from our members. Thanks so much for reaching out to us! [JMSeditor@afgs.org](mailto:JMSeditor@afgs.org)

Dear JMS Editor,

I tried using your online site on my cell phone and didn't have much luck with it. As a matter of fact, it felt like I was trying to fight my way out of a wet paper sack - very frustrating - and in the end not worth the effort. I'm donating to the web site development fund in hopes you can improve upon my experience and make it easier for people in your Society to gather information on a cell phone as that is all the materials I have to work with. C. C. H.

*Dear C.C.H.,*

*Thanks so much for letting us know about the difficulty you are experiencing while trying to use our Members Only Online Library on your cell phone. We brought your email to the attention of our Website Committee at their weekly meeting. When AFGS was developing this part of our website, we imagined our members using their computers or tablets to do research on our site. You have let us know that cell phones are also a tool that our members have for their research.*

*We have asked our programmer to investigate how we can accommodate cell phone searches in our MO site. Please keep in mind that a cell phone screen is very small and the collection of files displayed on our MO site are large. We will do our best to make this option available. Please watch for update announcements as we look at this issue.*

*Thank you for your donation to our website development fund, we appreciate your willingness to support our efforts to bring a robust collection of reference materials to our members through our Members Only Online Library.*

Hi Bill [Beaudoin],

My name is Ralph Mitchell. I am a member of the Vermont French Canadian Genealogical Society. My brother and I have done extensive research on a Hessian Soldier who is our 5th great grandfather. In your article "Do I have German Ancestry" (JMS 2018-1) you have him as Andres Mongle married to Angelique Panneton. Andre Mongle was actually married to Marguerite Roy.

Their son, Jean, married Angelique Judith Panneton. Their marriage record clearly states that Jean's parents were Andre and Marguerite Roy. I know that you got some of your information from Virginia Demarce's book. She might have gotten her information from the records of the Hudson Bay Company for Jean Mongle which says that Jean's parents were Andre and Marie-Judith Panneton. I am confused as to how this error started when Jean and Angelique's marriage record clearly states the parents. I believe that part of the problem is that Andre and Marguerite Roy's marriage record has not been found.

Our research has shown that Andre Mongle, who is not on any Hessian Soldier list, was actually Andreas Bonckel who is listed as a member of the Hesse Hanau Chasseurs regiment. Our brick wall is finding the parents of Marguerite Roy. We know through looking at the witnesses listed in other vital records that she was part of the Roy dit Desjardin family. We do not know if she was the daughter or granddaughter of Pierre Roy and Marie Anne Martin. The confusion is due to her age at death which is listed in her burial record in 1829 as 101 years which would make her birth year as 1728. The age at death can't be accurate because Andre did not arrive in Quebec until 1777 which would mean that she was having children in her early 50's. She may have married Andreas late because they only had 2 children that we can find but having children in the early 50's is unlikely, though not impossible. If you have any information that would help us we would appreciate it. Otherwise I just wanted to correct the information on Andre's wife's name. Thanks, Ralph Mitchell

*Dear Ralph,*

*Thanks so much for your interesting letter. We are happy to share it with our readers and have also forwarded it to Bill for further review. We will let you know if he has any new information.*

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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](mailto:JMSeditor@afgs.org).



## REMEMBERING OUR FOUNDER

**Henri E. LeBlond**, 87, of Pawtucket, RI passed away on Thursday, October 22, 2020. He was the beloved husband of the late Rita M. (Glode) LeBlond. Born in Pawtucket, he was the son of the late Joseph and Cecile (Lippe) LeBlond.

Henri earned his Ph.D. in Education and retired as a schoolteacher from the East Providence School Department after thirty-eight years of service. Henri was a life member and past president of the LeFoyer Club in Pawtucket and the first president of the American-French Genealogical Society in Woonsocket. He was an avid reader, writer and enjoyed studying genealogy. He is survived by two sons, Alain LeBlond of Pawtucket and Ted LeBlond of Providence, and three grandchildren, Brittany Antaya-LeBlond, Hunter LeBlond and Nathan Whitehead.

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## REMEMBERING A FORMER AFGS BOARD MEMBER



**Roy F. Forgit**, age 84, passed away on Monday, October 19, 2020 in his Walpole, Massachusetts home. Born in Worcester, Massachusetts on January 3, 1936, he was the son of the late Armand and Jeannette (Roy) Forgit. He was raised in Worcester, where he graduated from Saint Peter's High School with the Class of 1954. Roy enlisted in the United States Army in 1956. He was stationed in Europe and earned the rank of Specialist, prior to his honorable discharge in July of 1959.

Roy began his academic studies at the University of Massachusetts at Amherst, where he was granted a bachelor's degree in economics in 1963.

Throughout his life, Roy loved being outdoors. He enjoyed walking local beaches, hiking, golfing, cross country skiing, gardening and building rock walls. Roy enjoyed his quiet time too, working on crossword puzzles or reading about various people throughout history. However, his greatest passion was storytelling, both verbal and written. He became very interested in genealogy and traced his own family's history. He was a member of the American French Genealogical Society, serving on the Board of Directors for several years. He combined his research and oral family history into wonderful stories that he loved to share with his family.

Beloved husband of the late Lorna (Donovan) Kirkpatrick Forgit and former husband of Lucy Erkkila of Melrose. Loving father of Rachael A. Forgit and her husband, Graham Rippel, of East Walpole and Rebecca L. Ewell and her husband, Jeremy, of Rowley. Cherished grandfather of Grayden, Grace, Nathan, Alyssa, and Laura. Brother of Lorraine Classen of Florida, Anne Daigneault of Oklahoma, and Peggy Leveille of Leicester MA, the late Richard Forgit, and the late Pauline Vallee. He is also survived by many nieces and nephews.

In lieu of flowers, memorial donations may be made to American-French Genealogical Society P.O. Box 830 Woonsocket, RI 02895, <https://afgs.org/site/donation-page/> .





## THE FOUNDING OF THE A.F.G.S.

by Henri Leblond

*Excerpt from Fall, 1993, Vol. 16, No. 2 issue (1993-2) of Je Me Souviens*

Our Society appropriately initiated its 15th Anniversary celebration by honoring its 100 charter members. As they arrived in the hall, they were given attractive tags bearing their names and membership numbers. A hostess graciously offered to pin mine on me. As she did, she looked puzzled. She had spotted number one on my tag. She was wondering if there was a mistake. Professor Paul Chassé of Rhode Island College, who was with me, assured her that there was no mistake. "Mr. Leblond," he said, "has number one because he's our Society's founder and first president." The hostess apologized. She explained that she had been active in the Society for many years and had never heard of me. She asked me several questions. "How did you get interested in genealogy? How did you establish our Society? Why are you no longer active in it? Has it turned out as you planned?" After listening to my answers, she suggested this article. "I'm sure that other members would also be interested in your answers," she said.

**"How did you get interested in genealogy?"** Because my parents worked a six-day week in a defense plant during the war years (1941-45), my maternal grandparents, the Lippe side, baby-sat me on Saturdays. I was just 11 years old on that Saturday morning in April 1945. My grandparents and I were in the kitchen of their third floor apartment at 76 John Street in Pawtucket, RI. My grandfather was sitting in his rocking chair reading a newspaper while my grandmother played cards with me at the table. He called me to his side and pointed to a map which showed the Allies' advance towards Berlin. It also showed the Lippe River. "That's where my family comes from," he said. Until my grandfather made that remark, I considered myself "pure laine" (pure wool) as full-blooded French-Canadians call themselves. My other grandparents had well known French names: Leblond, Tanguay and Gendron. I assumed that Lippe was also French. After all, it had an "accent aigu" (acute accent) on the final "e". Now my grandfather was telling me that it was German. His remark sparked my interest in genealogy.

**"How did you create our Society?"** In 1969, I became active in Le Foyer, an organization of Catholic men of French-Canadian descent in the Pawtucket and Central Falls, RI, area. It was founded in 1936 by Emile Dubuc "to promote and develop the intellectual, social, religious, economic, civic and national activities of Americans of French descent as well as to promote French culture." In its heyday, it had some 1,500 members. Le Foyer means home in French. It's an appropriate name because Le Foyer has been and continues to be a home for many organizations: a male chorale, a scholarship fund, a ladies' guild, square-dancing, stamp, toastmaster's and travelers' clubs as well as bowling, cribbage, dart and golf leagues. On August 16th, 1976, I visited the *Société généalogique canadienne-française* in Montréal. I decided then and there that Le Foyer would be the home for yet another organization, a genealogical club. I felt that such a club would help to instill the ethnic pride which was sadly lacking among French-Americans of our generation. Mr. Dubuc and all successive presidents of Le Foyer dreamed of having a French library. Every planning committee endorsed the idea. However, the goal was still elusive 40 years after the club's founding. I also felt that a genealogical club would finally establish a library at Le Foyer although such a library would necessarily be a far more specialized one than the one which was envisioned. In the months which followed my visit to Montréal, I spoke to many individuals about having a genealogical club at Le Foyer: Gerry Camiré, Loretta Sanville and Bob Quintin among others. All of them encouraged me to pursue the idea. To see if there was enough interest in genealogy at Le Foyer, I invited Mrs. Lucille Lagasse of Goffstown, NH, co-founder and president of the American Canadian Genealogical Society, to speak at a dinner-meeting on

March 16th, 1977. Her talk was well received and it encouraged me to further pursue the idea of a genealogical club. On April 13th, I approached the Le Foyer Board of Directors with the idea. I requested rent-free use of a hall to hold meetings and some seed money for speakers, refreshments and so on. My requests were readily granted. The first organized meeting was held on May 25th. Father Clarence d'Entremont was our speaker. A follow-up meeting was held on August 3rd. Meanwhile, I was actively recruiting individuals who were interested in genealogy: Lucille Rock whom I contacted at the suggestion of Brother Felician, my high school English teacher who was then the librarian at L'Union Saint Jean Baptiste d'Amerique in Woonsocket, RI; Dennis Boudreau whom I met by chance and so on. Our first regular meeting was held on September 28th. Others followed on October 26th, November 23rd, and December 28th. Incidentally, Mr. Alden Saunders, president of the RI Genealogical Society, spoke at our November meeting. Although we had been meeting regularly since September, 1977, we consider the January 25th, 1978, meeting as our first official one. The constitution was adopted as I had written it. The slate of officers was elected as presented. It consisted of Henri Leblond, president; Bob Quintin, vice president; Bob Goudreau, secretary; Leo Lebeuf, treasurer; Armand Demers, Alfred Gaboury, Jeannette Menard, Bob Michaud and Lucille Rock, directors. The logo (see front cover) was approved as I had designed it. The one thing which generated much heat that night was the selection of a name. Many names were considered. Some of them were already in use. Others were merely variations of some which were being used. Still others were too long or yielded unflattering acronyms. As the debate raged on and tempers flared, I finally insisted on our current name which, much to my surprise, was then unanimously accepted. There are some who consider our name a misnomer. I disagree. Whether we consider ourselves French-Canadian or Franco-American, our roots are still in France. What's more as our society grows, it may want to include all the French in America not just those whose ancestors came through Québec.

**"Why are you no longer active in our Society?"** I've never stopped being active in our Society. My role, however, has been behind the scene... Our first official meeting was also my last meeting. Earlier that month, Paul L'Espérance, a member of the Pawtucket, RI, School Committee, passed away. I was asked to run for his seat. It was to be a short campaign: just six weeks. The primary was scheduled for February 28th and the election was set for March 14th. The campaign was complicated by the Blizzard of '78. The demands of my job and the intensity of the campaign proved to be too much for me. They left me physically and mentally exhausted. It would take a half-year for me to recover. Meanwhile, Vice President Bob Quintin presided. I offered to resign but the Executive Committee graciously allowed me to finish my term so that I could have the honor of having been the Society's first president in addition to being its founder. I'm still very touched by that kind gesture. When I was well enough to return to the Society, I found that it was doing quite well without me. I decided not to intrude. I relegated myself to a behind the scenes role as a liaison between the Society and Le Foyer. It was in that capacity, for instance, that I was instrumental in getting Le Foyer's permission for the Society to build library cabinets in Le Foyer's hall. I was also instrumental in getting Dr. Ulysse Forget to donate his files to our Society. Since January of 1990, I've been the editor of *Je Me Souviens*.

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

## 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.

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### **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.

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*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.

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## 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](http://www.afgs.org/site) , fill in the necessary information, and send via regular mail to the address listed on the form.

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- **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.

2) *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.

3) *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.

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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!



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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 do not have computer access to our Members Only Online Library. 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](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](mailto:filmroomrequest@AFGS.org) or call AFGS at 401-765-6141, and you can leave a message for the 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)

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## 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 FamilySearch Affiliate Library. 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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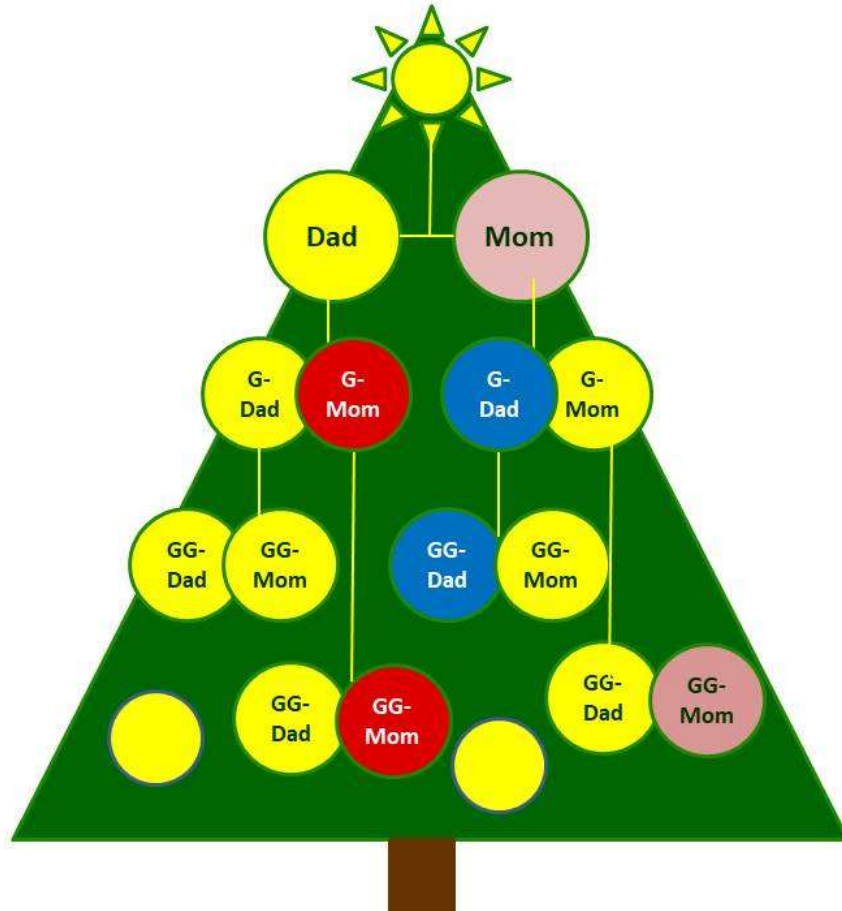
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