



Je Me Souviens Magazine

A Publication of the American-French Genealogical Society

Volume 47- Number 2

April - June 2024

A Salute to the Genealogists

In the dim corridors of ancestry's maze, where whispers of time weave intricate ways, Genealogists tread with determined grace, seeking the stories of each hidden face.

Through dusty archives and faded tomes, they navigate histories, making homes, In the labyrinthine paths of the past, where lineage's secrets are steadfastly cast.

They chase elusive names through the ages, unraveling mysteries on yellowed pages, Piecing together fragmented tales, where truth and myth often entwines and veils.

They confront the silence of forgotten kin, lost in the shadows where memories thin, Their journey fraught with trials unseen, as they bridge the chasm between what has been.

Yet with each discovery, a spark ignites, a connection made in the depths of nights, For in the tapestry of lineage's art, they find reflections of the human heart.

So, salute these seekers of the silent past, whose passion endures, unyielding, steadfast. For in their quest lies a profound grace, inscribed in the annals of time and space.

Our 46th Year

Issue 2024-2 Book 104

AMERICAN-FRENCH GENEALOGICAL SOCIETY
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MEMBERSHIP

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- Family: \$60 for 2 members plus \$10 for each additional family member
Note: All family members in a Family Membership must reside in the same household.
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ISSN: 0195-7384

ABOUT OUR COVER

Our editor asked "ChatGPT" to compose a poem about the difficulties facing genealogists. The poem is 100% written by ChatGPT, an AI (Artificial Intelligence) platform. ChatGPT is an AI chatbox with natural language processing (NLP) that allows you to have human-like conversations to complete various tasks. It is owned by OpenAI and was launched November 30th, 2022).

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**FROM THE
PRESIDENT'S DESK**

Normand Deragon

The contents of this edition of our *Je Me Souviens* magazine varies from those of the recent past. It is our tribute to the many genealogists who share their research and skills with our members. This issue features articles from many of our members and contributing authors. You will find it contains excellent articles on a variety of research topics.

Instead of our usual theme featured photo on the cover, there is a poem titled “A Salute to the Genealogists.” It is provided by ChatGPT, an Artificial Intelligence program. Our editor, Annette Smith, asked the AI program to compose a poem about the difficulties facing genealogists. The result is what you read on our cover. Not a bad interpretation. But it also is a bit scary when you realize that she typed in the topic, and the program fulfilled the request in seconds. I admit I have used AI frequently to get answers to questions I’ve had about a wide variety of issues, including an ancestor and his ties to the Aragon Kingdom dating to the tenth century in Spain. Artificial Intelligence has been the subject of news items that addressed the controversy about how AI is misused in social media. One computer expert said we are now using only ten percent of AI’s capability. Who knows, someday AI may write my President’s Letter or compose stories for the JMS based on the topics we provide. Now *THAT* is a scary thought!

One article in this issue addresses the resources on our Members Only Online Library site. It prompted me to dig into the database we use to manage the member registrations. Since we developed the online library in 2014, more than 1,600 members registered to use the site. Today, we have about seven hundred current members registered. Most are using it regularly. However, I also found over one hundred members who registered, in many cases years ago, but have never logged in to use the site. I urge you to register and spend time scrolling through the pages. With a virtual visit to our library from the comfort of your home, you just might find that elusive ancestor you have been searching for.

If you have been working on your genealogy for a while, you have likely been building a library of resources to assist you in the journey. Check out Michael Leclerc’s excellent article in this issue about how he built his library over the years. He shares excellent tips on how to proceed.

A handwritten signature in black ink, appearing to read "Normand Deragon". The signature is written in a cursive style and is underlined.

Normand Deragon, President

FIND IT IN THE LIBRARY

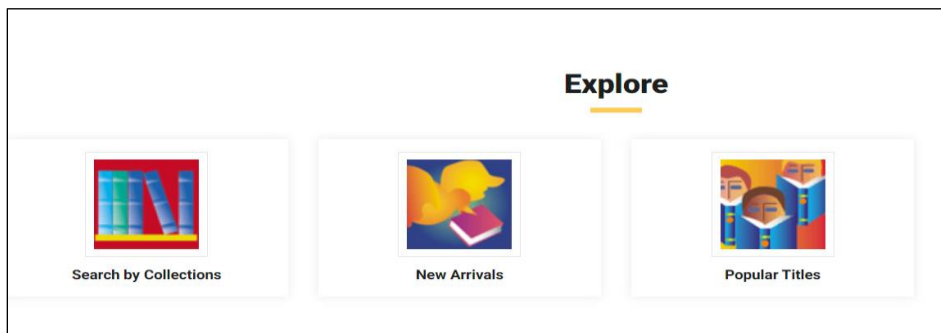


The AFGS library has thousands of books, many of which contain the early history of places in New France, Acadia and other provinces. Recently we digitized our entire library catalog and attached it to our website, accessible both in our public catalog and on our members only website.

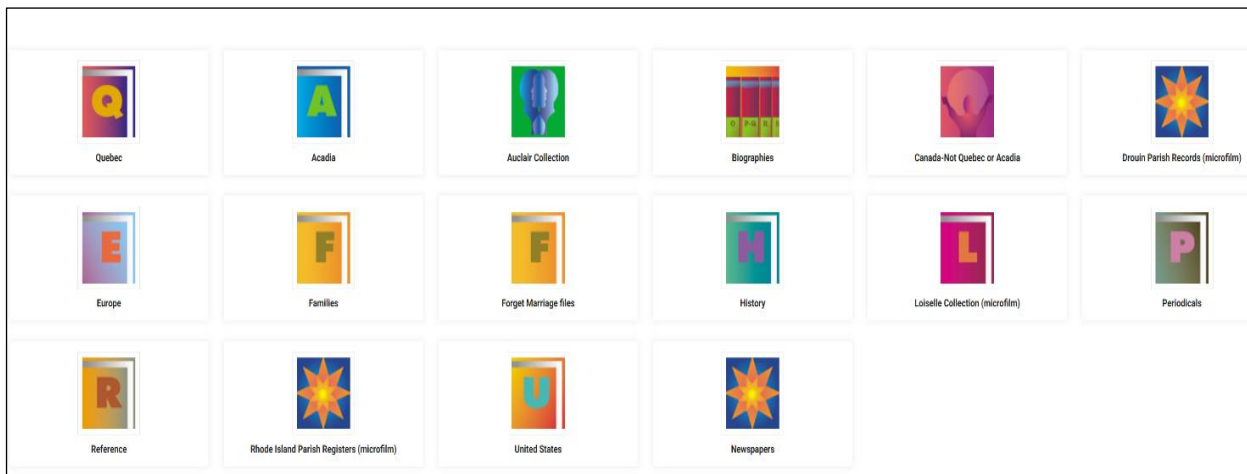
Over the past year we have added hundreds of books that were donated by various members of our society, members like Robert “Bob” Pelland,

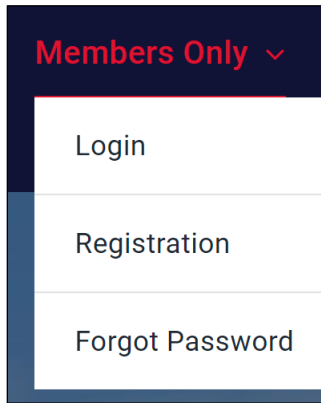
Lawrence Choiniere, Dennis Boudreau and others. The on-line digital catalog can be found at <https://afgs.library.site/>, or go to our website at afgs.org, select **Services** then click on **Digital Library Catalog**. Once the new catalog opens you can enter any word, book title or author—or a word phrase to locate any of our holdings.

Once you open the new catalog, scroll part way down the page to the section titled “Explore” and click on “Search by Collections.” This will take you to a list of all of our individual collections.



Many of the items in this list can be selected, which will bring you to a new list thereby narrowing your search. The new catalog includes a list of all our Drouin Films, our Rhode Island Catholic Church registers, our Loisel Collection of hard-to-find marriages, and much more.





MEMBERS ONLY ONLINE LIBRARY

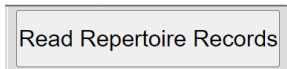
If you have never accessed our *Members Only Online Library*, please go to our website at AFGS.org, click on the **Members Only** tab in the blue area along the top of the page, then click on the word **Registration**. At this point, the registration form will appear. Complete the form and click on submit. Please make note of the username 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 username and password.

We are currently working to automate this process to allow you to create your own username and password and immediately be able to use our Member Only website. We are hopeful that this change will be completed by the end of this year.

Once you are granted access, 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 can visit our library in Rhode Island.

FIND IT IN OUR ONLINE LIBRARY

You can find instructions on how to read our many different forms of genealogy records in the *Members Only Online Library*, simply go to the Education section and click on:



Once there you can search for a record set, such as:

Blue Drouin (aka Large Drouin)	Marriages by Groom	1760 - 1935
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select it and read the instructions on how to interpret and use that particular record set.

**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.



**Michael J.
Leclerc, CG**
*Certified Genealogist
and Contributing
Author*

CREATING YOUR PERSONAL GENEALOGY LIBRARY

One of the most important tools we have in genealogical research is a library. We use many libraries in our work. The AFGS library is, of course, one of the best resources for French-Canadian research. But in addition to external

libraries, it is important to have our own personal libraries at home to consult. But how do you build it? What should you include? Unfortunately, most individuals put little thought into their home collection, purchasing things on the spur of the moment. Creating an effective personal library, however, requires a bit of thought. Once you've made some basic decisions, however, the ongoing development is relatively easy – and fun!

Preparing to Create Your Library

The most important part of building your personal library is creating a plan for how you will build it. This is the way to manage a library that does not get out of control and is the most useful for you.

Space Planning

One of the biggest challenges to developing your personal library will be space planning. I have friends who have been fortunate to have the space and budget to add a room to their home just to house their library. Not all of us are that lucky. As a city dweller, I have less room than many. But as a single person, I have the option to allocate my space as I like. Currently my genealogy library runs about 170 linear feet or so. This, of course, does not include my non-genealogy books, which more than doubles the space. Fortunately, I have nine-foot ceilings, so my bookshelves can go up high. I also have them spread out throughout the place to distribute the weight.

Studies continue to show that we read better and understand more when we read from paper as opposed to reading digitally. For this reason, I tend to purchase more print books of things that I read cover-to-cover. I do purchase reference items, or things read in smaller pieces, digitally. For example, I have PDF copies of numerous articles. Digital versions can also help with space planning, but be certain to account for your digital space, so you have enough room for those acquisitions as well.

Accession Planning

Once you have determined how much space you have, you can determine your accession policy. This is simply a list of items that you will (and won't) collect.

My genealogical library can be divided into five groups:

1. Reference
2. Records
3. History
4. Journals
5. Maps, Charts, Atlases, and Gazetteers

My general reference books include things like writing style guides (*Chicago Manual of Style*, *Modern Language Association Handbook*, etc.), how-to books, dictionaries, and general guides like the *Genealogists Handbook for New England Research*, etc. I also have a number of biographical dictionaries (like the *Dictionary of Canadian Biography*, Jetté's *Dictionnaire Généalogique des Familles du Québec Des Origines à 1730*, etc.). One of the most important categories are bibliographies.

Bibliographies are frequently perceived as boring and useless today. Nothing could be further from the truth. Published bibliographies are not designed to be read from cover to cover. They are there to provide information about published sources of value to a particular subject. They are usually created by experts in the field. Annotated bibliographies are even more valuable, as they provide commentary by the creators about the sources, including the benefits and drawbacks of each source. One of my recent acquisitions is the *Guide d'Histoire du Québec du Régime Français à Nos Jours: Bibliographie Commentée*, published in 1991. Created under the direction of Jacques Rouillard, head of the department of history at the Université de Montréal, it contains contributions from eighteen historians from a half-dozen universities. Besides the French and British regimes, subject categories include political and economic history, social history, population, women and family, regional history, intellectual life, religious history, and more.

I also collect some published records. Usually these are either annotated, or books that I consult a great deal that contain records that are not available online. I also collect works that have detailed discussions of certain kinds of records, such as notarial records.

Histories are meant to be read cover-to-cover, so I tend to look for those. In addition to general and local histories, I look for cultural histories. Earlier this year I obtained *Origine de la Congrégation des Soeurs de Sainte Jeanne d'Arc, 1913–1921* by Yvon le Floc'h. Several of my relatives were Jeanne d'Arc sisters, and the book gave me an idea about what the order was dedicated to and what their lives would have been like.

I prefer to read my current journals in paper format whenever possible, so I have numerous subscriptions including *The American Genealogist*, *The New England Historical and Genealogical Register*, and *The New York Genealogical and Biographical Record* amongst others.





I have a complete run of the print version of AFGS's *Je Me Souviens* and an almost complete run of *Mémoires de la société généalogique canadienne-française*, and collections of various other journals and magazines. Another thing I like to do on occasion is randomly pick out a back issue of a journal and just randomly read some articles. Items from almost a century ago can still provide very valuable information to a researcher.

My personal library also contains maps, charts, atlases, and gazetteers. The oversized *Historic Atlas of Canada* is one I frequently refer to. The historic information is on a par with other works, and the illustrating maps are invaluable. Each gives context to the other, and they make each other more understandable. The illustrations also serve to show me repositories that may have other maps that are valuable to my research. One of the most valuable maps I have is a map of the historic towns and counties of Quebec, published by Cleartype Maps. I purchased this map on my very first visit to AFGS

more than 35 years ago. I use this map all the time. I find it particularly helpful when working with notarial records to determine how close the notaries are to my subject. I use it so much that it has worn down and I've had to replace it multiple times over the years. I'm lucky AFGS still sells them!

I also have a section that most others would not have. I have a corner where I keep the books that I have written or edited. I also keep copies of the journals in which I've published articles. There is also a number of books that have been written or edited by friends.

When creating your library, think about what kinds of information you use. The best place to start is to look at materials that you already have in your collection. What do you gravitate towards? Familiarize yourself with your patterns. Think about the books and items that you use most often when you are at a library. Might you want some of these at home? Make a list of the kinds of materials you would like to acquire for your personal library, including some specific titles. Then you'll be better prepared for when you're shopping.

Organization

As you are building your library, it is important to keep it organized. How will you find books and other materials in your collection? Grouping your materials by subject matter will make it easier for you to find what you're looking for. If you have a lot of materials, you could look up the Library of Congress call numbers in WorldCat or the New England Historic Genealogical Society's catalog and organize them that way. You can also create your own cataloging system and organize it your own way.

Most importantly, you will need a tool to help you find things in your collection, no matter how well organized it is. You can keep a simple spreadsheet with the authors, titles, and your chosen catalog number. But there are tools out there that could be even more helpful to you. One such tool

that is absolutely free is called LibraryThing (www.librarything.com). Once you create a free account, you can start adding books.

You enter a title, author, or ISBN number and LibraryThing will search to see if the book's information can already be found. You can choose from many different libraries, archives, and websites such as Library of Congress, Massachusetts Historical Society, University of Wisconsin, or even Amazon. If the book can be identified, all you have to do is to click the title and all of the information about that book will be added to your library.

There are multiple benefits to using LibraryThing. You can add private comments to any book in your library that only you will be able to see. For example, when you have a published series of books, but you don't have all the volumes, you could note which ones you have, and which ones are missing. This comes in very handy when you are at a bookstore looking at titles. You can check to see whether or not you have that particular volume. And of course, it also works on any title that you might already have, to keep you from arriving home with a duplicate of a book that you forgot you purchased years ago!

One of the drawbacks for genealogists and historians is that ISBNs have only been around since 1966 (and most books didn't have them until the early 1970s). Thus, you will have to type in a lot of titles and authors. But it is worth the effort. Even when you have to add a lot of books yourself.

While there is a time investment in setting up *LibraryThing* with all the books you already have, once you've listed all your books, it is easy to maintain your library listings. And it's also easy to share them with others so they can see what you have in your library. My *LibraryThing* library is a work in progress, but you can check out some of what I have by looking for my username: GenProf.

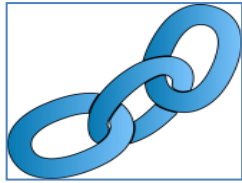
Deaccessioning

In addition to adding to your library, it is important to have a deaccession plan as well. This is especially important as your available space gets smaller. I have several friends who have a strict "one in—one out" policy. When they bring a book in for the library, one of the existing ones must depart. How will you make those decisions? Think about what your criteria will be for deaccessioning a book. Each of us must decide for ourselves what our rules will be.

The next step in the process is equally important. Once you have decided to deaccession a book, what do you do with it? You can sell it on an auction site or a used book site. You could sell it to a used book dealer. You can donate it to a genealogical society or public library. AFGS frequently gets donations of books. You can support AFGS by purchasing books from their used book sales.

It is also quite important that you consider the ultimate plans for your library. Too often we do not make plans for our genealogical research in our estate, and the years of effort we dedicate to it goes for naught because it ends up in a dumpster. Speak to your family members and friends to see if any of them will take your library and papers. Include your digital files in this. If they are not interested, there are a number of genealogical and historical societies who might be. When you decide where things should go, be certain to specify those arrangements in your estate planning.

Our personal libraries are an important part of our genealogical research. Put conscious thought into developing yours and it will make a large difference in your success.



INTERESTING LINKS

WEBSITES YOU MIGHT LIKE

Check out Sindi Broussard Terrien’s website at Mymanymothers.com. Sindi’s love of history and genealogy and her mother’s love for history inspired her to create this website filled with stories of the past and individuals from Québec and Acadia. (Sindi is one of the editors of the *Je Me Souviens* journal, focusing on the historical accuracy of articles submitted for inclusion here).

You might find The Statue of Liberty—Ellis Island Foundation, Inc. interesting. If you think your ancestors arrived at the famous site in New York harbor, you can search for them and possibly find them as a passenger on a ship’s passenger manifest with their place of origin, and destination in the United States, as well as some of their relatives. Go to <https://heritage.statueofliberty.org/passenger>.

If you’re researching your Acadian past, especially ancestors from Nova Scotia, check out the online website of the Nova Scotia Archives at <https://archives.novascotia.ca/vital-statistics/>. You may find your ancestors birth, marriage, or death records on this site. The site also includes a wealth of other information, letters, maps, newspapers, a photographic collection, and more.

Outside of the records held at AFGS, the other most significant site to explore is BANQ, Bibliothèque et Archives Nationales du Québec — the National Archives Library of Quebec at banq.qc.ca. You can toggle between exploring the site in either French or English. BANQ has the archives of all of Quebec’s notarial records. If you wanted to buy or sell a piece of land, write a will, get married (if one party had money), you would have sought the help of a notary. They have city directories from 1780 to 1841, and much, much more.

Take some time to check out the new AFGS website at <https://afgs.org/>. Launched in April of this year, it has a new streamlined format. At about the same time, we launched our new online digital library allowing you to search our holdings from the comfort of your home. This catalog, covered earlier in this journal, contains about 95% of all our holdings and is accessible for the first time online. Once on our website just click on **Services**, then select **Digital Library Catalog**. Also, on our website you will find our Red Drouin, Male Drouin, and Female Drouin books where you can search for your ancestor’s marriage. Remember, AFGS holds one of only two copies of the Drouin films, over 3500 microfilms that contain copies of virtually all of the parish records of all churches in Quebec, whether Catholic, Anglican, Protestant, Presbyterian or Jewish. This collection of films also includes some churches in Acadia, Michigan, Indiana and Louisiana. If you go to our new digital catalog, click on **Explore**, and select **Drouin films**, you can search for a particular church, location, and time period to find the film number of choice. You can then email our research services, and we will find the record you’re looking for at <https://afgs.org/services/research/film-room-request/>



**Susan A.
McNelley**

*Genealogist
and Author*

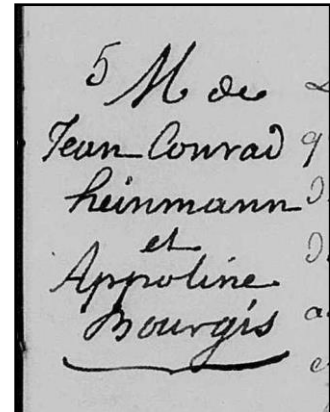
**JEAN CONRAD HEINMANN (D. 1815) OF
BOUCHERVILLE, CHAMBLY:
WAS HE A HESSIAN SOLDIER?¹**

On the 12th of February 1787, Jean Conrad Heinmann married a twenty-three-year-old French-Canadian widow named Appoline Bourgis in Longueuil. This was a French settlement located on the south shore of the St. Lawrence River directly across from Montreal. According to his marriage record, Jean was the son of “André Heinmann and Marie Grai.”² His place of origin is not given; however, he is described as “Allemand de Nation” (of the German nation). No doubt his original name was Johannes as Jean is the French version of Johannes. Jean and Appoline had five children, all sons. The two oldest children were born in Longueuil and the last three in the nearby village of Boucherville. Jean worked as a *journalier* (day laborer);³ and there is no indication that the couple had anything but the humblest of means. Appoline died in Boucherville May 6, 1813, at the age of forty-nine.⁴ Jean Conrad Heinmann died there two years later, July 12, 1815.⁵

Jean’s marriage to Appoline Bourgis in 1787 was the first time his name appeared in any record. Between 1787 and 1819, Jean appeared in a total of eleven parish church records, all located in Longueuil and Boucherville, including his marriage and death records, the baptisms of five of his children, the marriages of three of his sons, and the death of one son. No land transactions or other civil records have been discovered.⁶

So little is known about this man. Who was he? How did this German come to be in the province of Quebec in 1787? Was he a Hessian Soldier?

For many years, Jean’s date and place of birth were unknown. Then in June 2021, a baptism record, purported to be his, appeared in the publication *Entre-Nous* of the Société de Généologie de Longueuil. According to this baptism record, a “Jean Conrad Heynemand” was born in Wolfenbuttel (Bas-



**Notations in the margin
of the church record at
Longueuil**

¹ Published on the author’s website www.tracingsbysam.com/ February 2015, revised in April 2023.

² The birth, marriage, and death records referred to in this story are from *PRDH* (Program de Recherche Démographique Historique) (Vital Records of Quebec, University of Montréal and Drouin Institute, 1621-) and linked to the digitized parish records at Genealogy Quebec. In their marriage record (*PRDH* #345477), Appoline was listed as the widow of Thomas Xavier. Thomas in his burial record in 1784 was described as a “Negro from Boston” who was sick and died at the Hôtel-Dieu in Quebec at about the age of 32. Appoline and Thomas had no known children.

³ In 1811 Jean “Anémanne” was listed as a *journalier* (day laborer) in the death record of his youngest son Jean-Baptiste. Jean’s occupation as *journalier* was also given in his wife’s burial record in 1814.

⁴ Appoline Bourgit was born in Boucherville August 29, 1763. Her parents were listed as Joseph Bourgit and Euphrasie Cicot. On her burial record, Appoline “Bourgy” was listed as the wife of Baptiste Animan, *journalier*. Baptiste was the given name of a son, not her husband. Another son Nicolas “Bourgy,” witnessed the burial.

⁵ Jean’s surname was given as “Anneman” in his burial record. His age was said to be “about 95,” which was surely overstated. It would have meant that he was age 67 when he married Appoline in 1887.

⁶ *PRDH*.

Saxe) in Germany November 6, 1726. His parents were Andre Heynemand and Marie Grey.⁷ If this record belonged to “our” Jean Conrad Heinman, it means that Jean would have been a 50-year-old soldier when he came to America with the Hessian troops. He would have been 60 years old when he married 23-year-old Appoline, and 75 when he fathered his fifth and final child. Hessian men had to present themselves annually from the age of 16 until age 30 for possible recruitment⁸ so it seems improbable that this was the baptism record of Jean Conrad Heinmann who married Appoline Bourgis in Canada in 1787.



**Two Hessian soldiers
artist unknown
(18th Century, PD)**

Approximately 30,000 German soldiers were contracted by King George III and the British government as auxiliary troops of the British in the American Revolution. They came from the German Principalities of Hesse-Cassel, Brunswick, Anspach-Bayreuth, Hessen-Hanau, and Anhalt-Zerbst, as well as from other parts of Germany, including Bavaria. These German soldiers were called Hessians because the largest group came from Hesse-Cassel. Most of the Hessians returned home after the war ended in 1783; however, some 5,000 of these German soldiers chose to stay in America, including approximately 2,500 who settled in Canada. Many of the Hessians in Quebec married French-Canadian women and were absorbed into the French culture, their German roots soon forgotten.⁹

In her book, *The Settlement of Former German Auxiliary Troops in Canada After the American Revolution*, Virginia Easley DeMarce included the following entry in *Section IV* –

Identification of former German soldiers:

??Joseph Conrad Heinman, son of Andre and Marie Grais of Germany, married 12 February 1787 at Longueuil to Appolline Bourgis/Bourgy, widow of Thomas Xavier. The name also appears as Aneman, and in the next generation as Ogleman.¹⁰

In the introduction to this section, DeMarce states that “An entry preceded by ?? indicates that evidence was lacking to prove the individual was a German mercenary soldier and that the man may have been a Loyalist of German origin from the United States.”¹¹

As of 2015, Johannes Helmut Merz and Dominique Ritchot, two individuals who conducted extensive research on the Hessians who settled in Canada and published books on the topic, were also unable to find this Jean (Johannes) Conrad Heinmann on any list of Hessian soldiers.¹²

⁷ PRDH individual record #219608 for Jean Heinman (Heynemand/Hogelman). Information on the baptism provided by Paul Ogelman, member of the Société de Généologie de Longueuil.

⁸ This fact was found online at [https://en.wikipedia.org/wiki/Hessian_\(soldier\)](https://en.wikipedia.org/wiki/Hessian_(soldier)).

⁹ Gina Palmer, “Hessian Soldiers: Their History and How to Find Them in America and Germany.” Online at FamilySearch.org, accessed June 3, 2024.

¹⁰ Virginia Easley DeMarce, *The Settlement of Former German Auxiliary Troops in Canada after the American Revolution: a monograph* (First Ed., Sparta, WI: Joy Reisinger, 1984), 128 (Internet Archive, accessed 5 April 2023).

¹¹ DeMarce, *The Settlement of Former German Auxiliary Troops*, 53.

¹² Dominique Ritchot is the author of *Les Troupes Allemandes et Leur Établissement Au Canada, 1776-1783* (*German Troops and Their Settlement in Canada, 1776-1783*) (Longueuil: Historical and Genealogical Ed., Pepin, 2011). Dominique did identify a Johann Conrad Hamann of Hess-Hanan, Prinz Friedrich from Switzerland.

So why the belief that he was a Hessian Soldier?

Family lore: In his research, Michael Christiansen, family historian and descendant of Jean Conrad Heinmann, quotes the family notes of Mabel Gilman Fox (1895-1967), daughter of Nelson O. Gilman and 2nd gr-granddaughter of Jean Heinmann (through his son Alexis):

About 1780 O'Gilman came to Quebec Canada in the British Army. About 1790 he married and had 3 sons. One was Eliexa who married in 1818 and had 6 children.¹³

We know that after 1811, the Heinmann family surname often appeared in church and census records as Ogleman or Hogleman. Jean-Conrad Heinmann actually had five sons, but only three survived to adulthood and married. One of them was Alexis who married in 1819. Alexis, in turn, had nine children, including at least two who died as infants.

The witness at his wedding: One Johannes Sauer signed as one of the witnesses to the marriage of Jean Conrad Heinmann. According to the researchers Dominique Ritchot and Johannes Helmut Merz, Johannes Sauer was listed as a soldier with the Brunswick Troops, Prinz Friedrich Regiment, Praetorius Company.¹⁴ Johannes Sauer was



Signature on the marriage record of
Jean Conrad Heinmann, 1787.

married in Charlesbourg to Marie Charlotte Lirette on August 30, 1784, on the outskirts of Quebec City. According to his marriage record, Johannes was from the parish of Bamburg, located in Upper Franconia which is in the heart of Northern Bavaria. Johannes' signature on the marriage record of Jean Heinmann matches the one on his own marriage record. He and his French-Canadian wife settled in Charlesbourg and began their family. Charlesbourg is some distance from Longueuil. For Johannes Sauer to appear as a witness at the wedding of Jean Heinmann suggests that they were good friends and most likely served in the same regiment. Might they have come from the same region of Germany?

Eighteenth-Century German Immigrants to Canada: Prior to the start of the American Revolution, very few Germans had settled in Canada. Most Germans living in the thirteen colonies in the mid-eighteenth century sided with the colonists in the War of Independence. There were, however, Germans who supported Britain in the conflict or who opposed war in general. The largest group of people in the latter category were some of the Mennonites of Pennsylvania. They moved to the area that is now southwest Ontario, settling around Berlin, Ontario. During and after the American War of Independence, the British Loyalists (those loyal to Great Britain in the American Revolution) who fled to Canada settled in communities segregated by ethnicity and religion. A list of these settlements is found on the Wikipedia website [United Empire Loyalist](#). Jean Conrad Heinmann and Appoline Bourgis settled and raised their family in Longueuil and Boucherville, neither community on that list. For this reason, it is unlikely that Jean was a British

However, this man married Marie-Marguerite Desmarais and had 7 children between 1778 and 1788. According to the baptism records of his children, this Hamman lived in several communities: Trois-Rivières, La Prairie, St-Philippe, and Boucherville (*PRDH* family record #92419, with baptisms linked to original parish records at *Genealogy Quebec*). Johannes Helmut Merz published the *Register of German Military Men Who Remained in Canada After the American Revolution* (Hamilton, Ontario: J.H. Merz, c2001).

¹³ Michael Christiansen, "Descendants of Jean Conrad Ogleman," a thoroughly researched and well-documented report published privately on February 16, 2004. Susanne Gibfried Marciniak, another descendant of Jean Conrad Heinmann, shared with me her research and communications with Michael Christiansen, Johannes Helmut Merz, and Dominique Ritchot.

¹⁴ Rootsweb Quebec-Hessians Message Board, Subject: Johann Conrad HEINEMANN postings by Dominique Ritchot, dated 16 Nov 2003 and 28 Nov 2003.

Loyalist who had previously settled in what became the United States. On the other hand, it is known that a group of German soldiers from the Brunswick regiment who remained in Canada settled southwest of Montreal: just where Jean Heinmann settled.

Religion: In general, the American colonies did not welcome Roman Catholics. While there were Germans among the British Loyalists who fled to Canada, they were much more likely to be Protestant. German Protestants married in Protestant Churches that had been established in Quebec and in Montreal. The fact that Jean Conrad was married and later buried in a Catholic Church further suggests that he did not come to Canada as a British Loyalist from the American Colonies, but rather as a Hessian soldier, brought across the Atlantic to fight alongside the British. Johannes Sauer, Jean Conrad's friend, was from the Bavarian region of Germany. That area is strongly Roman Catholic and soldiers from that region might well have been Catholic.

Conclusion: While no definitive proof of his service has been discovered, the above is offered as strong circumstantial evidence to support the conclusion that Jean Conrad Heinmann was, in all likelihood, one of the Hessians who fought in the British army and remained in Quebec after the American Revolution.

The Family of Jean Conrad Heinmann and Appoline Bourgis

In the records of Jean and his sons, their name is spelled variously as *Heinman*, *Honnemann*, *Honman*, *Anéman*, *Auglemene*, *Augleman*, *Agninal*, *Anglemene*, *O'Gleman*, *Hogleman*, *Hogelman*, and *Ogilman*. In at least one record, Jean Conrad Heinmann is identified simply as "Allemand" (the German). German names were often difficult for the French to pronounce and to spell correctly. Hence, the many different spellings and name changes. Fortunately, the mother's name of Appoline Bourgis (or something close) is clearly recognizable in all the documents. The family names as they appeared in the various documents are included here to assist the family researcher in finding the original documents.

Children of Jean Conrad Heinmann and Appoline Bourgis:¹⁵

1. **NICOLAS HEINMANN**, b. in Longueuil, Chambly, Quebec 18 January 1788; m. Boucherville, Chambly, Quebec, 21 February 1814 **CATHERINE FAVREAU**.

In his baptism record, Nicolas' name was recorded as "Heinman." His parents were listed as Jean Conrad Heinman and Appoline Bourgis. In his marriage record, Nicolas' name was given as "Anéman." His parents were listed as Jean Anéman and the deceased Appoline Bourgy. Also in the marriage record was Pierre Bourdon, a friend of François Anéman, the groom's brother. This latter fact is mentioned because it serves to confirm family relationships. Pierre Bourdon was listed as a witness at the burial of Nicolas' father "Jean Anneman" in 1815.

By 1820, with the baptism of his son Joseph, Nicolas was spelling the surname Hogleman. Nicolas and his family appear on the census records of 1825, 1851 and 1861 at Boucherville.¹⁶

According to church and census records, Nicolas was a farmer (*fermier* or *cultivateur*). He and Catherine were the parents of ten children: Catherine, Nicolas, Michel, Marie Louise, Joseph, Julie, Esther, Catherine, Pierre Avila, and Marie Adeline. All children were born in Boucherville, Chambly, Quebec, between 1815 and 1830 and are listed in the Boucherville Parish Registers.

2. **JOSEPH HEINMANN**, b. and bapt. Longueuil 27 February 1791; prob. d. y.

Only a baptism record exists for Joseph. According to this record, Joseph "Honnemann" was the son of Jean Honnemann and Appoline Bourgis.

¹⁵ PRDH, Family record # 64179 for "Jean Conrad Heynemand Hogleman and Apolline Pauline Bourgis," accessed June 4, 2024. Dates and locations of baptisms and marriages of the five children are noted on this record. The individual baptism and marriage records are linked to digitized copies at Genealogy Quebec.

¹⁶ Canadian census records for the years noted above, online at library-archives.canada.ca.

- 3. FRANÇOIS HEINMANN**, b. Boucherville 6 July 1793; m. there 7 August 1815 **OVIDE LAFRANCHISE**. François was listed as François Allemand, son of Jean Allemand and Pauline Bourgis, on his baptism record in 1793. On the marriage record of François "Aneman," his parents, "Jean Aneman and Appoline Bourgi," were both deceased. Nicolas and Alexis were listed as François brothers. François and his family appeared in the census of Boucherville in 1825, 1851 and 1861.¹⁷ In the 1825 census, his name was listed as Augleman. In 1851 and 1861 his name was Ogleman. In 1851 there were 19 individuals listed with the surname of Ogleman, and all resided in Boucherville or in nearby settlements.¹⁸
- François and Ovide had six children, all born in Boucherville: Julie, an unnamed infant who died at birth, Emilie, François, Julie and François.

- 4. ALEXIS HEINMANN**, b. Boucherville 8 December 1795; m. there 3 August 1819 **FÉLICITÉ SABOURIN**.

In his baptism record, he was listed as Alexis Agninal, son of J. Baptiste Agninal and Pauline Bourgie. In his marriage record he is listed as Alexis Ogleman, son of the deceased Jean Ogleman and Appoline Bourgie. On this record, his occupation was listed as *cultivateur*.

Alexis and Félicité had 9 children, all born in Boucherville between 1820 and 1835: Nicolas, Félicité, Antoine, Thomas, Aurelie, Leon, Henriette, Marie Onesime, and Marie Elise. Alexis "Augleman" and his family were found in the 1825 census of Boucherville (as were his brothers Nicolas and François).

Alexis would be the only child of Jean Conrad Heinmann to emigrate from Canada to the United States. At some point between 1835 and 1845, Alexis moved his family to Plattsburgh, New York. It is very possible that Alexis was a participant or sympathizer in the 1837 Papineau Rebellion in Canada. This Rebellion, led by Louis Joseph Papineau and William Lyon Mackenzie, was a short-lived attempt to sever the provinces of Ontario and Quebec from English rule. At the time, Papineau was an influential leader in the French-Canadian Party and was the Speaker of the House in the Canadian Legislature. The efforts of Papineau towards independence failed; he was declared a rebel and fled to the United States. Many of his followers sought safety in the United States as well. Rebels in the Rebellion were later granted amnesty; however, a good number had put down roots in New York and chose to stay. Many of the first parishioners of St. Peter's Catholic Church in Plattsburgh were veterans of the Papineau Rebellion.¹⁹

Alexis started using the name Bourgerie or Bourgie, his mother's surname, in Plattsburgh, New York, and his descendants who remained in the Plattsburgh area continued to use that name. Alexis "Bourgie," his wife, Félicité Sabourin, and four of his children (Aurelie, Félicité, Thomas, and Henriette, all using the surname Bourgie) were listed in the 1857 census records of St. Peter's Catholic Church in Plattsburgh.²⁰ Antoine "Bourgerie", another child of Alexis, was listed in the 1860 U.S. Census as a resident of Plattsburgh, along with his wife Emily and 7 children.

By 1870, Alexis' son Thomas, Matilda (Thomas' wife), and ten children had moved to the small farming community of Chilton, Wisconsin. In the census for that year, Thomas was using the surname Gilman.²¹ Thomas was also known in the family as Thomas O. Gilman, not much different from the surname on his baptism record - Ogleman.

¹⁷ 1825, 1851 and 1861 Canadian census records, online at library-archives.canada.ca.

¹⁸ 1851 Canadian Census, Boucherville.

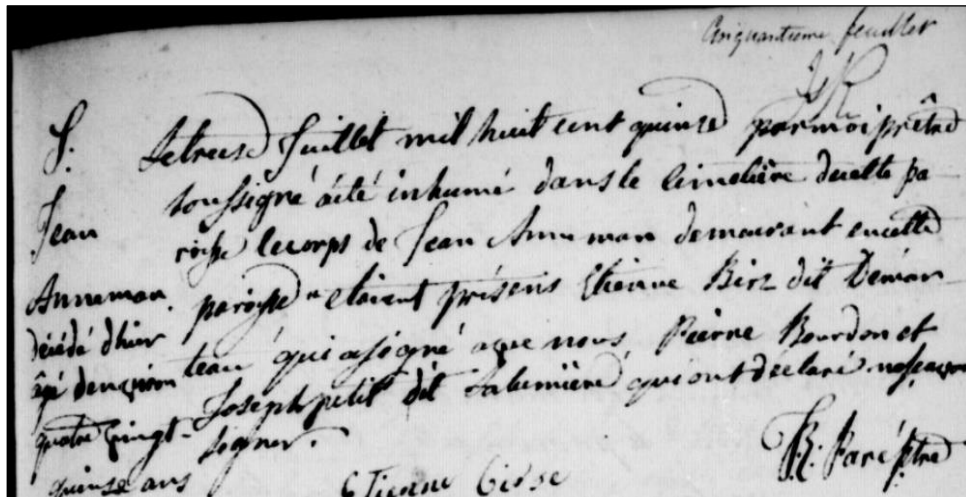
¹⁹ Roswell Hogue, DDS, *Centennial 1853 - 1953: St. Peter's Roman Catholic Church, Plattsburgh, N.Y., 1953*, 9-10, 18.

²⁰ Elizabeth Botten, comp. and ed, *St. Peter's Church Census Records, Plattsburgh, Clinton County, New York 1857-1859-1860* (New York: Northern New York American Canadian Genealogical Society, 1996). A copy of the book is in the Plattsburgh Public Library.

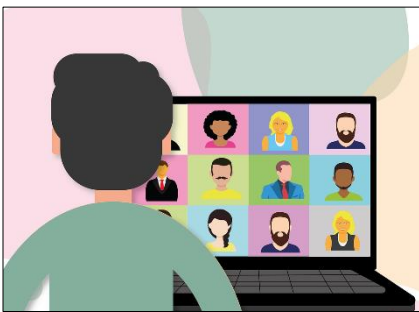
²¹ 1870 U.S. Census, Chilton, Calumet County, Wisconsin. Andrew Grato, Thomas' father-in-law, was also listed in the household.

5. Jean-Baptiste Heinmann, b. Boucherville 14 April 1802, d. there 3 March 1803.

Jean Baptiste died before he was a year old. On his baptism record in the Boucherville Registres, Jean Baptiste is listed as "Baptiste Anéman." His parents were Joseph Anéman and Pauline Bourgi. On his death record "Jean-Baptiste Anémanne" was listed as the child of Jean Anémanne and Appoline Bourgie.



Burial record for Jean Anneman - July 15, 1813



PARLONS FRANÇAIS

Parlons Français is an AFGS program designed to help folks regain their French conversational skills. Our purpose is not to teach French, but to help people whose French conversational skills are "rusty" due to the lack of opportunity to speak in French with others.

The *Parlons Français* program is led by Sylvia Bartholomy and meets through Zoom on the first and third Monday and Tuesday of the month at 10:00 AM to 11:30 AM Eastern Standard Time and the first and third Thursday of the month from 8:00 PM to 9:30 PM Eastern Standard Time. We are a diverse, friendly group; and no one is ever put "on the spot" to speak as we have learned that newcomers often prefer to listen at the beginning. We currently have members from all across the US as well as from the Province of Québec.

There are currently openings in all three sessions. You do not have to have a Zoom account to join in our meetings. Sylvia is keeping all groups to 10-12 participants, so everyone has the opportunity to speak. If you are looking for an opportunity to use your French in conversation, you are invited to join these sessions.

There is no fee for this program. It is a part of our AFGS cultural mission. If you would like to give us a try, please contact Sylvia Bartholomy at Sylviaafgs@gmail.com.

HE SPENT JULY 4, 1864 SUFFERING IN A CONFEDERATE PRISON CAMP¹

“They were the victims of starvation, cruelty, and exposure to a degree unparalleled in the history of humanity.”

While Independence Day is typically celebrated with parades, fireworks, and cookouts, the holiday is more solemnly marked when remembering the farmers-turned-soldiers who fought to end British rule in 1776.



Statue at Andersonville prison camp (photo by E.W. Phillips 5 June 2023)

During the Civil War from 1861 to 1865, yet another generation of Americans took up arms to preserve the new nation by defeating the Confederacy and abolishing slavery.

One of those Union soldiers, George Wallace Phillips of Malden, spent July 4, 1864, held captive at Camp Sumter in Andersonville, Georgia, the largest and deadliest of 150 military prisons operated by the North and the South. To pay tribute to his great-grandfather, Ed Phillips of Upton traveled on June 5 to see the notorious facility for himself.

Constructed in February 1864 to house up to 10,000 Union soldiers captured in battles around Richmond, Va, the camp saw overcrowding that eventually peaked at more than 32,000 men. Some 12,000 prisoners would be buried in the adjacent cemetery, according to the National Park Service.

“I’m not an emotional kind of guy, but I did get a sense of the place — and it was an awesome and eerie feeling,” said Phillips, 72, a professional genealogist and chair of the Upton Historical Commission. “You can read about it. You can look at photographs. But when you’re there, you understand it really happened.”

There was no protection from hot summer days or the pouring rain. Just all those men sleeping on the field inside a stockade wall, with dozens dying every single day from typhoid, dysentery, smallpox, and starvation, added Phillips, who has published four books about his ancestors.

The fact my great-grandfather – or anyone – survived is amazing. And to think if he had died, I wouldn’t be here!

Phillips, an editor of *Je Me Souviens*, the quarterly journal of the American-French Genealogical Society, traces his 25-



George Wallace Phillips (1841-1890), photo c. 1865

¹ This article appeared in the Metro section of the Sunday edition of the Boston Globe on 2 July 2023 and the Globe Editor provided permission for *Je Me Souviens* to republish it. Cindy Cantrell, Globe Correspondent, was responsible for this article.

year dedication to genealogy to an unlikely place: Spag’s, the now-shuttered discount department store in Worcester, Massachusetts.

“I was following my wife around, bored as all hell, when I saw a genealogy software CD in a 50 percent off rack for \$10, Phillips recalled. I took it home and put my name and my parents’ names into the database. One thing just led to another.”

In 2000, his mother revealed he had a paternal second cousin in Spruce Island, Maine, who had long been compiling Phillips family history. He immediately arranged to meet her, driving more than five hours each way.

“She gave me a family fan chart of 10 generations with names, but no dates or places. I was upset at the time, but it set me on the path to doing actual research” said Phillips, who said he has identified 18 ancestors as Mayflower passengers, 21 Revolutionary War soldiers, two Civil War servicemen (including George W. Phillips), dozens who fought in the French and Indian War, and approximately 75 who served in King Philip’s War. I absolutely fell in love with genealogy as a way to journey through history.

Having earned a reputation as the family historian, Phillips was presented by another cousin, five years ago, with a treasure trove of George Phillips’s paraphernalia, including photos, war medallions, and the pocket diary he kept while imprisoned in Andersonville.



View of the field where Andersonville prison camp stood and a re-creation of a portion of the stockade showing the North Gate (photo by E.W. Phillips taken 5 June 2023)

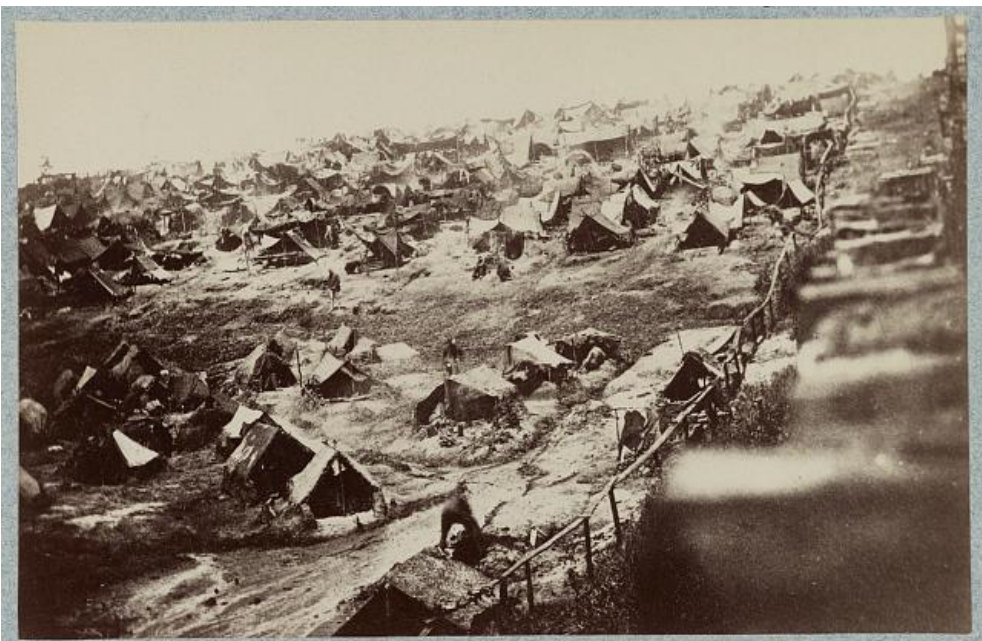
George Phillips was a 20-year-old farmer and teamster when he enlisted for a three-year term in Company F of the Massachusetts 25th Volunteers at Fitchburg in April 1861. He was honorably discharged on Dec. 16, 1863, but re-enlisted the following day in Company B of the same regiment. On May 16, 1864, he was captured by the Confederate Army near Drewry’s Bluff, Virginia, and sent to Libby Prison in Richmond.

The following week, he was transferred to Andersonville, where he remained until Union General William T. Sherman occupied Atlanta in September 1864. George Phillips was among the majority of prisoners who were then moved to other Confederate prison camps, including ones in Charleston, S.C., and Florence, S.C.



Southeast view of stockade of Andersonville. Photo by A.J. Riddle taken 17 August 1864 (Library of Congress)

While imprisoned in Andersonville, George Phillips wrote in his diary in pencil about the daily weather, his paltry rations, deaths of friends, and the reelection of President Abraham Lincoln on Nov. 8, 1864. Despite avoiding injury in 20 battles and skirmishes, he later cited one of his most significant experiences as “being captured and starved most to death at Andersonville and Florence, S.C., where I was prisoner for 9 months and 9 days.”



Southwest view of stockade of Andersonville showing the dead-line. Photo by A.J. Riddle taken 17 August 1864 (Library of Congress)

In fact, the unspeakable misery and shocking appearance of freed Union prisoners has been described in length by witnesses such as A.O. Abbott, a New York Dragoons first lieutenant whose recollections are compiled in the book “Prison Life in the South in the Civil War.” In 1865, he wrote,

“In short, no words can describe their appearance. The sunken eye, the gaping mouth, the filthy skin, the clothes and head alive with vermin, the repelling bony contour, all conspired to lead to the conclusion that they were the victims of starvation, cruelty, and exposure to a degree unparalleled in the history of humanity.”

After being released at Goldsboro, N.C., on Feb. 23, 1865, and discharged on June 29, 1865, George Phillips worked as a clerk, traveling agent, and last-maker (creating shoe molds). He lived the rest of his life in Malden, a Boston, Massachusetts suburb. According to Phillips, witnessing the site of his great-grandfather’s suffering and survival in Andersonville is even more poignant when considering his eventual fate.

In fact, a Boston Globe article published on Sept. 1, 1890, described George Phillips’s death the previous day while in the line of duty as a volunteer fireman, when his vehicle was struck by a train at Saugus Crossing in Malden enroute to a fire. He was buried in the city’s Forest Dale Cemetery.

It’s an incredible history made even more amazing by the way he died, Phillips said. Like a lot of people, I want a sense of who I am. Where do I come from? Who are the people who got me here? Now I understand it all a little better.



View of Andersonville National Cemetery (photo by E.W. Phillips taken 5 June 2023)

Note added by E.W. Phillips: After returning from Andersonville, and after this article was published, I reread my great-grandfather’s diary and noticed it chronicled the book *Andersonville* by William Marvel (University of North Carolina Press, 1994). My great grandfather recorded the day he was captured by the Rebs, his move to Libby prison in Richmond, the journey on “the cars [sic, trains]” to Andersonville, his struggles in Andersonville, his eventual move from Andersonville to a new camp in Florence, S.C., and the deaths of at least six of his regiment mates. In addition, on 2 November 1864, he noted “today is my birthday,” which corrected the April birthdate I had in my files.

Additionally, after reviewing my Mayflower ancestors, I have now identified 21 of the 102 who arrived, along with approximately 29 Revolutionary War ancestors (although they can’t all be “proven”).



CELEBRATING OUR NEW MEMBERS

The following individuals joined AFGS during the first quarter of 2024.

Welcome to our new members!

Joseph Lucien Goulet, CT
Kelsey Gately, RI
Lee Carone, WI
Andrea Marth, RI
Patricia C. Krouson, FL
Robert F. & Anne E. Firth, MA
Susan Edmonds, MA
Roberta B. Rothwell, MA
Edward & Ed Tupper, RI

Catherine Sherry, IN
Paulette Russell, VT
Michel Pouliot, RI
Susan F. Chamberland, CT
Robin Salvidio, MA
Jolene Neri, FL
David Bernier, ME
Carol Manning, MA
Donna McCarthy, CT

BENEFITS OF YOUR MEMBERSHIP IN THE *American-French Genealogical Society*

- 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*, both male and female **Drouin name indexes** and other useful material,
- 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 .

**SINDI
BROUSSARD
TERRIEN**

Genealogist



FUNERAL CARDS

The Catholic Church welcomes children at Mass — from tiny crying infants to rambunctious toddlers — but the congregation tends to get a little annoyed when their cute and sweet sounds turn into something else. That’s when a mother pulls the child a little closer to her while fumbling for a distraction, which many times is a holy card or prayer card. Fascinated by the

pastel-colored pictures of saints, the Holy Family, or Jesus, kneeling in the Garden of Gethsemane, a noisy child may become quiet.

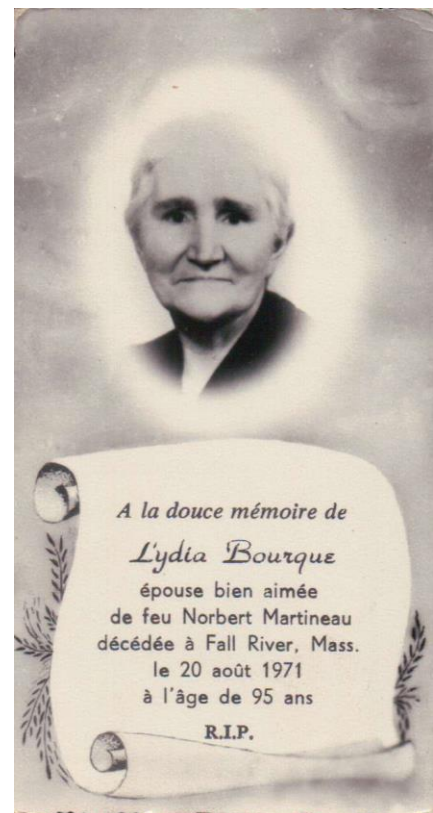
Mothers and grandmothers collect these cards at wakes and funerals. Men may collect them also, but it always seems that the women have them when they are needed. It is a Catholic tradition to make prayer or funeral cards available for those who attend the vigil and funeral of the deceased. (Protestant and other religions seem not to participate in this tradition). They are usually stacked next to the book where visitors sign their names. The expectation is that visitors will take the card and use the prayer on one side to pray for the deceased. Sometimes there is a bible verse or a poem. A funeral card is different from a holy card as it includes the name of the deceased and other information about them whereas a holy card is focused on a saint and a prayer.

The funeral card may be placed in prayer books and bibles. Sometimes they are consigned to the bedside table for easy access when it is time to pray for and remember the deceased. A funeral prayer card may be the last or only link to a family member, such as a great-grandparent. Funeral cards are a wonderful keepsake.

Depending on the region you live in or the era the card was created, funeral cards may have a different design. The funeral card collection AFGS holds is slightly different than the cards I was familiar with growing up in Texas. Many of the cards in the AFGS collection have photographs of the deceased pasted to them. Even the oldest ones from the early 1900s had photographs. A friend from California doesn’t recall a photograph of the deceased on a prayer card (that’s what she knew them as) until the 1990s. Sometimes the date of birth, age at death, or the spouse’s name is included. The name of the funeral home may also be on the card. My stepfather’s funeral card states where the location of the funeral service was held along with the place of his interment.

Using the name of the funeral home listed on the prayer card, a genealogist may call to find where someone was buried. A maiden name may be included. When someone was born can be calculated if the age, stated in years, months, and days accompanies the date of death. Finding a card in your family’s collection with an unfamiliar name could knock down a brick wall.

Before you toss those cards when cleaning out the home of a deceased relative, review those cards carefully. They don’t take any room, so tuck them away for a while and reassess them later before deciding not to keep them. Of course, there is the option of donating the cards to AFGS.



AFGS has a collection of funeral cards that have been digitized and are available on the Members Only Site. The first cards were donated to AFGS in 2018 and we now have over 230 cards. The current collection includes 142 different last names. About half of the cards list the spouse's name. Many were typed in French.

There are some interesting cards in the collection. Dame Marie Obeline Gagon, spouse of Narcisse Canac dit Marquis was probably born the earliest, in 1821, and died at the age of 70 years and 8 months on 8 March 1892. Her card has the earliest death date in the collection. Célanise Dufresne Reignier of Waterbury, Connecticut, lived to be 100 years and four days old. Sadly, Robert B. Desrosiers, Seaman First Class of West Warwick, Rhode Island, died in action in the Pacific on 10 November 1944 at the age of 18 years, 7 months and 9 days. His photo shows a young man in his Navy uniform beaming a smile projecting the thought that he would cheat death. Little Claire Marcotte, four-year-old daughter of Mr. and Mrs. Emile Marcotte died 24 October 1940. She looks so healthy in her photo. John F. Kennedy's funeral card is also included. His card was distributed to Catholic churches around the country after his funeral in November 1963.

To view AFGS's funeral card collection, log into the Members Only Online Library at (https://www.authpro.com/auth/afgs_olb/) and go to the Memorials menu. A surname is required to search, but a partial spelling can be used. The search results will display, as available, Last Name, First Name, Middle Initial, Maiden Name, Spouse Name, Birth Year, Death Year and Death Place. From this screen, select the desired name and then card will be displayed. The card can be downloaded by selecting the Save button.

Here's a summary of the cards on our site:

Surname Table

Surname	Number of Funeral Cards
ADAM	4
ALLARD	2
ARSENAULT	2
BEAUDRY	3
BEAUREGARD, SR.	1
BEDARD	1
BELAND, P.R.	1
BELANGER	3
BELISLE	1
BELLEVILLE	1
BERARD	2
BERGERON	1
BLANCHETTE	1
BOLDUC	3
BONIN, JR	1
BOUCHARD	1
BOUCHER	3
BOULIANE	2
BOULIANNE	1
BRODD	1
BROUILLETTE	1
BROUSSEAU	2

BRULE	1
BRUNELLE	3
BURKHART	1
CADIEUX	1
CAMIRE	1
CANAC dit MARQUIS	1
CAPLETTE	1
CARDIN	1
Surname	Number of Funeral Cards
CHAUVIN	1
CONSTANTINEAU	7
COTE	1
COURNOYER	9
CREPEAU	1
DAUNAIS	1
DELISLE, SR.	1
DESAUTELS	1
DESMARAIS	1
DESPLAINES	2
DESROCHERS	1
DESROSIERS	2
DION	1
DUBE	1
DUBOIS	2
DUCHARME	2
DUFAULT	2
DUFORD	1
DUFRESNE	1
DUGUAY	3
DUPOIS	1
DURAND	2
DUROCHER	1
DUSABLON	1
DUSSAULT	1
DUVAL	2
ETHIER	2
FERRON	1
FOURNIER	1
GAGNON	1
GARIEPY	3
GAULIN	1
GELINEAU, DD	1
GENDRON	1
GEOFFROY	1
GIROUARD	2
GLADU	2
GOUIN	1
GRENIER	1
GROCHOWSKI	1

GUEVREMONT	1
HARPIN	1
HEBERT	2
HERVIEUX	1
HETU	1
HLYWKA	1
JACOB	1
JALETTE	2
Surname	Number of Funeral Cards
JARRY	1
KENNEDY	1
KUZEW	1
LABONTE	1
LAMOUREUX	7
LANDERVILLE	2
LARAMEE	2
LAROCHELLE	2
LAROSE	1
LATOUR	1
LAVALLEE	4
LEBRUN	10
LECLAIRE	1
LeFRANCOIS	1
LEMOINE	2
LUSSIER	1
MAINVILLE	1
MARCHAND	1
MARCOTTE	1
MARTEL	1
MARTIN	4
MARTINETTY	1
MATTON	1
MENOCHE	2
MESSIER	1
MICHAUD	1
MICHON	1
MICLETTE	1
MINVILLE	1
MULCAHY	1
NIADNA	1
NICHOLS	2
NOISEUX	1
PAILLE	1
PANDOLFI	1
PELICIER	1
PELISSIER	1
PELOQUIN	3
PERRON	1
PIERRE	1

PLANTE	4
POIRIER	1
POMMENVILLE, JR.	2
PROULX	3
REIGNIER	1
REMILLARD	1
RENAUD	7
RICHARDS	1
Surname	Number of Funeral Cards
RIVARD	1
RIVET	1
ROBERGE	1
ROMANYSZYN-ROMAN	1
ROY	2
SKELLY, CM	1
ST LOUIS	1
STRUZIK	1
SURPRENANT	5
SYLVESTRE	1
TARVIS	1
TETREAULT	1
TROMBLEY	1
TROTTIER	1

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**SINDI
BROUSSARD
TERRIEN**

Genealogist



**USING JESUIT RELATIONS TO LEARN ABOUT
EUROPEAN DISEASE
IN NORTH AMERICA BETWEEN 1610-1791**

by Sindi Broussard Terrien

Members of AFGS have a wonderful resource for learning about North American life between 1610 and 1791, called *Jesuit Relations*, also known as *Relations*

des Jésuites de la Nouvelle-France.¹ During this period, Jesuit priests wrote letters to their Order in France to report on their progress to convert Native Americans as well as raise funds for the missions.

In their discussions on European diseases that the Native Americans encountered, the *Jesuit Relations* proved to be a unique resource. The Jesuit reports of the effects of the diseases were so descriptive at times it is hard to read. Numerous times they cited the vast numbers of deaths caused by various diseases, and they also described how treatments by the Native Americans were ineffective as well as the treatments used by the Jesuits to help them.

Here are some highlights:

Native American care for the sick:

- “A girl aged nine years, afflicted with a grievous disease, had been abandoned by her parents. For since the race is altogether ignorant of the art of medicine, they readily despair of the sick, and neither provide them with food nor care for them in any way.”²
- Some Native Americans “...soon abandon those whose recovery is deemed hopeless.”³
- The Jesuits recorded many acts of Native Americans leaving their dying alone. If the person dying was of prestige, there may be a ceremony with the person dying as center of attention with song, dance, retelling of the person’s life, a “last meal” and then the person is left alone to die. Sometimes, freezing-cold water would be poured on the stomach to weaken the person and hasten death.
- “For these people, being nomadic, and not being able to continue living in one place, cannot drag after them their fathers or friends, the aged or the sick. That is why they treat them in this manner.”⁴
- “...they have not yet been taught that it is not lawful for men to shorten the days of the aged, or sick, although they think they are doing right...”⁵
- “...to cure the sick, the old men of the village go to see the sick man, and ask him what his soul desires. He answers according to his dream . . . He will ask [for] as many as twenty-five important presents, which are immediately furnished him by the village; if they failed in a single one, they would consider this the cause of the patient’s death.”⁶

¹ Reuben Gold Thwaite, *The Jesuit Relations and Allied Documents, 1610-1791*, 73 vols (Cleveland: Burrows Bros. Co., 1896-1901). There are 73 volumes that can be accessed online through the AFGS members website. To learn more about this resource and how AFGS received this gift, see *Je Me Souviens*, 24(No. 1, Spring 2001)85.

² Thwaite, *Jesuit Relations*, 1:211.

³ *Ibid.*, 2:93.

⁴ *Ibid.*, 2:151.

⁵ *Ibid.*, 2:153.

⁶ *Ibid.*, 15:179.

- “He was soon seized with a violent fever, and thereafter the current malady smallpox, covered his whole body in a manner so extraordinary that on all his members there appeared but one crust of foulness . . . he has himself become a new burden to people who straightway feel horror for him . . . Far, indeed, from relieving him at the height of his pains, and from sympathizing with his trouble,—on the contrary, they speak at every moment of getting rid of him . . .”⁷
- This entry provides two methods of a sweat bath to cure sicknesses. One is a closed bark hut with heated stones. The other is a tub with a board across it on which a person sits while an enclosure of sticks and blankets are built around the invalid, covering all but the person’s head. The tub is then filled with steaming water mixed with aromatic twigs and herbs.⁸

Source of disease:

- “. . . the introduction of European diseases was attributed to the “black gowns.” Native Americans called the Jesuits “black gowns” or “black robes” as described by what the Jesuits wore.⁹
- “They believe that there are two main sources of disease: one of these is in the mind of the patient himself, which desires something, and will vex the body of the sick man until it possesses the thing required . . . They believe that another source of disease is the hidden arts and the charms of sorcerers, which they seek to avert by means of absurd ceremonies.”¹⁰
- “The second obstacle arose from the tales spread among the people by followers of the devil, - that our Frenchmen, and we in particular, were the cause of this pestilence, and that our sole purpose in coming to their country was a to compass (sic) their destruction . . .”¹¹
- “As they have been afflicted for several years with serious disease and as nearly all imagine that their deaths are due solely to witchcraft . . .”¹²
- “You can prevent this misfortune; drive out from your village the two black gowns who are there. As for those who are not attacked by smallpox, I wish you to serve me in curing them . . .”¹³
- “Those captives—having seen us the reproach of their whole country (sic), on account of the contagious and general diseases, of which they made us the Authors through our prayers, which they called charms—have cast these notions into the minds of the Hiroquois [sic], that we carried the Demons and that we and our doctrine tended to their ruin . . .”¹⁴
- “. . . it was a common opinion that we were the authors of a kind of pestilence that was not usual in the country, and almost utterly ruined it.”¹⁵

⁷ Ibid., 19:99.

⁸ Ibid., 68:73-75.

⁹ Ibid., 1:22.

¹⁰ Ibid., 1:259.

¹¹ Ibid., 11:15.

¹² Ibid., 16:39.

¹³ Ibid., 20:29.

¹⁴ Ibid., 30:227.

¹⁵ Ibid., 39:125.

Effects of disease on population:

- “In 1670, Tadoussac was almost deserted, owing to Iroquois raids and the ravages of smallpox”¹⁶
- “. . . yet, after three years of unremitting toil, they could (in 1640) count but a hundred converts out of a population of 16,000, and these were for the most part sick infants or aged persons, who had died soon after baptism . . . smallpox and the Iroquois were decimating the people.”¹⁷

The Attikamegues were a tribe living in upper St. Maurice River who were destroyed by the Iroquois and then ruined completely by smallpox after 1661.¹⁸

- “. . . this cruel malady has now overrun all the cabins of our village and has made such ravages in our own family that, lo, we are reduced to two persons, and I do not yet know whether we shall escape the fury of this Demon.”¹⁹
- “If we found the doors closed in other villages, – where two or three hundred died, alas!”²⁰
- “In less than a month, his cabin and that of his Brother were filled with sick people; he lost a great many of his relatives, and, above all, the last of his children, who was (sic) the heart of his heart.”²¹
- “The disease pressed so hard upon us that the bodies of the Dead were left without burial . . .”²²
- “The Savages are sorely afflicted; it is said that they are dying in such numbers, in the countries farther up, that the dogs eat the corpses that cannot be buried.”²³
- “. . . the victims of an epidemic that has ravaged the whole country . . . This malady has been the occasion for many calumnies and persecutions, excited against us under the pretext that we were the authors of the scourge.”²⁴
- “From August to May, they have had more than a hundred patients . . . given aid to over two hundred Indians. Nearly all the sick whom they have nursed had smallpox, which caused an almost insupportable stench . . .”²⁵
- “The disease, nevertheless, makes its ravages there; this entire village, flourishing and large, is becoming a woeful hospital.”²⁶

¹⁶ Ibid., 1:16.

¹⁷ Ibid., 1:25.

¹⁸ Ibid., 9:307.

¹⁹ Ibid., 15:43.

²⁰ Ibid., 15:69.

²¹ Ibid., 15:89.

²² Ibid., 16:155.

²³ Ibid., 16:217-219.

²⁴ Ibid., 18:13.

²⁵ Ibid., 19:1.

²⁶ Ibid., 20:127.

- “Smallpox, opportunely supervening, gathered in a rich harvest of innocent souls; for, of more than two hundred who received Holy Baptism during the winter, there were over six-score who died soon after, to their flight to Heaven.”²⁷
- “What we learned with certainty was that they were grievously afflicted with disease, which induced some captive Frenchmen to baptize more than three hundred dying children, and even a number of adults . . .”²⁸
- “. . . of smallpox, —which swept away more than a thousand souls in the country of the Iroquois . . .”²⁹

Knowledge that smallpox could be spread through clothing

In acknowledgment of the French king's gifts to the Native Americans, they send a gift of clothing that is worn by Native Americans to the Dauphin

. . . it is a metawagan, or small toy, to amuse his little Son. However, as smallpox greatly prevails among our Savages, I do not know whether it is advisable to present it, for fear that it may carry even the slightest contagion with it.³⁰

While reading entries within the *Jesuit Relations*, one can't help but notice how quickly disease spread among the Native Americans when Europeans visited their villages. The Jesuits, without realizing it, described how their appearance and that of other Europeans coincided with disease and death caused the rapid decimation in the Native American population.

If you are interested in learning about what the Jesuits encountered in North America between 1610 and 1791, I encourage you to read the *Jesuit Relations*. There is so much more than learning about the effects of European diseases. The Jesuits were very descriptive in the letters while relating their experiences. But be prepared — because sometimes what they relate is very upsetting as well as fascinating.

A FEW *FAUX AMIS* (FALSE FRIENDS)

English word — *French definition*

French word — English definition

- actually — *en fait, en réalité*
- *actuellement* — now, at present
 - to assist — *aider*
 - *assister* — to attend
- to bless — *bénir*
- *blessier* — to wound, to injure, to hurt

²⁷ Ibid., 47:193.

²⁸ Ibid., 48:83.

²⁹ Ibid., 50:63.

³⁰ Ibid., 15:237.

AFGS RESOURCES

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

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) for Rhode Island, Massachusetts, Vermont, and New Hampshire, from about 1854 to circa 1915. Some of our Vermont records start earlier. Our Rhode Island parish films contain microfilm copies of many of the original parish registers from the Catholic Churches of Rhode Island from their beginnings in the 19th century to the middle of the twentieth century.

At the library you'll have internet access to *Ancestry.com*, *AmericanAncestors.org* (website of the New England Historical and Genealogical Society), *PRDH*, *FamilySearch.org* (Church of the Latter-day Saints), and other digital research records and information.

AFGS publications such as our popular cookbook, our quarterly journal, *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 inception of Québec through 1935. The films contain images of the actual baptism, marriage and burial records as they were written. The Red, Blue and Women's Drouin books can now be found and are searchable on our members only website.

AFGS is also a FamilySearch Affiliate Library. Therefore, visitors can access all digital information (including locked records sets) from the Church of Latter-day Saints (LDS) database at our library facility. This makes researching your ancestors from many countries throughout the world a possibility. While the church of Later-day Saints has digitized a vast collection of microfilms over the past 6-8 years, many of the films have not been allowed to be publicly viewed by the local jurisdictions where the records were originally created. These records can be "unlocked" and viewed on the computers at our library.

Our Biographies collection of books, now counted at over 1000, contain biographies of many famous, and not so famous French-Canadians. We also have hundreds of books covering the history of many Catholic churches throughout Quebec as well as New England, Town Histories of many Quebec towns, and military histories covering many of the conflicts in North America throughout the last four hundred years of its settlements by the Europeans.

We now have the only original collection of Woonsocket Call, Woonsocket Patriot, and Woonsocket Evening Journals in existence! This collection contains Woonsocket newspapers from 1856 through 2009 (some small periods missing) and was donated to us by the Woonsocket Newspaper in 2023. There are close to 400 bound volumes, some containing a month of newspapers, some two months, some three, and some six months. While many of these are in fair to poor condition, they contain invaluable information about Woonsocket's past that is unavailable anywhere else. Remember, Woonsocket was called the most French City in North America in the middle of the past century!

MALCOLM FRASER: AN IMMIGRANT SCOT'S CANADIAN LIFE¹

by Roger C. Ross

Brief Scottish Background:

The French and Indian War (1756-1763)² presented the English crown with the significant problem of precisely how to obtain sufficient manpower to prosecute its war effort in North America, particularly in Canada. James Wolfe, who later as a Major General, was to be the commander of all British troops in Canada during the war, had previously served in the Highlands of Scotland. During the Jacobite Rebellion of 1745, Wolfe was exposed to the fighting abilities of the Jacobite Highland Scots as they fought unsuccessfully to overthrow the Hanoverian King, George II. In 1757, Wolfe's favorable opinion of the Scotsmen's military abilities ultimately found its way to William Pitt, Britain's Secretary of State at the time (and later to become Prime Minister), who approved a plan to raise two Highland Regiments of Foot for service in North America.³ Two Highland Regiments were raised in accordance with Pitt's Order, the 77th Regiment of Foot (Montgomery's Highlanders) and the 78th Regiment (Fraser's Highlanders). These two regiments were raised from Jacobite clans, particularly from the Frasers, Macdonalds, Camerons, MacLeans and Macphersons.⁴ A third regiment, the 42nd Regiment or "Black Watch," had previously been raised in 1739. These three regiments formed the Scottish force that sailed for Canada in 1757 and fought there throughout the conflict.⁵



The overwhelming defeat of the French at the pivotal Battle of Québec in 1759 virtually ended the major fighting of the war. Fighting between the warring forces continued, but it can be fairly said that the encounters between them were little more than skirmishes. By the following year, the war was effectively over, with the formal ending being memorialized with the signing of the Treaty of Paris in 1763.⁶

The end of the war, while ending hostilities between France and England, raised several problems for the British government. Chief among those were how to re-settle the disbanded troops⁷, how to occupy the conquered French territories at a minimum cost to the government, and how to increase the military presence in the territories as a preventive measure against what was already political

¹ Malcolm Fraser led a long and eventful life in Canada from 1762 until his death in 1815. This brief article examines only one small part of that life.

² The name of the Seven Years' War between England and France as it was waged in the North American theater.

³ Colonel J. R. Harper, *78th Fighting Frasers in Canada* (Dev-Sco Publications, Ltd, 1966), 10.

⁴ George M. Stanley, *The Scottish Military Tradition in The Scottish Tradition in Canada* (W. Stanford Reid, Editor, Minister of Supply and Services, Canada, 1976), 142

⁵ Ibid, 9-15

⁶ Francis Parkman, *Montcalm and Wolfe* (Barnes & Noble Edition, 2005, originally pub. 1884), 444 *et seq.*

⁷ The Highlands were not particularly hospitable or attractive to the Scots who lived in Canada. After quelling the Jacobite uprising, the English crown imposed severe pacification measures that effectively abolished the Clan system that defined Highland life, banned the wearing of the kilt, and forced Highlanders to surrender all weapons. These efforts led to a migration to the Lowlands, with the resulting dire poverty in the Highlands. See W. Stanford Reid, *The Scottish Background*, in *The Scottish Tradition in Canada* (W. Stanford Reid, editor, Minister of Supply and Services Canada, 1976), 8-9.

discontent in the English-speaking colonies to the south. The answer to all these issues was the establishment of settlements of disbanded soldiers in the newly won territories.⁸

The Fraser and Montgomery Highlanders and the Black Watch served with distinction in North America during the French and Indian War. As a reward for their service and loyalty to the crown and to further the stated goals of the British government, it became the English policy to offer land grants to the officers and men of these regiments. Members of the Black Watch largely settled in Nova Scotia while members of the 77th and 78th Regiments settled in the Province of Québec.

Captain John Nairne and Lieutenant Malcolm Fraser⁹ both served in Canada as members of the 78th (Fraser) Highlanders. Land grant petitions were approved for Nairne and Fraser from General James Murray, then the Governor of Québec, on 27 April 1762. Murray, for his part, in 1760 had purchased five large seigneuries whose owners had fled to France after the fall of Montréal.¹⁰ The seigneurie of Malbaie was not, however, one of the seigneuries he purchased. Malbaie was still controlled, if not yet legally owned, by the British government. As Governor of Québec, Murray was authorized to deal with government land.¹¹ Malbaie contained approximately five-thousand acres from which Nairne received a grant of three-thousand acres and Fraser two-thousand acres.¹² Both large land grants were situated within Charlevoix County. Nairne's land was in an area that ran roughly from Les Eboulements easterly to La Malbaie. Fraser's grant abutted Nairne's and ran easterly from La Malbaie to the Saguenay County line.¹³ In addition to the land grants to Nairne and Fraser, Governor Murray also named the pair "seigneurs," the only two such grants made by the British government.¹⁴ In appreciation for the approval of their respective petitions, Nairne and Fraser requested Murray approve the use of his name to which he assented. Accordingly, Nairne called his property Murray Bay while Fraser named his land Mount Murray.¹⁵

John Nairne and Malcom Fraser approached life in their new surroundings quite differently. Nairne, for his part, hoped to create a Scottish enclave within his seigneurie. In that same vein, it would not have occurred to Nairne to marry a French-Canadian woman as many other of the post-war Scottish soldiers had done.¹⁶ Accordingly, he married Christiana Emery on 20 July 1769. The marriage was solemnized by the Rector of the Metropolitan (Anglican) Church of Québec. Not surprisingly, witnesses at the wedding included Malcom Fraser and Simon Fraser, who was also a Justice of the Peace, both formerly of the 78th Highland Regiment.¹⁷

When Nairne first came to the area (while still in the military), it was predominantly French and Catholic. After Nairne settled in Murray Bay and, in pursuit of his grand plan, he made several trips to Scotland in the hope of returning with Scottish emigrants who would populate his seigneurie and

⁸ K. J. Dunn, *Patterns of Settlement in the East*, in *The Scottish Tradition in Canada* (W. Stanford Reid, editor, Minister of Supply and Services Canada, 1976), 50-51

⁹ Malcolm Fraser was one of at least twenty-five soldiers named Fraser who served in the 78th (Fraser) Highlanders during the French and Indian War. See Jeffrey A. Campbell, *His Majesty's Courageous Highlanders* (2007), 168-171.

¹⁰ Lucille H. Campey, *Les Ecosais* (Toronto: Natural Heritage Book, 2006), 19.

¹¹ George M. Wrong, *A Canadian Manor and Its Seigneurs* (Classic Reprints, 2022; orig., 1908), 22.

¹² Dunn, *Patterns of Settlement in the East*, 52.

¹³ Campey, *Les Ecosais*, 20-25 and map shown on 25.

¹⁴ Yvon Desloge, *FRASER, MALCOM* (*Dictionary of Canadian Biography*, vol. 5, Université Laval/University of Toronto, 2003), online at www.biographi.ca/fr/bio/fraser_malcolm_5F.html.

¹⁵ Wrong, *A Canadian Manor and Its Seigneurs*, 23.

¹⁶ Jacqueline Roy, *NAIRNE, JOHN* (*Dictionary of Canadian Biography*, vol. 5) online at www.biographi.ca/en/bio/nairne_john_eE.html.

¹⁷ *Généalogie Québec*, online at <https://genealogiequebec.com/Lafrance>, record d1p_1658b0169.jpg.

bring with them their Scottish culture. He also hoped to bring a Protestant missionary to the colony and, in time, convert the Catholic population to Presbyterianism. In this, Nairne was disappointed. He failed to even attract a clergyman. Furthermore, while there were only five Protestant families in Murray Bay in 1791, ten years later, the number was reduced to three.¹⁸

Meanwhile, Malcolm Fraser settled into his community much more easily, adapting quite well to the existing culture and language of the area, while holding steadfastly to his Protestant religion, as more particularly discussed below. Unlike his compatriot Nairne, Fraser had no apparent hesitation about establishing relationships with French-Canadian women.

Lucille H. Campey¹⁹ wrote about Malcolm Fraser,

He readily adapted himself to French society and, unlike John Nairne, had no qualms about marrying a French Canadian. In 1760 he married Marie-Louise Allaire, a French Canadian, by whom he had five children (born 1761-1770). After a brief second marriage to Margery McCord, daughter of the Quebec merchant John McCord, by whom he had one child (born 1772), he later married Marie-Josephte Ducros, another French Canadian, by whom he had four children (born 1792-1800).²⁰

Campey also noted that Malcom Fraser was said to have fathered a number of illegitimate children and that it appeared that he was the father of the “bastard child” (the term and quotation marks in the original) of Marie Gagné.²¹

Although Campey provides no documentation or other sourcing for her statement that Malcolm Fraser fathered a total of ten children with the three women named above, there is, in fact, support for her assertion, with one very significant disclaimer. An examination of the *Généalogie Québec* website maintained by the Drouin Institute provides some enlightening information that suggests Fraser may not have been quite so open to marriage with a French-Canadian woman as has been suggested.

Contrary to Campey’s assertion, *The Dictionary of Canadian Biography* refers to Marie Allaire as Fraser’s “common law wife,”²² Giving further credence to the theory that the couple was not formally married, Marie’s burial record at parish Saint Patrice, Rivière du Loup reveals that she is not referred to as either the wife or the widow of Malcom Fraser.²³ In fact, there is no mention of any marital relationship whatsoever in this document.²⁴

Marie Louise Allaire was the daughter of François Marie Allaire and Marie Josephe Moleur dite Lallemand.²⁵ She was born 25 August 1739 and baptized the same day in Saint Etienne parish, Beaumont. The first child attributed to her relationship with Malcom Fraser was a daughter, Angelique, born in September 1761. Although Angelique’s baptismal certificate states that her

¹⁸ Campey, *Les Ecosais*, 22.

¹⁹ Lucille H. Campey was born in Ottawa, Canada in 1941, and moved to England after her marriage. She received her Ph.D. in Scottish Emigration to Canada from the University of Aberdeen (Scotland). She is an accomplished researcher and historian in the discipline in which she received her doctorate and is the author of several books on the subject.

²⁰ Campey, *Les Ecosais*, 24, citing private communication with Evelyn M. Scullin of Ottawa.

²¹ Campey, *Les Ecosais*, 240 (notes), fn. 23.

²² Desloge, FRASER, MALCOM.

²³ It was the practice, if not the requirement, in all Catholic parishes of the time that the marital status of the decedent spouse was recited in the burial record. Thus, one would typically note the terms “epoux,” “epouse,” “veuf,” or “veuve” appearing in the record.

²⁴ *Genealogie Quebec*, record d1p_18141107.jpg.

²⁵ Drouin Institute, Programme de Recherche en Démographie Historique [hereafter *PRDH*], individual no. 213497.

parents were unknown (“parents inconnu”),²⁶ PRDH has accepted the hypothesis tendered by Jean-Claude Masse in his article, “Malcolm Fraser, de Soldat Ecossois à Seigneur Canadien,” published in “Chez Septentrion.”²⁷

There were four additional children born to Malcom Fraser and Marie Louise Allaire. As to these four, there is no doubt of the parentage as each baptismal certificate recites the father and mother of the particular child.

Alexandre was likely born in 1763. His baptismal record in Saint Etienne parish recites that the sacrament was performed on 22 September 1765 and, at that time, Alexander was two years of age.²⁸ The remaining children born to the Fraser-Allaire couple were Joseph, born 25 September 1765, baptized the following day in Saint Michel parish, La Durantaye (Bellechasse);²⁹ Simon born and baptized on 10 January 1768 in Saint Etienne parish, Beaumont;³⁰ and Marguerite, born 28 April 1770, baptized the following day in St Michel parish, La Durantaye.³¹

In time, the relationship between Malcolm and Marie Louise deteriorated until the couple separated in 1771. Malcolm had fallen in love with Margery McCord.³²

After separating from Marie Allaire, Malcolm recognized his continuing obligation to his common law wife and their four children. Accordingly, on 8 November 1771 the couple met at Malcolm’s home at which time he transferred to Marie a parcel of land of three arpents located in Beaumont that Malcolm had acquired in 1765. The conveyance was together with all the buildings situated thereon together with the animals, furniture, and agricultural tools located on the property.³³

Margery was the daughter of John McCord and Marjorie Ellis.³⁴ Secondary sources strongly suggest that Malcolm and Margery married sometime around 1772. For example, PRDH shows Malcolm and Margery [Marjorie] marrying before 1772 at an indeterminate location.³⁵ Jean-Claude Masse posits that the marriage is proven by a deed of sale dated 10 July 1773 that is of a transaction under which Malcolm and Margery become joint purchasers of a parcel of land in Rivière du Loup.³⁶ The text of the instrument mentions the marriage between the couple and explicitly refers to Margery as being married to Malcolm.³⁷

Malcolm and Margery had one child, a daughter, Juliana born about 1772. She married Patrick Lanigan in the Anglican Metropolitan Church of Québec 23 August 1794.³⁸

²⁶ *Genealogie Quebec*, record d1p_31111131.jpg.

²⁷ PRDH, baptism record no. 197108. The article cited here was adapted from Masse’s book of the same title published by Les Editions du Septentrion, Quebec, 2006.

²⁸ *Genealogie Quebec*, record d1p_31111164.jpg.

²⁹ *Genealogie Quebec*, record d1p_31120249.jpg.

³⁰ *Genealogie Quebec*, record d1p_31111192.jpg.

³¹ *Genealogie Quebec*, record d1p_31120286.jpg.

³² Jean-Claude Masse, *Le Mariage Méconnu de Malcolm Fraser; L’Ancêtre*, vol. 28 (2001, no. 1) 44.

³³ Masse, *Le Mariage Méconnu de Malcolm Fraser*, 80.

³⁴ PRDH, individual no. 3097315.

³⁵ PRDH, individual no. 213453.

³⁶ Masse, *Le Mariage Méconnu de Malcolm Fraser*, 45

³⁷ Masse, *Le Mariage Méconnu de Malcolm Fraser*, 45, citing Archives Nationale du Quebec [ANQ], Public Register (Liber E), 376-378.

³⁸ Masse, *Le Mariage Méconnu de Malcolm Fraser*, record d1p_1658b0288.jpg.

The marriage between Malcolm and Margery was a short one, a mere two years of duration. Margery was buried in the Anglican Church of Quebec 29 August 1774.³⁹

Shortly after Margery's death, the first musket fire in the American Revolution was heard. Malcolm once again was active in the British military serving mostly in the Montréal and Richelieu areas. He was discharged from the military in 1784.⁴⁰

In or around 1791, Malcolm established a common-law marriage relationship with Marie Josephe Ducros dite Laterreur ("Elle est de venue la concubine de Malcolm Fraser vers 1791").⁴¹ Marie Josephe was the daughter of Antoine Ducros dit Laterreur and Marie Josephe Fortin. She was born in the parish of Notre Dame de Bon Secours, L'Islet, 29 December 1763 and baptized 1 January 1764.⁴² Marie Josephe was approximately thirty years younger than Malcolm, the latter having been born in 1733.⁴³

There were four children born of this union:⁴⁴

- 1) **ANNE FRASER**, born 18 October 1792, baptized 30 October 1792.⁴⁵
- 2) **WILLIAM (GUILLAUME) FRASER**, born 29 August 1794, baptized the following day.⁴⁶
- 3) **MARGUERITE "DAISY" FRASER**, date of birth unknown, baptized 25 June 1797.⁴⁷
- 4) **JOHN MALCOLM FRASER**, born 9 January 1800, baptized 19 January 1800.⁴⁸

In the cases of each of the first three of the children, their respective baptismal records state their parents were unknown ("parents inconnu") and have the marginal notation "illeg." As to John Malcolm, his record is silent as to parentage. Coincidentally, members of the neighboring Nairne family participated in each of these four baptisms, either as witnesses, godfather, or as signatory to the church record.⁴⁹ An examination of the available marriage records does, however, confirm the parentage for two of the four children born of this union. Anne married Joseph Belanger on 23 October 1811 in St Etienne parish, La Malbaie.⁵⁰ The marriage certificate recites that she was the daughter of Malcom and Marie.⁵¹ The second born child, Guillaume married Mathilde Sanschagrín dite Duberger on 29 October 1817 in St Thomas parish, Montmagny. The marriage certificate identified Malcom and Marie as his parents.⁵² There is no record of Marguerite marrying. John

³⁹ See note 30 and Masse, *Le Mariage Méconnu de Malcolm Fraser*, 45.

⁴⁰ Desloge, op. cit.

⁴¹ *PRDH*, individual no. 202749. Additionally, just as with Marie Louis Allaire, Marie Josephe's burial record at Saint Etienne parish is wholly silent as to her marital status, reciting neither her marriage to Malcolm or being his widow. See record d1p_81300770.jpg.

⁴² Desloge, FRASER, MALCOM.

⁴³ Masse, *Le Mariage Méconnu de Malcolm Fraser*, 43, fn. 1 citing Le Fonds Famille Fraser, p. 48, *ANQ*

⁴⁴ *PRDH*, family #213453, says all four children were "born out of wedlock," and calls the third child both Marguerite and Daisy.

⁴⁵ Saint Etienne parish, La Malbaie, *Genealogie Quebec*, record d1p_30980053.jpg.

⁴⁶ Saint Etienne parish, La Malbaie, record d1p_3098b0063.jpg.

⁴⁷ Saint Etienne parish, La Malbaie, record d1p_30980079.jpg.

⁴⁸ Saint Etienne parish, La Malbaie, record d1p_81290953.jpg.

⁴⁹ Masse, *Le Mariage Méconnu de Malcolm Fraser*, 163.

⁵⁰ *PRDH*, couple #5695610.

⁵¹ *Genealogie Quebec*, record d1p_8121117.jpg.

⁵² *Genealogie Quebec*, record d1p_10161008.jpg.

Malcolm married in the Anglican Cathedral in Quebec, and as previously noted, by practice, the Anglican marriage records do not recite the parentage of the parties.⁵³

And so, it appears, that there may very well have been two very different Malcolm Frasers. The first being the post-war Scottish transplant who adapted to his surroundings and lived freely and well with his French-Canadian neighbors in the Malbaie and the surrounding areas. This Malcolm met two French Canadian women and established relationships that led to his fathering a total of nine children with them. The other Malcolm seems to have been more like his fellow Scotsman, neighbor and former comrade-in-arms, John Nairne. Like Nairne, he appeared to have been deeply steeped in his Scotch Protestantism,⁵⁴ to the point that his marriage to Margery McCord is the only one for which there is a religious record, and that ceremony was in the Anglican Church. Conversely, it may very well be that the French-Canadian mothers of Malcolm's children chose to not abandon their Catholic faith and marry in the Anglican Church. With neither party to the relationships apparently wishing to marry in the other's church, no religious marriages occurred.

While this theory for the absence of marriage records does not rise above the level of informed speculation, it is indisputable that Malcolm Fraser fathered nine illegitimate children during his lifetime. Surely this is a number unsurpassed in 18th century Quebec.

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⁵³ *Genealogie Quebec*, record d1p_1610b0090.jpg.

⁵⁴ Fraser was likely a Presbyterian as that was the prevailing Protestant sect in 18th century Scotland, although the author found no evidence of his religion in the records.



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Leslie P. Choquette, Ph.D.

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THE SOLDIERS OF THE CARIGNAN-SALIÈRES REGIMENT AND THEIR MILITARY NAMES: AN ESSAY IN MEMORY OF JOHN GUY LAPLANTE (1929-2022)

On February 13, 2022, John Guy Laplante (né Jean Guy) passed away in Morro Bay, California. He was born in my hometown of Pawtucket, Rhode Island, on April 26,

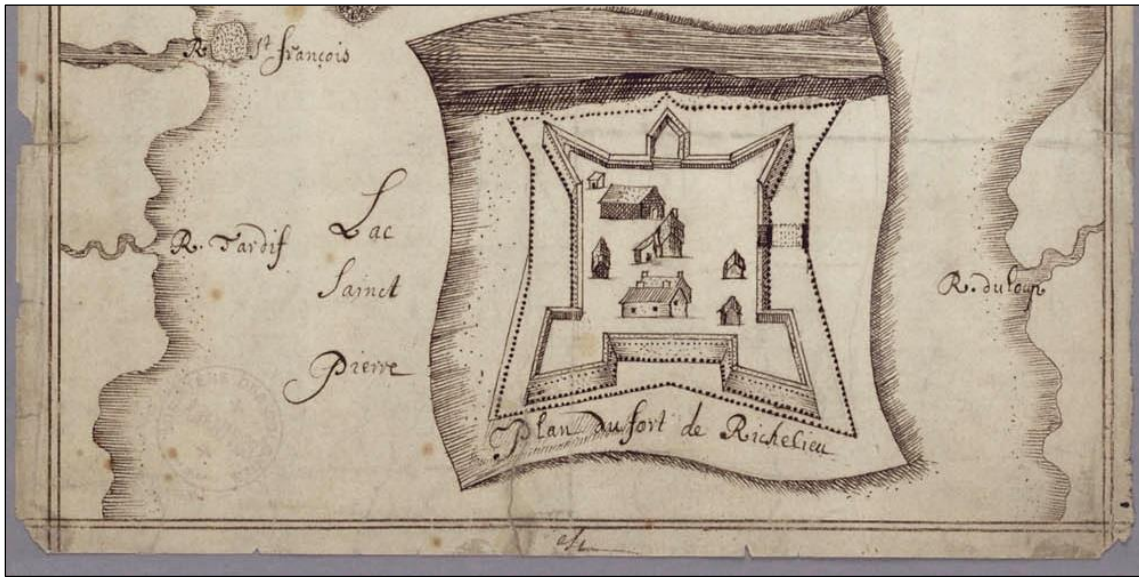
1929, to immigrant parents from Quebec; Marguerite Bourke, a silk spinner, and J. Arthur Laplante, a floor coverer.¹ He attended the bilingual Sacred Heart Academy in Sharon, Massachusetts, from fourth to eighth grade and, after winning a competitive scholarship in French from the Union Saint-Jean-Baptiste d'Amérique (USJB), attended Assumption Prep and Assumption College (now Assumption University). His varied and impressive career included working as a journalist and editor at the *Worcester Telegram and Gazette*, becoming director of public affairs at Assumption College, and starting his own public relations firm, John Guy Laplante Associates, with the USJB as one of his first clients. In retirement, John Guy became the oldest ever Peace Corps volunteer, serving in Ukraine, where he met then vice-president Joe Biden. But he never forgot his French-Canadian roots and left a generous bequest to Assumption University's French Institute. In return, he requested that the Institute's director write two memorial essays on subjects close to his heart: one, to honor his first Canadian ancestor, on the Carignan-Salières Regiment, with special attention to the soldiers' military names; the other, in gratitude for his education, on the USJB's scholarship program, which was established in 1915 and continues today. It is an honor for me to present the first of these essays here.

The Carignan-Salières Regiment

Commanded by Colonel Henri Chastelard de Salières, the Carignan-Salières Regiment was the first and only full French regiment to serve in New France. Numbering about 1,100 enlisted men and 60 officers, it arrived in Quebec City during the summer of 1665, a critical time for the colony. The 3,000 French settlers, spread across the St. Lawrence Valley from Quebec City to Montreal, were at war with the Iroquois Confederacy, the most powerful Indigenous force in the Northeast. Montreal was particularly vulnerable, since Iroquois war parties used Lake Champlain and the Richelieu River Valley as a highway to launch attacks on the western settlement. Louis XIV was determined to develop New France, but first he had to neutralize the Iroquois threat. That was the first mission of the Carignan-Salières Regiment.

Once in New France, the regiment's twenty companies began building a series of forts along the Richelieu River, from Lake Champlain to the St. Lawrence River. In January 1666, against the advice of the colonists, the newly arrived governor, Daniel de Rémy de Courcelles, ordered the troops to attack Iroquois Country. The offensive was a disaster. Poorly equipped and unaccustomed to the Canadian winter, over sixty French soldiers died of hunger and cold during the retreat. However, their arrival in Iroquois Country in the dead of winter gave the Iroquois pause, and three of the five tribes – the Seneca, Cayuga, and Onondaga – sued for peace. Hostilities continued with the Oneida and Mohawk, but after another French expedition in fall 1666 destroyed five Mohawk villages and their crops, they too made peace. Members of the Carignan-Salières Regiment could now embark upon their second mission: becoming Canadian settlers.

¹ 1930 U.S. Census, Pawtucket, Providence Co., R.I., family no. 18.



**Fort Richelieu, built by the Carignan-Salières Régiment
Service historique de la Défense – Vincennes, France**

From Soldiers to Settlers

To encourage soldiers and officers from the regiment to settle in New France, Louis XIV's intendant, Jean Talon, declared that officers would receive *seigneuries*, or feudal estates, and soldiers 100 *livres* worth of food – a generous year's wage for a skilled laborer. Beginning in summer 1667, officers and soldiers began marrying in the colony, which welcomed around 800 marriageable women – the famous *filles du roi* or king's girls – between 1663 and 1673. Officers who settled began making land grants to their soldiers, who became their tenants. The new *seigneuries* of Boisbriand, Chambly, Contrecoeur, La Pocatière, Louiseville, Nicolet, Saint-Ours, Sorel, Varennes, and Verchères all came into being in this way. My first Canadian ancestor, Nicolas Choquet *dit* Champagne, was a regimental soldier who settled in Varennes after his marriage in 1668 to Anne Julien, a king's daughter from Paris. The Laplante ancestor, soldier Louis Badaillac *dit* Laplante, married a king's daughter named Catherine de Lalore (Lawlor, born surprisingly in London, England) and settled in Sorel.²

In 1667 and 1668, about 440 soldiers and officers from the Carignan-Salières Regiment returned to France, but at least 338 – almost a third – stayed put. Of these, 243 married in New France, where they had an average of about seven children apiece.³ Ten years ago, genealogists Marcel Fournier and Michel Langlois estimated that soldier-settlers from the regiment had at least half a million descendants in North America.⁴ It's therefore fitting to conclude this survey with the Laplante genealogy, from founder Louis Badaillac to John Guy, but first, let's take a closer look at who these French soldiers were and how they became part of the first regular regiment to serve across the Atlantic.

² Yves Landry, *Les Filles du roi aux XVII^e siècle, Orphelines en France, pionnières au Canada, suivi d'un répertoire biographique des Filles du roi* (Montréal : Leméac, 1992), 300-301, 328-329.

³ Marcel Fournier, and Michel Langlois, *Le régiment de Carignan-Salières, Les premières troupes françaises de la Nouvelle-France, 1665-1668* (Éditions Histoire Québec, Collection Fédération Histoire Québec, 2014), 36-37.

⁴ Fournier and Langlois, *Le régiment de Carignan-Salières*, 6.

Joining the Army under Louis XIV

Between 1661, when the twenty-two-year-old king began his personal reign, and his death in 1715, Louis XIV created the largest army yet seen in Europe – nearly 400,000 strong. The soldiers and officers of the Carignan-Salières Regiment contributed to the early development of this military powerhouse. Thanks to the late great military historian André Corvisier, we have a good understanding of French military recruitment in the seventeenth and eighteenth centuries.⁵ Colonels, majors, and captains received an official mandate from the king to recruit, to maintain troop strength at stipulated levels. A normal company consisted of fifty men, supervised by three superior officers: the captain, his lieutenant, and an ensign or standard bearer.⁶ In addition to the common soldiers, there would also be several non-commissioned officers: sergeants, corporals, and *anspessades* (a rank beneath corporal with policing responsibilities).

Sometimes the designated recruiting officers enlisted soldiers themselves, but more often they referred the task to their subordinates: lieutenants, sergeants, corporals, or even simple soldiers. In times of scarce manpower, they had recourse to intermediaries of all stripes, who brought in recruits in return for a per capita sum. Former soldiers, innkeepers, merchants, petty judicial officers, members of the mounted constabulary, and relatives of the official recruiters might all be tapped occasionally to find takers for the *pain du roi* (the king's bread).⁷

Ideally recruiting took place on the recruiting captain's estates, among people known to his family, but in practice, anonymous recruitment by way of poster and public drum beating in major cities was more common. The officer in charge of recruitment received from the king a route or itinerary to follow. Where colonies were concerned, it usually centered on major Atlantic ports, then radiated out, if necessary, to towns in the hinterlands.

The colonel in charge of the Carignan-Salières Regiment, Henri Chastelard de Salières, had estates in the Rhône-Alps region, and his men were stationed in Lorraine, in the Northeast, when they were ordered to Canada. They first moved southwest to Saint-Jean-d'Angély, an inland town on the pilgrimage route to Santiago de Compostela, then on to the port of La Rochelle, where additional recruiting took place before departure. Members of the regiment who settled in Canada came from every region of France, but with an emphasis on the Atlantic, especially the Center West and Southwest. Many were city folk, even if they had been born in the countryside, and many had trades, though the majority would become farmers in New France. Louis Badaillac dit Laplante was born in the Dordogne, northeast of Bordeaux, and worked as a carpenter, a desired skill among colonial soldiers.

What might cause a young man like Nicolas Choquet or Louis Badaillac to enlist in Louis XIV's army? Similar to today, the military provided young men with work and adventure. Both Choquet and Badaillac were born around 1644, so were just twenty-one when they crossed the Atlantic. Although we know little of Badaillac's family background, Choquet was the sixth of nine children; with four older brothers, he likely needed to seek his fortune outside his home city of Amiens.⁸

⁵ André Corvisier, *L'armée française de la fin du XVII^e siècle au ministère de Choiseul, Le soldat*, 2 vols. (Paris: Presses universitaires de France, 1964).

⁶ Fournier and Langlois, *Le régiment de Carignan-Salières*, 9.

⁷ Leslie Choquette, *Frenchmen into Peasants. Modernity and Tradition in the Peopling of French Canada* (Cambridge, MA: Harvard University Press, 1997), 264-265.

⁸ Familles pionnières de Varennes, *Nicolas Choquet dit Champagne arrive* (Société d'histoire de Varennes, 2022), 2.

Military Names

Upon enlistment in Louis XIV's army, each soldier received an official military name which functioned as a sort of military identification number within his company. These nicknames were carefully recorded on military documents, and they took the place of the soldiers' family names during the term of service, typically six or seven years. In the Carignan-Salières Regiment, military names often followed their owners into civilian life. In some cases, like that of Louis Badaillac *dit* Laplante, they eventually replaced the original family name. These are the infamous *dit* (known as) names that are often the bane of French-Canadian genealogists.

The origins of military names are obscure, but I suspect their purpose was to create a feeling of *esprit de corps* among the new



**Drawing of an officer and soldier from the Carignan-Salières Regiment
Bibliothèque et Archives du Québec**

soldiers. The practice was most likely borrowed from journeymen artisans, whose confraternities conferred new names on their members for the final stage of their training, the voyage known as the *Tour de France*. (Yes, today's bike race takes its name from this age-old custom.) The *Tour de France* enabled the young artisan to perfect his skills, see the world, and sow his wild oats at the same time. It had no fixed duration, but as a rule it lasted between three and seven years, comparable to a military enlistment. During the *Tour*, the journeyman moved from town to town at irregular intervals, traveling by foot or stagecoach as his budget allowed, working for different masters of his trade. His nickname, which he used to the exclusion of his family name, conveyed a clear sense of group belonging. One journeymen's society's nicknames consisted of a place name joined to a

quality or flower: Parisien le Bienvenu (Welcome Parisian) or Bourguignon la Rose (Burgundian Rose), for example. A rival group coupled the artisan's given name with a place name, as in Pierre le Nantais (Pierre from Nantes). In both cases, the nickname gave the young man a secure regional identity as he set out on his extended travels.⁹

Like the *Tour de France*, military life was “incompatible with a home-bound state of mind,” in the words of historian André Corvisier. Soldiers moved constantly between garrison towns during their enlistments, and unlike journeymen, up to two-thirds of them settled outside their community of origin after finishing their service.¹⁰

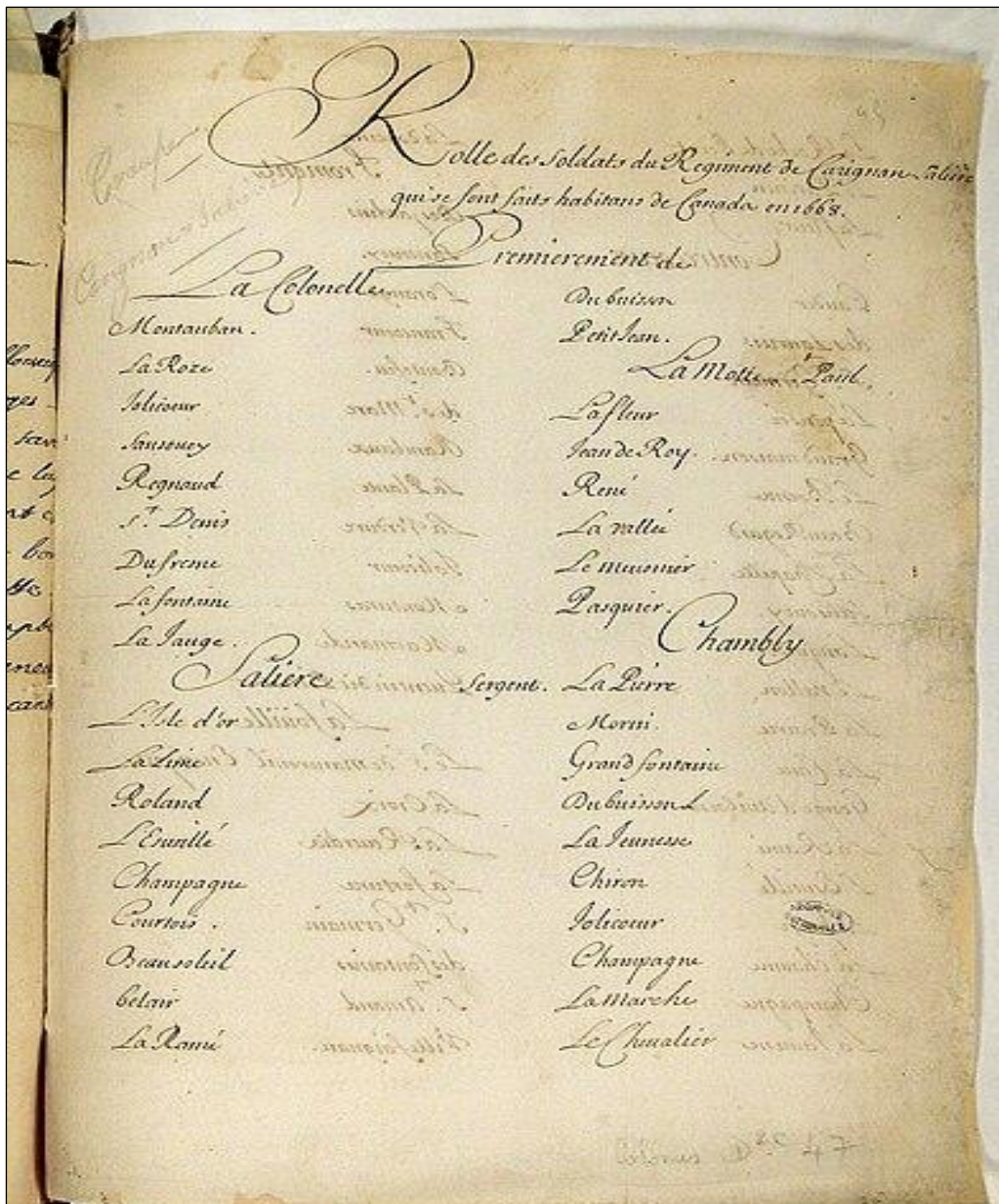
Perhaps this explains why military nicknames were more varied than artisanal ones, falling into several different categories.

- Some but not all indicate the soldier's regional origin; examples drawn from the Carignan-Salières Regiment include Bourguignon, Champagne, Cognac, Languedoc, Langevin (from Anjou), Lebreton (from Brittany), Parisien, Picard, Poitevin (from Poitou), Provençal, etc.
- Others echo the given or family name, with or without the addition of a protective saint: hence Antoine Chaudillon *dit* Chodillon, Pierre Agran *dit* Lapierre, André Hachin *dit* Saint-André, or Louis Marie *dit* Sainte-Marie.
- Still others refer to a personal quality, whether admirable or not: Brisetout (Breakseverything), Dragon, Jolicœur (Lovelyheart), Labonté (Goodness), Lafortune (Luck), Laguigne (Badluck), Ladéroute (Rout), Lajeunesse (Youth), Lespérance (Hope), Sansoucy (Carefree), Trempe-la-Croûte (Dunks-the-Bread), etc.
- Another large category evokes plants or landscapes: Boisjoly (Lovelywood), Desjardins (Gardens), Dufresne (Ashtree), Lafleur, Laforest, Laframboise (Raspberry), Lamontagne, Laplante, Larose, Lavigne, etc.
- A few pertain to occupation, whether civilian or military; a toolmaker might be named Lalime (File) or a drummer Le Tambour.

In all, about 150 military names are associated with the soldier settlers of the Carignan-Salières Regiment, many of them colorful, and many still carried by their descendants today.

⁹ Leslie Choquette, *The Ancien Régime culture of labor mobility and migration to New France*. In Englebert, Robert and Andrew N. Wegmann (eds.). *French Connections: Cultural Mobility in North America and the Atlantic World, 1600-1987* (Baton Rouge: Louisiana State University Press, 2020). 80-82

¹⁰ André Corvisier, *Service militaire et mobilité géographique au XVIII^e siècle (Annales de démographie historique, 1970)* 185, 193.



List of soldier-settlers from the Carignan-Salières Regiment using their military names.
Library and Archives Canada

Ten Laplante Generations

John Guy Laplante’s paternal ancestry illustrates the way in which a military name could gradually replace a family name in Canada. Louis Badaillac took the name Laplante when he enlisted in Captain Froment’s company of the Carignan-Salières Regiment. It apparently meant a lot to him because he not only kept it when he returned to civilian life, he also passed it on to his eight children. The compound name Badaillac (sometimes spelled Badayac) dit Laplante continued in Canada for six generations but was eventually replaced by the simpler Laplante during the nineteenth century, as seen in the descending genealogy below.

1. **LOUIS BADAILLAC DIT LAPLANTE**, born in the Diocese of Périgueux c. 1644, France, soldier and carpenter; Confirmed in the Catholic faith at Chambly on 20 May 1669; died between 1690 and 1702; married at Sorel c.1672 a *filie du roi* **CATHERINE DE LALORE (LAWLOR)**,¹¹ born in London, England, c. 1654, dau. of the late Charles Lalore and Catherine Desprès.
Had eight *arpents* (around seven acres) under cultivation in Sorel in 1681. Made a fur trade voyage to the West in 1690.
2. **GILLES BADAILLAC DIT LAPLANTE**, born in Sorel 3 May 1682; died in Saint-Michel-d'Yamaska 2 August 1769; married in Saint-François-du-Lac 24 February 1705 **MARIE FRANÇOISE GIGUÈRE DITE DESPINS**, dau. of Martin Giguere dit Despins and Marie Françoise Pinard.¹²
3. **PIERRE IGNACE BADAILLAC DIT LAPLANTE**, born in Saint-François-du-Lac 15 December 1713; died in Saint-Michel-d'Yamaska 22 November 1779; married in St. Joseph, Lanoraie, 13 June 1735 **MARIE FRANÇOISE DEMERS** or **DUMAIS**, daughter of Pierre Demers or Dumais and Marie Jeanne Houde or Houle.¹³
4. **MICHEL BADAILLAC DIT LAPLANTE**, born in Saint-Michel-d'Yamaska, 25 January 1744; died there 3 June 1798; married in Saint-Michel-d'Yamaska 20 June 1768 **MARGUERITE BONENFANT**, dau. of Andre Bonenfant and Marie Louise Richard.¹⁴
5. **JEAN-BAPTISTE BADAILLAC DIT LAPLANTE**, born in Saint-Michel-d'Yamaska 29 January 1779; died there 16 October 1818; married in Saint-Michel-d'Yamaska 22 July 1799 **MARGUERITE THÉROUX DITE LAFERTÉ**, dau. of Joseph Theroux dit Laferte and Marie Anne Chapdelaine dite Lariviere.¹⁵
6. **MICHEL BADAILLAC DIT LAPLANTE**, born in Saint-Michel-d'Yamaska 24 May 1806; died in Saint-Louis-de-Bonsecours 20 November 1882; married in Saint-Michel-d'Yamaska 6 February 1827 **FRANÇOISE CARTIER**, dau. Antoine Cartier and Isabelle Elisabeth Andre dite Larose.¹⁶
7. **HONORÉ LAPLANTE**, born in Saint-Aimé, Massueville, 27 February 1839; married in Saint-Aimé 13 July 1857 **PHILOMÈNE LAMOUREUX**, dau. of Emmanuel Lamoureux and Marie Deguire Larose.¹⁷
8. **MICHEL LAPLANTE**, born in Saint-Louis-de-Bonsecours 19 December 1876;¹⁸ died in Sutton, PQ, 19 September 1959; married in Saint-Hugues-de-Bagot 21 February 1898 **DELIA THÉROUX**,¹⁹ dau. Gilbert Théroux and Delle Marie Celina Nadeau.
9. **JOSEPH ARTHUR JULIAS LAPLANTE**, born in Saint-Louis-de-Bonsecours 25 May 1900;²⁰ died Pawtucket May 1963;²¹ married in Pawtucket, Rhode Island, 5 September 1927 **MARGUERITE BOURKE**.
10. **JEAN GUY LAPLANTE**, born in Pawtucket, Rhode Island, 26 April 1929; died in Morro Bay, California, 13 February 2022;²² married in Putnam, Connecticut, 18 August 1956 **PAULINE DUPRÉ**.²³

¹¹ *PRDH*, individual #4188 which says they married in (the province of) Quebec at an unknown place before 1673; *PRDH*, couple #4082.

¹² *PRDH*, couple #9590.

¹³ *PRDH*, couple #84566, only the name Ignace was used.

¹⁴ *PRDH*, couple #45339.

¹⁵ *PRDH*, couple #81490.

¹⁶ *PRDH*, couple #159937.

¹⁷ *PRDH*, couple #317513.

¹⁸ Drouin Collection, St. Louis de Bonsecours parish register.

¹⁹ Drouin Collection, St. Hughes de Bagot parish register.

²⁰ WWII Draft Registration Card, residence Pawtucket, R.I., online at *Ancestry.com*.

²¹ *Social Security Death Index*, which says only May 1963, Rhode Island.

²² *FindaGrave.com*, memorial #242576336, Notre Dame Cemetery, Pawtucket, R.I.

²³ *Connecticut Marriage Records, 1897-1998*, online at www.ctatatelibrarydata.org.

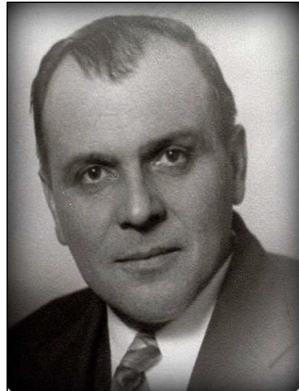
**KAREN
CHOUINARD
FERNANDES**



**THE MARRIAGE OF MY MATERNAL GRANDPARENTS:
LUCIEN PROVENCHER AND MARIE LOUISE BARRON**

My grandfather Lucien immigrated to the United States on January 3, 1901, from Canada. He arrived by train at the age of 6. Marie Louise's parents immigrated to Massachusetts from Canada around 1887.

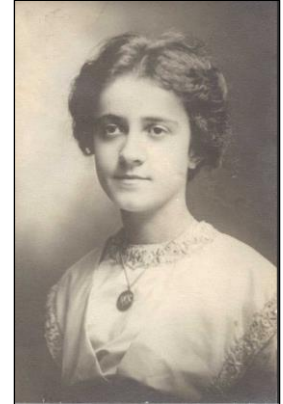
They were married at the St. Aloysius de Gonzague Church in Newburyport, Massachusetts, on 26 June 1916 and lived their married life in Newburyport Massachusetts. They had two daughters, Mary Louise and Mary Eva.



My maternal grand-parents celebrated their 25th Wedding Anniversary in 1941 and were married 37 years. My grandfather worked as an auto mechanic and my grandmother worked in a shoe mill.

My grandmother was a tiny lady with a heart full of love and caring. She gave her daughters a beautiful childhood. She worked hard in a shoe shop for money to provide piano lessons, dance lessons and nice clothes for her daughters.

My grandfather died young at the age of 58 from colon cancer and my grandmother died in her sleep three years later. She had a history of heart disease and angina.



Genealogical Summary

LUCIEN PHILIAS JOSEPH PROVENCHER, was born in Princeville, L'Erable, Quebec, 20 October 1894,¹ the son of Gidéon Provencher and Marie Elias "Eliza" Prince. He died in Newburyport, Essex County, Massachusetts, on 16 March 1953. He was married in St. Aloysius de Gonzague Church in Newburyport on 26 June 1916 to **MARIE LOUISE BARRON**,² who was born and baptized there 26 August 1894, the daughter of Ferdinand "Frank" Baron and Marie Mathieu/[Matthew],³ and died in Essex, Massachusetts, 18 April 1956.

Children of Lucien and Marie Louise were:⁴

- i. **MARY EVA PROVENCHER**, b. Newburyport 12 May 1918.
- ii. **MARIE LOUISE PROVENCHER**, b. Newburyport 5 April 1922.

¹ Drouin Collection, Princeville; World War II Draft Registration Cards, date and place of birth at Stanfauld, Québec, given.

² Massachusetts Town and Vital Records, Newburyport Births, Marriages and Deaths, image 4293 of 4542 online at *Ancestry.com*.

³ Boston Archdiocese Roman Catholic Sacramental Records, St. Aloysius, baptism; Newburyport; Massachusetts Town and Vital Records, Newburyport Births, Marriages and Deaths, image 1050 of 4542, online at *Ancestry.com*. (Her name was added at the bottom of the page, numbered entry 315A, and is in a different hand from all other entries—the writer was left-handed while all other entries were in a right hand).


⁴ Massachusetts Registry of Vital Records, Newburyport.

NEW FRANCE – A TIMELINE, PART 2: EXPLORATION AND NAVIGATION 1524-1562

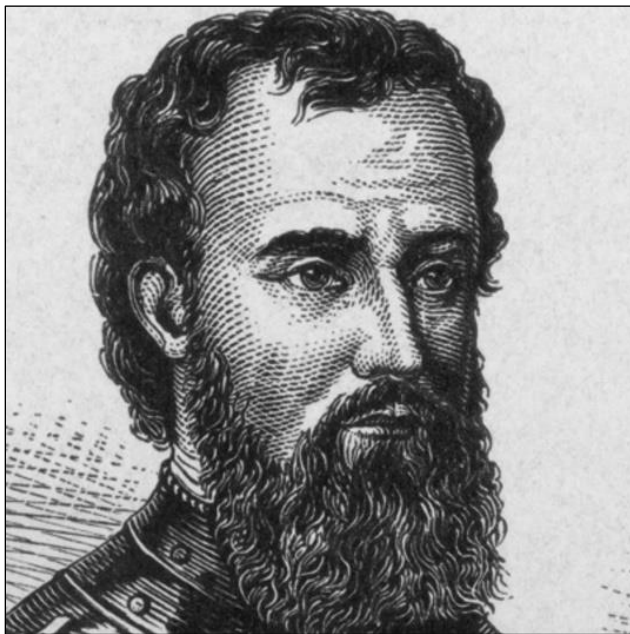
by Fran Tivey

This article continues a series of thirteen articles chronicling the timeline of New France from its creation to the end of the French and Indian, or Seven Years War in 1760, that was begun in the Q1 journal this year. Each journal will contain one article which will extend over the next three years.

Exploration and Navigation 1524-1562

 **1524:** Italian navigator Giovanni da Verrazzano was sent on a mission by King Francois I of France to explore the west for a route to the Pacific. He explored the American east coast making landfall in early March near what would be Cape Fear, North Carolina. While heading north, Verrazzano eventually discovered what is now called New York Harbor. He explored the American east coast as far north to Newfoundland. He named these new lands Francesca, in honor of King Francois I. After returning to Europe, Verrazzano made two more voyages to the Americas. On the second trip in 1528, he was killed and eaten by the natives of one of the Lower Antilles, probably on the island of Guadeloupe.


In 1529, his brother Girolamo [dossiers de voyages (travel records)] wrote on his map of these new lands Nova Gallia [New Gaul]. However, the name of Nouvelle-France [New France] finally became the norm to identify the French possessions of Northeastern America.



Giovanni da Verrazzano

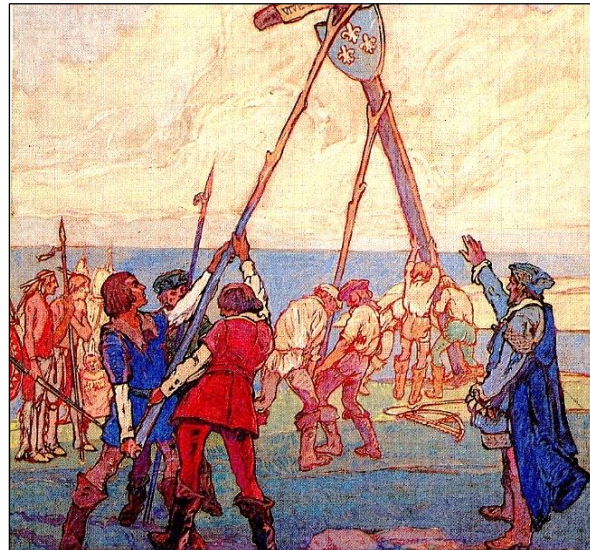


Verrazzano's Voyage 1524

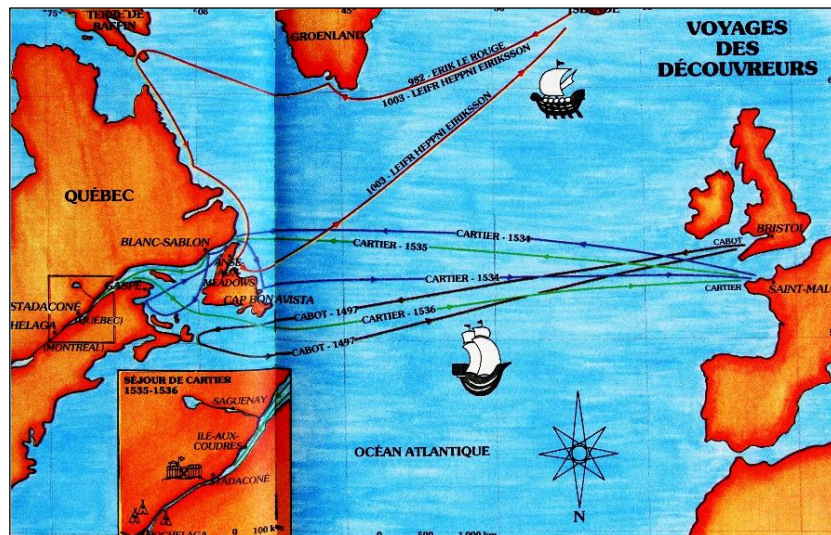
 **1534:** Jacques Cartier left Saint-Malo on his first voyage towards the west by France’s King Francios I. The King authorized the navigator Jacques Cartier to lead a voyage to the New World in order to seek gold and other riches, as well as a new route to Asia. Cartier sailed to Newfoundland and then Gaspé.¹ He raised one wooden cross at Saint-Servan harbor, on 12 June to show that the country where he had landed belonged to the kingdom of France. A second was assembled and raised at Gaspé on 24 July. A coat of arms with three *fleurs-de-lys* in relief was fixed on the cross-piece and above it a wooden sign engraved in large Gothic letters with *Vive le Roi de France*. Cartier founds Charlesbourg-Royal, in 1541, the first French settlement in the New World.



Jacques Cartier



Raising of the cross



Cartier’s three expeditions along the *St Laurent* River would later enable France to lay claim to the lands that would become Canada.

¹ Online at <https://www.thecanadianencyclopedia.ca/en/article/gaspe>, and <https://www.thecanadianencyclopedia.ca/en/article/gaspe>, both accessed January 2024.

Did you know? In addition to his exploration of the *St Laurent* region, Jacques Cartier is credited with giving Canada its name. He reportedly misused the Iroquois word *kanata* (meaning village or settlement) to refer to the entire region around what is now Québec City; it was later extended to the entire country.

1537: Pope Paul III proclaimed the *Sublimis Deus*² according to which the Savages are apt to receive Christian faith.



Sublimis Deus Proclamation



Pope Paul III

1555: Nicolas Durand de Villegagnon established a protestant French colony in Brazil named *la France Antaretique* that the Portuguese later destroyed in 1560 after numerous conflicts between French Huguenots and Catholics.

1562: France attempted to found colonies in Florida with no success.

² A papal encyclical promulgated by Pope Paul III on June 2, 1537, which forbids the enslavement of the indigenous peoples of the Americas and all other people.



Have You Used our AFGS Research Services?

Did you know that AFGS will help you with your genealogy research? The members of our AFGS Research Committee have over 70 years of combined experience in genealogical research.

We hope you are using our Members Only Online Library for your research. There are numerous digitized records here such as the male and female Drouin books of marriages. Also, check our new online Digital Library to see if there is a book or microfilm that might have information

you seek in it.

If you hit a brick wall or just don't have the experience or extra time to really dig into your research, let us help you.

You can submit a request for research at <https://afgs.org/services/research/>. AFGS members receive reduced rates for this research service. There, you will find instructions on how to request various types of research. A \$50 prepayment is required and once research is completed you will be asked to forward the final payment before the research records are sent to you.

You can also request copies of original records, if the records are found.

NEW “LOOK IN THE BOOK” PROJECT

Because we have so many members throughout the US and Canada who are unable to visit our library in person, we would like to provide a regularly scheduled one-hour weekly Zoom meeting exclusively for our members, so they can ask a volunteer to look for a baptism, marriage or burial that may be recorded in these books.

AFGS is looking for volunteers to test our new “LOOK IN THE BOOK” member service. Please look at our online catalog found on our AFGS website under SERVICES/DIGITAL LIBRARY CATALOG. You will find a list of every book in our library. Many of these books contain church records from Canada that are not available in our Members Only Online Library.

	Paroisse Saint-Joseph-de-la-Nouvelle-Beauce, 1737-2006 : vol	QUE BCE 011
	2 : répertoire des baptêmes, mariages, sépultures et annotations marginales et répertoire des pionniers	
	☆☆☆☆☆	
	✓ AVAILABLE	QUEBEC
		+ Add To List

This book contains a list of baptisms, marriages and burials, along with the notes in the margins, for Saint-Joseph-de-la-Nouvelle-Beauce covering 1737-2006. If you were looking for information about your ancestors in this book, you would use the “LOOK IN THE BOOK” Zoom call to find it.

If you would like to participate in a test of this new AFGS program, please email amsmith@afgs.org to be included in the testing process. Also, if you are located within driving distance of the library, we would invite you to participate in this test as a library researcher who would find the books and information for these “LOOK IN THE BOOK” requests.



CITING YOUR SOURCES: CITATION FOR SACRAMENTAL RECORDS FROM DROUIN COLLECTION MICROFILMS

by Sindi Broussard Terrien

When you visit the AFGS library, you may ask Tom Allaire, head of research, for a microfilm reel from the Drouin Collection microfilms so that you can find the baptism of your great-great grandmother. The Drouin Collection contains images of civil records, notary records, and sacramental records from the beginning of New France to the early 1940s. “They cover all of Québec Province and French Acadia as well as parts of Ontario, New Brunswick and the Northeastern United States.”³

You will give Tom the parish name in Québec where your ancestor was born. Tom will find the correct microfilm and give you the reel. Once you find the image on the microfilm and obtain a copy of it, your next step is to record the source information immediately. This is a vital step because, if you do not, you will most likely forget where you found the information. Recording your source information is important because it helps you and others find the information again and it lends to your credibility as a genealogist.

So, how do you create a citation for an event (baptism, marriage, death, etc.) when the source is microfilm or microfiche? Truthfully, the citation is created similarly to that of other sources, but it is a bit more complicated because it is an image from a record set within another record set. One record set is the sacramental register, and the other record set is the Drouin Collection. This requires a multilayered citation. A multilayered citation has a semicolon separating the two record sets.

Let us say that you found the baptism record for your great-great grandmother on Drouin Reel #406. The information found was Jeanette Boudreau, daughter of Joseph Boudreau and Annette St. Pierre, baptized on 16 August 1903 at St-Ignace parish in Coteau-du-Lac.

Table 1. How the parts of a citation are formatted as a reference or a bibliography.

	Reference (same for endnote or footnote)	Source (Bibliography)
Who (author/compiler)	St-Ignace Parish	St-Ignace Parish
Where	Coteau-Du-Lac, Quebec	Coteau-Du-Lac, Quebec
What (title)	Unspecified sacramental register	Unspecified sacramental register
Item of interest	baptismal record of Jean Boudreau, 16 Aug 1903	Not applicable
Format	microfilm	microfilm

³ “The Drouin Collection Record,” *Je Me Souviens Magazine*, Vol. 46, No.1, (January-March 2023): 18-23.

Who (author/compiler)	Institut Généalogique Drouin	Institut Généalogique Drouin
What (title)	Drouin Collection, Reel 406	Drouin Collection
Where	American French Genealogical Society	American French Genealogical Society
Date accessed	14 August 2023	14 August 2023
Item of interest	baptismal record of Jeanette Boudreau, 16 Aug 1903	Not applicable

Reference (Endnote or Footnote):

St-Ignace Parish (Coteau-Du-Lac, Quebec). Unspecified sacramental register, Baptismal record of Jean Boudreau, 16 Aug 1903; Institut Généalogique Drouin, Drouin Collection, American French Genealogical Society, reel no. 406, microfilm, baptismal record of Jean Boudreau, 16 August 1903, researched 14 August 2023.

Bibliography (Source List)

St-Ignace Parish (Coteau-Du-Lac, Quebec). Unspecified sacramental register. Institut Généalogique Drouin. Drouin Collection, microfilm reel no. 406. American French Genealogical Society, Woonsocket, Rhode Island.

As a side note, microfilmed images may be considered as “the equivalent of an original” with some qualifications. The images must be legible and the “information does not conflict with other evidence.”⁴

Note: The importance of citing your sources can’t be understated. It can be challenging for newcomers to genealogy but is incredibly valuable later on. I can’t tell you how many times we’ve had researchers at the library search for the same record a second, or third time, only because they “can’t remember” where they found it the first time. While the citations shown above may be the “professional” standard, and something you should strive to achieve, don’t discount that any citation you write at all that will lead you to be able to easily re-find a record you found in the past has tremendous value. The first reason we write citations is so we can find the record again, if need be, but a second reason is so others can find the same record in order to “prove” to themselves the information you found was correct.

In Wyoming are the following French-sounding towns: Bellefourche, Bondurant, Bonneville, Buford, Cheyenne, Dubois, Du Noir, Fossil, La Barge, La Grange, Laramie, Le Roy, Lingle, Lucerne, Osage, Sublett; the counts: Laramie, Platte, Sublette and Teton; the Cheyenne, Du Noir, Gros Ventre, Lamar, Laramie and Belle Fourche rivers; the creeks: Fontenelle, La Barge; Fremont Lake; parks: Grand Teton, Fort Laramie; the mountains: Bonneville, Fremont, Grand Teton and Laramie.

⁴ Elizabeth Shown Mills, *Evidence Explained*, 3d ed., revised (Baltimore, Maryland: Genealogical Publishing Company 2017) 30.

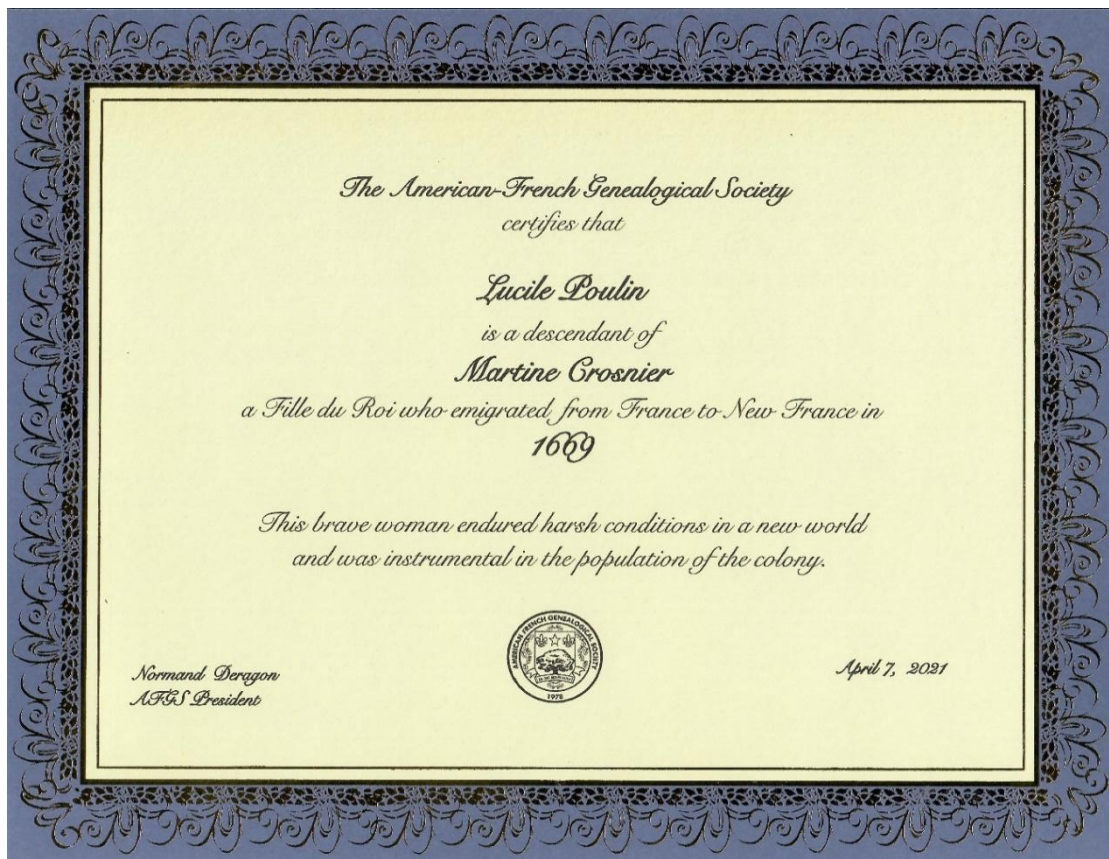


"FILLES DU ROI" PIN AND CERTIFICATE PROGRAM

AFGS is honoring descendants of the FILLES DU ROI, the “Daughters of the King” with an authentication 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 King Louis XIV of France. 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.

If you are fortunate to find one of these 768 women among your ancestors, we congratulate you and celebrate your remarkable lineage.



Verified descendants of a “Fille du Roi” will receive a pin and certificate as pictured.

A description of all the necessary information needed to submit an application for a certificate and pin can be found on our website at <https://afgs.org/services/filles-du-roi-certification/>.



WANTED: YOUR STORIES

We would love 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:

- As your research took you back to the early 1600s 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 page 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. Our editors will be happy to work with you to craft an interesting and informative article that our members will enjoy reading.
- Have you taken a trip to Canada or France to find the places where your ancestors lived? We'd love to hear about your travels. Perhaps you would inspire some of our members to follow in your footsteps?

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**”? Did other generations or members of your family live in other units of your multi-family house? 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.

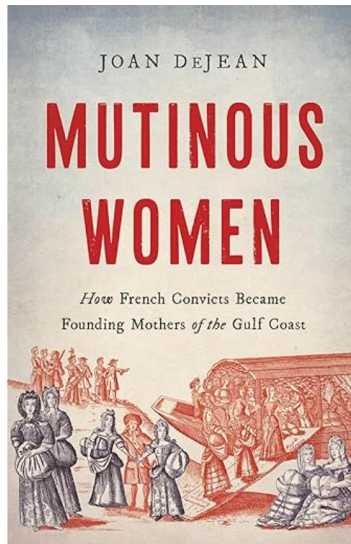
**PLEASE SEND YOUR STORIES* TO
US AT JMSeditor@afgs.org**

***You can find our AUTHORS GUIDELINES on page 61.**

Has your email address changed because you switched internet providers or employers? Please let AFGS know if you have a new email address – it's IMPORTANT because we want to keep you informed about our programs and publications.

You can send us your new email address at info@afgs.org

BOOK REVIEW – MUTINOUS WOMEN: HOW FRENCH CONVICTS BECAME FOUNDING MOTHERS OF THE GULF COAST BY JOAN DEJEAN



Three hundred years is a long time to wait to have your reputation restored, but historian Joan DeJean accomplishes that in her recent book *Mutinous Women* for the 132 women who had been branded (sometimes literally) as prostitutes by courts in France. DeJean’s skill in relating the detailed history of these long-mistreated women who were founding mothers of the American Gulf Coast (Louisiana, Alabama and even into Arkansas) captivates the reader while it delivers a history lesson on the French colony in Louisiana, corruption in 18th-century France and the building of New Orleans, Louisiana, and Mobile, Alabama.

All readers and especially descendants of French women who arrived in New Orleans in 1720 on *La Mutine* or *Les Deux Frères* will experience a wide range of emotions while reading this book. You will be intrigued, appalled, sad, angry, happy, and thrilled.

Genealogists will appreciate the extensive and detailed information DeJean provides about many of the women throughout her book. Over a period of ten years, she researched in more than fifteen archives in France, Louisiana, and Alabama. DeJean’s research includes the lives of the women before they were arrested for baseless crimes, the events during their trials and imprisonment, their travels from prison to ship, and their arrival in Louisiana. She then vividly illustrates the struggles the women experienced on the Gulf Coast, who survived, and who did not.

This historical perspective includes Scotsman John Law, who was France’s economist, and his plans for Louisiana which played a major role in the exploitation of the founding mothers of the Gulf Coast. DeJean also describes the corruption of the French police which resulted in innocent women being torn from their homes and discarded without a plan onto the coast of Louisiana.

But above all, *Mutinous Women* is the redemption of 132 women. Read the book and enjoy the triumphs of the women who survived.

As a supplement to the book, try to catch one of DeJean’s interviews on *YouTube.com*:

[Fédération des Alliances Françaises USA, “Mutinous Women - How French Convicts became founding Mothers of the Gulf Coast”](#)

- *AskHistorians Podcast* episode 199, [“Mutinous Women with Joan DeJean.”](#)

There are also online articles she has written about specific women mentioned in the book:

- Joan DeJean, “The Many Lives of Marie Baron,” *64parishes.org*, <https://64parishes.org/many-lives-of-marie-baron>
- Joan DeJean, “Deported From France as Convicts, These Women Helped Build New Orleans,” *Time.com*, <https://time.com/6167919/new-orleans-history-french-women/>

— Sindi Broussard Terrien

JOIN OUR NEW AFGS COMMUNITY PAGE ON FACEBOOK



Let's imagine you are in the AFGS library in Woonsocket, RI. You're researching a line that has you stumped. A volunteer approaches and asks "How are you doing? Do you need any help?" This scenario has happened only for our

members and visitors in the AFGS library – until now!

AFGS has created the [American-French Genealogical Society Community Page](#) on Facebook for all our members and genealogy researchers throughout the US and in Canada and Europe. *This is a private group that you can join on request.*

This group is actively moderated. Be courteous to others even though you may disagree. Respect the privacy of our members. Please avoid political or religious commentary which is not aligned to the discussion. No self-promotion or spam marketing.

Members of this group, devoted to helping people explore their French-Canadian heritage, will be able to collaborate with each other about their genealogy research and Franco-American topics. You can ask questions, help each other with research and discover our shared history and culture. There will be discussions on many topics, and we will all have the opportunity to learn from and help each other. The spirit of collaboration and cooperation that has always been so helpful in our library will now become a virtual experience for all our members and guests, wherever they live. Sign up now to be a member of our new group on Facebook at [American-French Genealogical Society Community Page](#) and discover your ancestors from the past along with new research friends for the future.

Thank you for being a valued member of our Society. We look forward to "seeing" you on our community page.

During the War of Independence, France sent four fleets and an entire army to help the American colonies. These regiments included: the d'Angenois with 1,166 officers and men; the Gatinéau, 1061; Touraine 1,297; Hainault, 511; De Foix 357; the Soissonnais Grenadiers with plumed headdresses, 1,250; the Saint-Onge whose uniforms were green and white, 1,322; regiment of Auxonne, 601; the Grenoble, 65; the Royal Deux-Ponts wearing white uniforms, 1,163, the De Metz, 351; the De Lauzin, 310; and the regiment of Bourbonnais with black and red suits, 1,151 officers and men.

(Edouard Fecteau, *Sur Les Traces Des Pioneers Français*. Translation: In the footsteps of French pioneers.)



WANTED: YOUR HELP

. . . with several very large data entry and indexing projects, as well as other assignments according to your specific skills.

Contact us at info@afgs.org to ask about an assignment that would utilize your skills.

Thank you to our army of volunteers:

- | | | | |
|-------------------|--------------------|---------------------|------------------|
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| Mary Beth Angin | David Coutu | Lucille A. Langlois | Albert Pincince |
| Ann Barnes | Dorothy F. Deragon | Richard Lapierre | Larry Rainville |
| Roger Bartholomy | Normand T. Deragon | Roger Lavoie | Paul Raposa |
| Sylvia Bartholomy | Barbara Ewen | Meghan Lyding | Lise M. Robidoux |
| Bill Beaudoin | Tony Fontaine | Andrea Marth | Annette Smith |
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| Paul Beausoleil | Ernest Gagnon | Bonnie Wade Mucia | Sindi Terrien |
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| George Buteau | David Gregoire | Theresa Perron | |
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Please note that you do not have to live near the AFGS library to do our 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 databases.

This list contains the names of volunteers from our AFGS Volunteer Opportunities Survey. If you have not been contacted yet by our volunteer coordinators, please reach out to us at info@afgs.org to find out what assignments are available.

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

Do you have an eagle eye? Our data entry project has entered a new stage! We are in need of volunteer "proofreaders" 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 if you can help.

WHAT'S COOKING?

by Janice Burkhart

Pumpkin Dump Cake

Dump cakes are simple to make and taste great. This cake is full of fall flavors and smells wonderful while it is baking. If you like pumpkin pie and traditional fall flavors, you will like this cake.



You will need:

- 1 1/2 cups half-and-half
- 1 cup light brown sugar
- 3 large eggs
- 1 1/2 teaspoons of nutmeg
- 1 teaspoon cinnamon
- 3/4 teaspoon ground ginger
- 1 1/2 teaspoons vanilla extract
- 2 (15 ounce) cans pure pumpkin
- 1 cup unsalted butter, melted and divided
- 1 (15.25 ounce) yellow cake mix

- Preheat oven to 350 degrees F, then grease a 9x13 inch baking pan with cooking spray.
- In a large mixing bowl, whisk together the half-and-half, the brown sugar, the eggs, the nutmeg, the cinnamon, the ginger and the vanilla until well combined.
- Add the pumpkin to the milk mixture and whisk to combine, whisk in 1/4 cup of the melted butter.
- Evenly spread the pumpkin mixture into the prepared baking pan, sprinkle the dry cake mix evenly over the pumpkin mixture, drizzle the remaining melted butter over the cake mix, using a spoon to gently spread the butter around and getting the butter to soak into the cake mix.
- Bake until the top is browned and fully cooked through, about 1 hour, allow the cake to cool to room temperature.
- Serve with topping of your choice.

Maybe Mémère never wrote down her recipes, but AFGS has over 250 pages of recipes, including ones submitted by our members.

You can find them in our cookbook:

La Cuisine de la Grandmère – Cookbook

You can order our cookbook for \$15 (plus shipping) from our online store on our website at

<https://afgs.org/store/>





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: <https://afgs.org/services/filles-du-roi-certification/> as well as instructions and documentation requirements for submission. If you do not have a computer and are interested in receiving a list of the “Fille du Roi,” you can send a request along with a self-addressed, stamped envelope and we will send the list to you.

Verified descendants of a “Fille du Roi” will receive a pin and certificate.

MARRIAGEABLE GIRLS – “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 <https://afgs.org/services/filles-du-roi-certification/>. If you do not have a computer and are interested in receiving a list of the “Fille à Marier,” you can send a request along with a self-addressed, stamped envelope and we will send the list to you.

AFGS is offering a second pin and certificate program in addition to the “Filles du Roi” program. This time we are honoring the marriageable girls who came to New France before the “King's Daughters” – THE FILLES À MARIER. For those receiving this newsletter electronically, all the necessary information can be found on our AFGS website at <https://afgs.org/services/les-filles-a-marier/>. Verified descendants of a “Fille à Marier” will receive a pin and certificate.

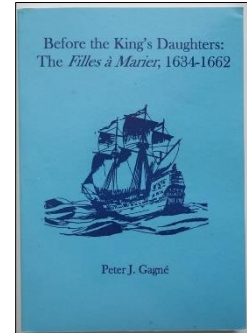
According to Peter J. Gagné, in his book, *Before the King's Daughters: The Filles à Marier, 1634-1662*, just 262 women answered the call to populate France's colony before King Louis XIV started the government sponsored the “Filles du Roi” program which brought an additional 768 women to New France. 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.

GREAT BOOKS THAT SHOULD BE IN YOUR LIBRARY!

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

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

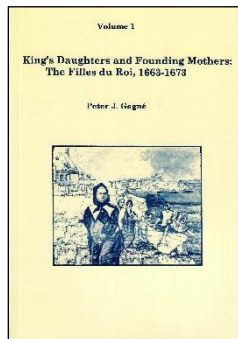
Before the King's Daughters: The Filles à Marier, 1634-1662 is a biographical dictionary of the 262 women and girls sent from France to populate Québec between 1634 and 1662. This work gives an overview of who the "Filles à Marier" were and then presents comprehensive biographies of all the "Marriageable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



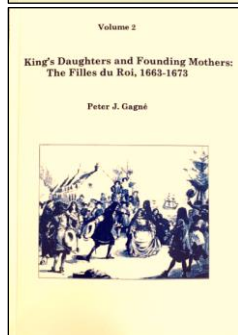
This book is extremely popular at our library. Most French-Canadians have multiple "Fille à Marier" in their line. By popular demand, AFGS is also offering a certificate and pin program to honor and recognize these very brave women. Therefore, we have decided to offer this wonderful book for sale to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

A Companion 2-Volume Set:

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



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



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

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

BOOK ORDER FORM

BEFORE THE KING’S DAUGHTERS: THE FILLES À MARIER

KING’S DAUGHTERS AND FOUNDING MOTHERS: LES FILLES DU ROI 1663-1673

YOU MAY ALSO ORDER ONLINE AT <http://afgs.org/store/>

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

Please send me:

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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 in the form of footnotes is necessary for genealogical and historical submissions. Please use footnotes, rather than endnotes. All articles should be single-spaced and left-justified. Do not use bold, italics or underlining for headings.

All submissions must be in electronic form and submitted to JMSeditor@afgs.org. Any word processing file will be accepted but we prefer .doc, .docx, .pdf, .txt, or .rtf files. All illustrations and photos should be submitted as JPEG (.jpg) files. You may also submit printed black-and-white photographs for publication. These photographs should be labeled with the submitter's name, contact information and the caption for the photo, preferably on the back. We are not responsible for loss of damage to originals, and they may not be returned.

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RESEARCH SERVICES

After careful thought and many discussions, AFGS has decided to implement a change to the fees we charge for research, vital records, charts and film room requests. A fee for research was implemented effective August 1, 2024. Additionally, a small increase to our charges for record copies will also be implemented to pay for the time and effort that's required to prepare and send these records to our patrons. Please review the changes below and if you have any questions you can call us during library hours and we will be happy to discuss your questions with you.

The American-French Genealogical Society accepts requests for ancestral searches. This service is available for both members and non-members. Our only requirement is that the information you are seeking must be for an ancestor who is of French-Canadian origins, since that is the focus of our organization, and the area where we will be the most successful. General information on requesting research can be found at <https://afgs.org/services/research/>.

To request AFGS Research Services, you can print the **Research Request Form** found on our website, online at (<https://www.afgsmembers.org/services/research-request-form.pdf>), fill out the

form, add any supplemental information relevant to your research, and mail it to AFGS, Attn: Research Dept., P.O. Box 830, Woonsocket, RI 02895-0870, with your deposit (see below).

For a Vital Records Request, go to <https://afgs.org/services/research/french-canadian-ancestor-or-vital-records/>, fill in the necessary information, then click the “Request Research” button to submit your request.

Please refer to the rates listed below as a guide to estimate the cost of your research:

Request Type		AFGS Member	Non-Member
<i>Research Requests- see research costs below</i>			
Five (5) Generation Chart or Direct Lineage Chart (from you to your immigrant ancestor to New France)	Price for Chart	\$50 each	\$75 each
<i>Vital Record Requests – research time, if required, is additional – see research costs below</i>			
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After receiving your request, we will start research as soon as possible. When the research is completed, we will send a final invoice for the work performed.

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

- Once we receive your payment, we will send the research and records to you.
- We will include a list of sources we searched, whether any information was found or not, copies of records found, and suggestions for additional research, if indicated.

NERGC 2025

Plans are underway for the next **NERGC Conference** which will be held in Manchester, New Hampshire, on **October 29-November 1, 2025**.

The New England Regional Genealogical Consortium, Inc., is a 501(c)3 educational organization incorporated in 2006 to promote interest in genealogy, to promote skills and a level of expertise of genealogists through sponsorship of educational conferences and other periodic educational

activities; to promote harmony and cooperation among genealogical societies, and to promote adherence to accepted standards for the use and care of genealogical records.

AFGS is a charter member of NERGC and will be providing volunteer hours for this conference. If you are planning to attend the conference, or live within driving distance of Manchester, NH, please consider this opportunity to support your society. There are various assignments such as working as door monitors for one or more of the various lectures, a few hours staffing the registration desk, changing the lecture room signage for the different lectures, working a few hours at the information desk, etc. If you would like to provide a few volunteer hours at this conference, please let us know at info@afgs.org and we can arrange a volunteer assignment of your choice.



Please “like” our AFGS Facebook pages where 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.

[American-French Genealogical Society](#) and

[American-French Genealogical Society Community Page](#)

Our new AFGS Community Page is a virtual visit with your fellow society members. You can discuss your latest research and learn so much more by collaborating with each other in our virtual meeting place!

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**View of the English landing on Island of Cape Breton to attack the Fortress of
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