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ABOUT OUR COVER

The Miriam and Ira D. Wallach Division of Art, Prints and Photographs: Picture Collection, The New York Public Library. (1877). *The Acadians driven into exile* Retrieved from <https://digitalcollections.nypl.org/items/510d47e0-f47f-a3d9-e040-e00a18064a99>

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**FROM THE
PRESIDENT’S DESK**

Normand Deragon

This issue focuses on Acadia and continues the series on the History of New France created by Fran Tivey. It features the story of Radegonde Lambert by Sindi Terrien. I invite you to become an armchair traveler while enjoying photos from

Karen Fernandes's trips to Paris and France and Joseph Taranto’s trip to Québec.

As we enter the new year, here are some notable achievements from 2024.

We gained one hundred new members in 2024. Of that number, forty-three reside outside New England, five from Canada and one from the Netherlands. Currently, about half of our membership resides outside of New England. And most of our members are registered for access to the Members Only Online Library.



Going forward, we must focus on digitizing as many of our resources as possible, so we can upload them to the Members Only Online Library to assist all our members with their research. That will mean converting microfilm and the printed repertoires we produced into digital formats. If you have experience with digitizing records and/or microfilm. I would appreciate hearing from you at nderagon@afgs.org. This project is a priority for us in 2025.

Last summer we improved our Internet access capabilities in the library. Members and visitors now have secure internet signals anywhere in the building. Many of our members and visitors use their laptop computers while researching in the library and having strong, secure internet access is important.



Our building reached a milestone in 2024. It is now 100 years old. It was built in 1924 and was the First Universalist Church of Woonsocket until it closed in June 2017 and AFGS purchased it in November of that same year. Thanks in great part to the generosity of our members, we were able to make many upgrades and repairs over the years. We still have a checklist of minor cosmetic repairs, but thanks to our volunteers we are chipping away at it and plan to complete them this year.

Normand Deragon, President

A TIP FROM YOUR BOOKIE

by Janice Burkhart



**JANICE
BURKHART**
Librarian

I always love to tell you about a new book in our library. We get all kinds of books. Some are new on the market, written by new authors with fresh ideas. They give you an opportunity to perhaps have a fresh approach to your research. Some are wonderful additions to the library, written by our own members about their families. These are

my favorite books because I like to see the similarities in our family backgrounds. I also like the sincere way they are written. Then we are gifted with collections when an AFGS member passes away and the heirs want to make sure that their deceased relative's books find a good home. Since I am often familiar with the owner of these books, they are special to me. When I am handling this material, I think about the hours their owners poured over them while searching for their roots. I try to give special attention to these precious resources.

Today, I want to introduce you to a journal entitled *Vermont Genealogy* which is edited by Scott Andrew Bartley, a very well-known expert in the genealogy of Vermont. This is Special Publication Number 15, a research guide to Vermont. In it you will find instructions on where to find information about history, vital records, land records, court records, adoption records, probate records, cemetery records, census records, church records, military records, government, law, migration/immigration, ethnicity, eugenics, geography, town history, periodicals, newspapers, almanacs and directories, colleges and universities, state repositories, genealogical societies, counties and their records, town guides and New York patents. In other words, if you need to do research in Vermont, this very well-written and organized guide will be indispensable to you.

According to Mr. Bartley, many records in Vermont are found at the town or city clerk's office. These records are not covered in this book, but he has included a town grid which has much helpful information about each city and town that could guide you in your searches.

The guide begins with a brief history of each period up to statehood in 1791. It is followed by a discussion of record groups commonly used by researchers. Mr. Bartley focuses on the history of these records and guides and the information you will find there. The book also includes a listing of all the counties, past and present. He includes a discussion of the records for the county, border changes, record locations, and published material. This is a great way to identify the extinct counties.

The town grid is especially interesting as it lists all the places in Vermont. You will find the town name, year when records commenced, the county, the probate district the town is in, notes about the town, information about where to find published vital record information if it exists, and earliest known church records up to 1825. What a time saver for researchers! It is important to note that there are bibliographies included in each section for those who would like to do further research. These can be very helpful.

The only information I found missing was a guide to where to buy the best maple syrup!! Perhaps it will be included if Mr. Bartley ever updates this helpful guide. I hope you will consult this guide if you are doing research in Vermont. It is located with the Vermont repertoires. I am sure you will find it most helpful. AFGS has a large collection of Vermont repertoires published by our Sister Society, The Vermont French Canadian Genealogical Society. Our members also have access to microfilms of vital records for Vermont from early years through 1907.

**SINDI
BROUSSARD
TERRIEN**
Genealogist



USING ROBICHAUX'S *ACADIAN EXILE* SERIES TO LOCATE SACRAMENTAL RECORDS IN FRANCE

by Sindi Broussard Terrien

Each generation passes tools and information on to the next generation. In turn each generation decides if and how those tools and information will be used.

Over fifty years ago, Albert J. Robichaux, Jr. gave Acadian and Cajun descendants tools and information to identify ancestors when he published the *Acadian Exiles* series, *Acadian Exiles in Nantes*, *Acadian Exiles Chatellerault* and *the Acadian Exiles in St. Malo*. Mr. Robichaux also published *Acadian Marriages in France: Department of Ille-et-Vilaine, 1759-1776*. Robichaux's intention was to guide the reader in locating sacramental records in France. If you visit our library, you will be in luck, as we have several of Robichaux's books on our shelves.¹

Many of the archives in France have an online presence and have made digital images of some of their holdings available online. Thus, many sacramental registers are now available online. This writer has used Robichaux's series to locate the digital images of Acadian ancestors' sacramental records and will now share some tips for using them.

Let us take a moment to recognize the work Mr. Robichaux and others did so many years ago. Information in the books required the research of many archivists, researchers, and translators. Mr. Robichaux worked for several years with at least ten other researchers in France and Louisiana to locate the sacramental records and have them either copied or transcribed. They had to wait for those records to be revealed either by transcription or photocopy, unlike the almost instantaneous access the world wide web gives us today. Many marriage records were translated to English and published in their series of books.

When the information was being collected in France in the 1970s and 1980s, photocopying was the standard technology used. It was expensive, especially when mailing the information to the United States from France. Therefore, information published in the *Acadian Exiles* series may be limited versus what the actual record contains. For instance, the death of someone will be cited with name, date and location, but may not include who was present; a marriage may not include witnesses, and a baptism may not include the godparents. Every genealogist should seek out "original records and primary information" whenever possible.² A mystery may suddenly be solved when the actual document is viewed.

Each *Acadian Exiles* book is arranged with surnames in alphabetical order and each family unit is numbered. If a family member in a family unit was born and baptized, married, or died in France, the church and the city archive is noted along with the date the sacrament was received.

Below is the method this author used to find digital images of sacramental records at two different archive sites. Keep in mind that, although the author's knowledge of French is very limited, success ensued. (There may be a resource tutorial in French that could be helpful even if you do not understand the language but can follow the screens and mouse clicks.)

1. From Robichaux's book, identify the town or archive where the record is located.

¹ Books at AFGS by Albert J. Robichaux, Jr. include *The Acadian Exiles in St. Malo, 1758-1785*, 3 vols; *The Acadian Exiles in Chatellerault, 1773-1785*; *The Acadian Exiles in Nantes, 1775-1785* and *Civil Registration of Orleans Parish, 1790-1833* (Eunice, La.: Hector Pub. Co., 1981-).

² Board for Certification of Genealogists, *Genealogy Standards*, 2nd Edition (Nashville: *Ancestry.com*, 2019), 13.

2. Perform an online search for the national archive. For example, searching “Saint Malo archives” displayed [La numérisation de l'état civil | Archives départementales](https://archives.ille-et-vilaine.fr/fr/article/numerisation-l-etat-civil), which links to Archives et patrimoine d'ille-et-villain at <https://archives.ille-et-vilaine.fr/fr/article/numerisation-l-etat-civil>.
3. Once you are on the archive's website, look for the following words: *rechercher* or *archives en ligne*. A word of caution: websites are updated periodically, and a link may be moved from a tab to a dropdown or on a different page the next time you visit it. You may have to relearn a website if you haven't visited it in a while.
4. Search for *Registres paroissiaux et état civil* (parish registers and civil status).
5. At this point, a search screen may be available so that you can enter the (town) *commune*, years (*années*), and type of record (*type d'acte*) you are searching for.
6. Review the search results and choose a record set to view.
7. Document viewers may be different at each archive site. Tools to enlarge and download the image may be different; but if you play around with the document viewer a bit, you should be able to make sense of how to use it. They all work basically the same.
8. Look for the printer icon to print or the disk icon to download the image. Select *Valider* if printing. When you download an image, you may have to accept conditions for reuse of public information. Choose *oui* to accept the conditions.

Table 1.

Steps to find sacramental records in Saint Malo and the surrounding area.	
National Archives	<i>Archives et patrimoine d'ille-et-villain</i>
Web Address	https://archives.ille-et-vilaine.fr/fr/article/numerisation-l-etat-civil
Look for <i>Archives en ligne</i>	<i>Archives en ligne</i> was on the home page. Select the link
Choose type of record	Registres paroissiaux et état civil
Enter search criteria	Use the dropdown feature to select the Paroisses/ <i>commune</i> (town or village) Enter date range Select <i>rechercher</i> button
Review the search results	Review the search results and decide which type of act (<i>type d'acte</i>) you want to research. Choices are <i>Baptêmes/Mariages</i> (baptisms/marriages) and <i>Sépultures</i> (burials). Choose either <i>Greffe</i> or <i>Commune</i> When you are brought to the next page, select the button <i>Document numérisé</i> .
View the images	Browse through the images page by page to find the record you are looking for.

Table 2.

Steps to find sacramental records in Nantes and Chantanay.	
<i>National Archives</i>	<i>Les Archives départementales de Loire-Atlantique</i>
Web Address	https://archives.loire-atlantique.fr/44/accueil-archives/j_6
Select link to online records	<u><i>Consulter les fonds d'archives numérisés</i></u>
Look for records online	<i>Rechercher un fonds numérisé</i>
Select link to parish and civil records	Registres paroissiaux et d'état civil
Enter search criteria	Use the dropdown feature to select <i>commune</i> (town or village) <i>Type d'acte</i> (type of act: birth, marriage, sépultures) Enter date range Select <i>Valider</i> button (to validate)
Review the search results	Choose from the results
View the images	Browse through the images page by page to find the record you are looking for.

Acadians arrived in France between 1758 and 1785 for the most part, so your research should include those years. In 1785, over one thousand Acadians left for Louisiana. Others went back to Nova Scotia, Québec or other new Acadian homelands. Many Acadians remained in France, so, for those ancestors, expand the years in your searches.

France began keeping two sets of church records in 1667 by law. The parish retained one copy, and the duplicate was given to the clerk of the court. Therefore, some archives have both copies, and both may be digitally imaged. When that happens, there will be two record sets to view the sacramental records. The one labeled *commune* is the parish book and the one labeled *greffe* is the book given to the clerk of the court. Look at both books. Whoever recorded the sacraments was human and there could be some omissions, misspellings, word changes, name changes, different dates, etc.

Another tip is to look for Registry Tables before diving right into a registry book. Sometimes the table is a separate image set and other times it is either at the front or back of the register. The registry table can be a clue for finding the exact volume and page where a sacrament was recorded if the name you are looking for is on the table. Some registry tables are alphabetized by surname, some ordered by year and then surname, and still others organized by sacrament. Keep in mind that some parishes had separate books for baptisms, marriages and *sépultures* (burials).

Once you find the record you are looking for, examine it closely. How's your 18th century French? (You may need to consult Sandra Goodwin's book *French Language Lifelines for the Anglo Genealogist: Tips and Tools for Tracking your French-Canadian Ancestors* for terms used in sacramental records written in French.) Handwriting can be difficult to decipher, so you may need to view several records within a registry to decipher the clerk's script. Is it really the record you think it is? Are the names of parents or witnesses who you might expect them to be? A record may

have “Acadian” or “native of Acadie” as a descriptor. As with any record, spellings and dates may be different or unexpected.

Record the sites you visited and the registers you viewed, even when you did not find the image you were looking for. Three weeks from that first search you don't want to be wasting time searching for the same records that produced nothing. Most importantly, once you have found the golden prize, record your source properly so you know where you found it and whom it pertains to. Use your favorite genealogy software and attach the images you downloaded and meticulously describe the source and either save the URL or give yourself ways to find the record again.

When visiting an archive's website, take time to learn about the site and what the archive has to offer. The archive sites have so many records and collections. Like the American archive websites, the French archives have other resources that are available online, such as newspapers, census records, photograph collections, military records, notarial records, etc. If you are thinking of traveling to France and are to visit an archive, reviewing their website before arriving there would probably make your visit more productive.

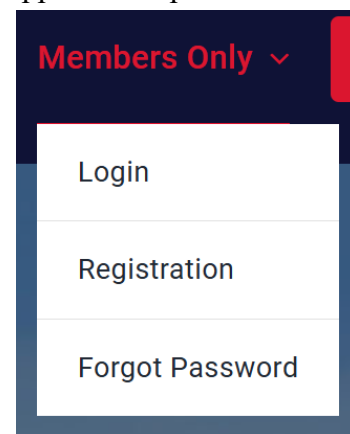
Some of the French archive records can be found on *Ancestry.com* or *FamilySearch.org* as well as on the archive's website. For Ancestry, you will need the World Explorer membership. Some of the records on *Ancestry.com* and *FamilySearch.org* are indexed, making it much easier to find the record; but I must confess, I have not figured out how to search by name within a French archive site. Also, be aware that an archive you were able to search at one time may no longer be searchable later. This author learned the hard way. Many archives in France are not allowing online searches from computers outside of France to avoid computer hacking.

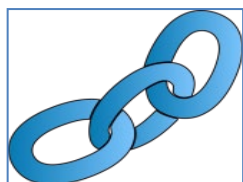
Thank you, Albert Robichaux, for the research you and your associates conducted over forty years ago to create the *Acadian Exiles* series. You made this author's research easier as well as exciting. Happy searching!

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 online registration form will appear. Complete the form and click on submit. Please make note of the username and password that you create. Within a few days after you register, you will receive an email 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.

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* thus 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.





INTERESTING LINKS

WEBSITES YOU MIGHT LIKE

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 catalog allowing you to search our holdings from the comfort

of your home <https://afgs.library.site>. This catalog contains about 99% of all our holdings and is now accessible online.

Later in this journal we have an article on one of our member volunteers who recently gained membership in the DAR. To see if you have an ancestor who has already been certified a “patriot” by the DAR, checkout www.learnwebskills.com/patriot/frenchcanadianpatriots.htm. Visit www.learnwebskills.com/lineage/news.htm#Québec for tips on documenting lineages to Québec Patriots.

Since the focus of this journal is on our Acadian ancestors, the Nova Scotia Archives website is an excellent research site at: [Nova Scotia Archives - Nova Scotia Births, Marriages, and Deaths](#). There you will find not only birth, marriage and death records from 1860 forward, you will also find a virtual array of Acadian records, images, newspapers and more.

AFGS IS A FAMILY SEARCH AFFILIATE LIBRARY

by Sindi Terrien



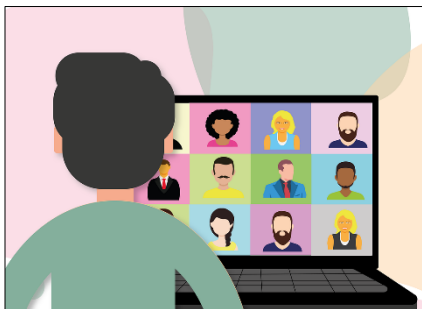
From the comfort of your home, you’ve found just about everything you need online. Don’t you just love it when your genealogy research is cruising along oh so well? Suddenly, *Family Search.org* throws a wrench into your research. The records are

locked and travelling to Salt Lake City to use their library and resources is out of the question.

AFGS has the solution because AFGS is a **FamilySearch Affiliate Library!** AFGS meets all the requirements: we are a genealogical society, we have a permanent building, we are open to the public, and we have staff volunteers available to assist. As a **FamilySearch Affiliate Library**, **AFGS has access to digital collections not available to you at home.**

FamilySearch.org has over two billion digitized records of which ***400 million are not available to the public***. They can only be accessed at a **FamilySearch Affiliate Library**. Affiliate libraries can also access records through the library’s inter-library loan system.

A visit to the AFGS Library will allow you to view those locked records. Bring your laptop or use one of our eight computers available for visitors. At our library in Woonsocket, RI, when you log into *FamilySearch.org*, even with your personal computer, those locked records will become accessible.



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.



The Society of the First Families of Quebec

invites you to join our hereditary society.

Life Membership is extended to men and women of good character, 18 years of age or older, who are citizens of the United States, who are lineal descendants of an ancestor who was resident of, owned land in, or was the chief proprietor of a business between 1608 and December 31, 1662, within the boundaries of present day Quebec Province, Canada.

Inquiries should be made to James Conway, Genealogist General, at FFQconway@gmail.com.

SocietyOfFirstFamiliesOfQuebec.weebly.com



CityPride, Ltd. of Pennsylvania is the jeweler of the SFFQ.

Paid advertisement



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

RESOURCES OF THE BIBLIOTHÈQUE ET ARCHIVES NATIONALES DE QUÉBEC

by Michael J. Leclerc, CG

The Bibliothèque et Archives nationales de Québec (BAnQ) is one of the most valuable tools we have to research our French-Canadian

ancestors. BAnQ is the official provincial library and archives for Québec. The collections date back centuries and continue to modern times. In addition to original government documents, the collections include all materials that were published in the province from the eighteenth century until today.

The BAnQ website³ is the key to accessing all of these materials. If you haven't used it recently, note that BAnQ just updated its site, and the functionality is slightly different from what it used to be, and there are areas that are available only to residents of Québec. But most of the information that genealogists look for is available to anyone from anywhere. The home page for the website has three major sections, Catalogue, Numérique, and Advitam. We'll be discussing all three sections and how to use them.

Catalog de BAnQ

BAnQ is the official repository for published materials in the province of Québec. Dating back to the earliest publications in the province in the 1700s, this includes books, newspapers, and periodicals, of course. But it also includes photographs, postcards, photographs, films, videos, audio records, and more. Many of these materials are available at La Grande Bibliothèque in Montreal or one of the other BAnQ branch bibliothèques.

People frequently discard these categories, but don't be so quick to be dismissive. First, many older titles have

been digitized and are available on the BAnQ website. There are other repositories where you might find such titles online as well, such as HathiTrust Digital Library and internet Archive.

For more recently published materials, not online for copyright or other reasons, just knowing that an item exists is important. If you're reading an article, for example, and find a citation to an article you would like a copy of to read for yourself, you can contact BAnQ to request a copy of the pages you need. They won't search the book or journal for you, but if you have an exact citation, they will be happy to make a copy for you for a nominal fee. Knowing that published works usually exist in more than one copy, checking WorldCat might reveal a repository close to you where you can see it. Or you might be able to borrow a copy from a repository, or order copies of pages through InterLibrary Loan.

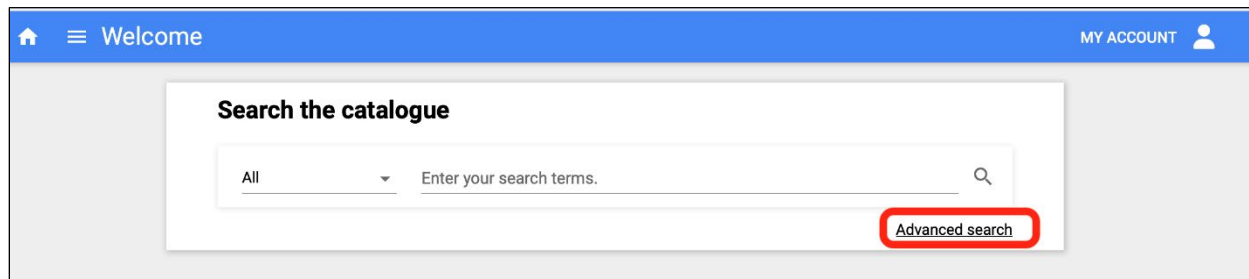


³ www.banq.qc.ca.

If you can't find a copy locally, or don't have an exact citation, there are other options available to you. You can always hire a professional to go to a BAnQ branch that holds the book and look through it for you. You will likely want to look for multiple items so that you can maximize the professional's time and have him get as much material as possible for you.

Searching the Catalogue

To search the catalogue, click on the left-hand home-page box named Catalogue de BAnQ. This will bring you to the basic catalogue search page.



While you can use the basic search, I find that it is more effective to use the Advanced Search. It gives you more search options and you will have fewer bad results to sift through. On the right side of the basic search box, you will see a link that says Advanced Search. Click there to go to



the Advanced Search. Here you will see choices for three search terms. They are preset to title, author, and subject, but each choice is a drop-down box that allows you to search a variety of other field types. Here you will be able to focus your search to get more pertinent results. Scrolling down the page, you can see that there is a checklist for type of material. For example, comic books and video games are probably not going to be high on your list, so you can leave those boxes unchecked. The boxes I usually check are printed books, E-books, broadsides, early books, microforms, maps and plans, images, postcards, and prints. There is an option further down to limit your search to the genealogy collection, but I recommend leaving it unchecked, or doing two searches, one with it on and one with it off. Not every genealogically significant work is included in a genealogy collection.

For example, I did a search for printed books and E-books whose subject is “Saint-Jean-Port-Joli,” a town in L’Islet, across the river from Québec City, from where my paternal grandmother’s family came. The search returned titles of 75 printed books and 8 E-books. I did additional searches for maps, photographs, and postcards and found dozens of great images. One of these images was a WWII-era postcard showing the central village, including the church where my fourth-great-grandmother, Théotiste Chouinard, was baptized on 11 August 1782.



Vue générale, Village St. Jean Port Joli, P.Q.

**Vue générale, Village St.-Jean-Port-Joli
(circa WWII)**

Advitam

BAnQ describes **Advitam** as “the research tool for discovering all the treasures of the Archives Nationales, from New France to the nuggets of our time, from photos to manuscripts!” **Advitam** is the largest resource for original records in Québec. Amongst the records you will find at the Archives are:

- Judiciary
- Maps and Atlases
- Military
- Notaries
- Police
- Prisons and Jails
- Private papers
- Provincial Government Agencies
- Registres d’État civil
- Seigneuries
- Surveyors

And this only begins to scratch the surface of the collections.

Advitam

L’outil de recherche pour découvrir tous les trésors des Archives nationales. De la Nouvelle-France aux pépites de notre époque, des photos aux manuscrits!

The main branch of the archives is just a few blocks away from the Grande Bibliothèque in Montreal, but there are nine other branches across the province, located at Gaspé, Gatineau, Québec, Rimouski, Rouyn-Noranda, Saguenay, Sept-Îles, Sherbrooke and Trois-Rivières. Original records are distributed amongst the archives, usually by region. Each region has a copy of BANQ records that have been microfilmed, along with access to digital images that are provided through commercial websites.

Clicking on the **Advitam** box on the homepage brings you to the basic search page. By switching to the Advanced Research tab, you will have more flexibility for search terms and get better results. There are four sections in this search. You can search by word, citation, type of document, year, or archives branch.

The word search is best for general searches. The default is doing a keyword search. You can choose to search for all words or exact phrases. You can also choose to exclude certain words or phrases. You can also limit the search to different areas: title, author, name of collection, subject, description, place and more.

If you have an exact citation for a collection, you can look for just that collection. For example, I know that CE402 is the code for the *Fonds of the Cour Supérieure* for the judicial district of Arthabaska, registres d'État civil. Search on that brings me to the high-level entry for that collection, which is housed at the Trois-Rivières branch of the Archives nationales. On the right side, there is a list of the twenty-three parishes that recorded vital records in this district, along with their subsection number. My grandmother was baptized and her birth registered at Saint-Norbert-d'Arthabaska, which is subsection S72. Clicking on that brings me to the description for that subsection. We can then see that it includes 1.094 meters of textual documents and that these materials are available on microfilm. Each item in the collection has its own ID number. The ID number for this collection is 421008. When you know the number, you can use it in the Basic Search to bring you straight to the subsection of the collection.

In this case, the items are online, so a link is provided to the online images. If an item is not online, you can easily request a copy. In the top-right corner of the page is a link to "Demander une reproduction." You will then have to select from a list of reasons for requesting and for record types. When you make your selection, you will be brought to a form that you must fill out with the pertinent information so they can find the record, as well as your information. Regular service will usually take about 15 days, and expedited service can sometimes be had as well.

BAnQ Numérique

Numérique is the section you will probably enjoy the most. It is here that you have access to the multitude of items that have been digitized by BAnQ and made available for free. Again, most genealogically significant materials are available. Items like films and music are most often restricted to provincial residents. Clicking the icon brings you to the main search.

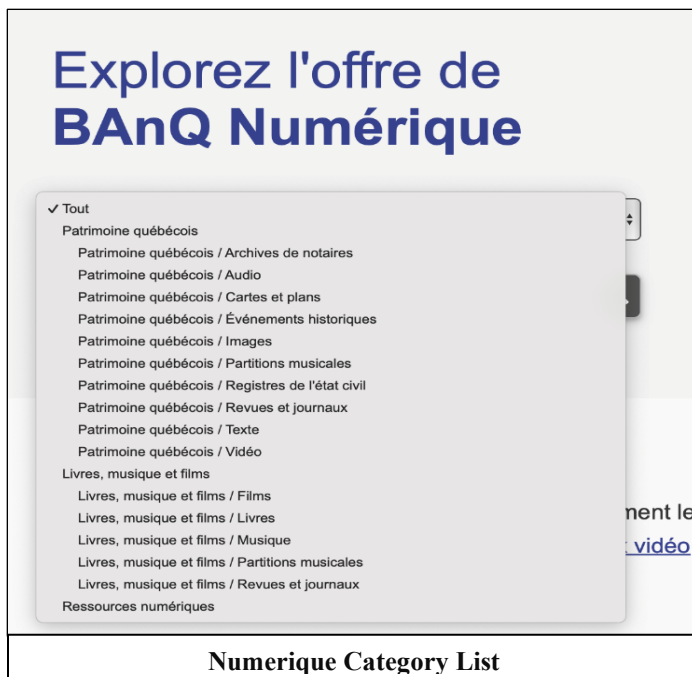


reference to the marriage contract for Alexis Rivard-Lavigne and Julie Baril, my third-great grandparents. They were married at Gentilly 27 February 1843. The reference I had for their marriage contract shows that it was sworn before the notary Laurent Genest of Trois-Rivières on 23 February 1843, and that the act number was 7259. Searching for Laurent Genest in **Advitam** showed me that both the chronological répertoire and the index of names for his acts are online, as well as digital images for all the acts. I double-checked the reference in the repertoire and easily found the act itself. It was a four-page document, and on the last page were the signatures of the couple as well as the father of the groom, also named Alexis Rivard-Lavigne. I was able to easily download the entire document for free.

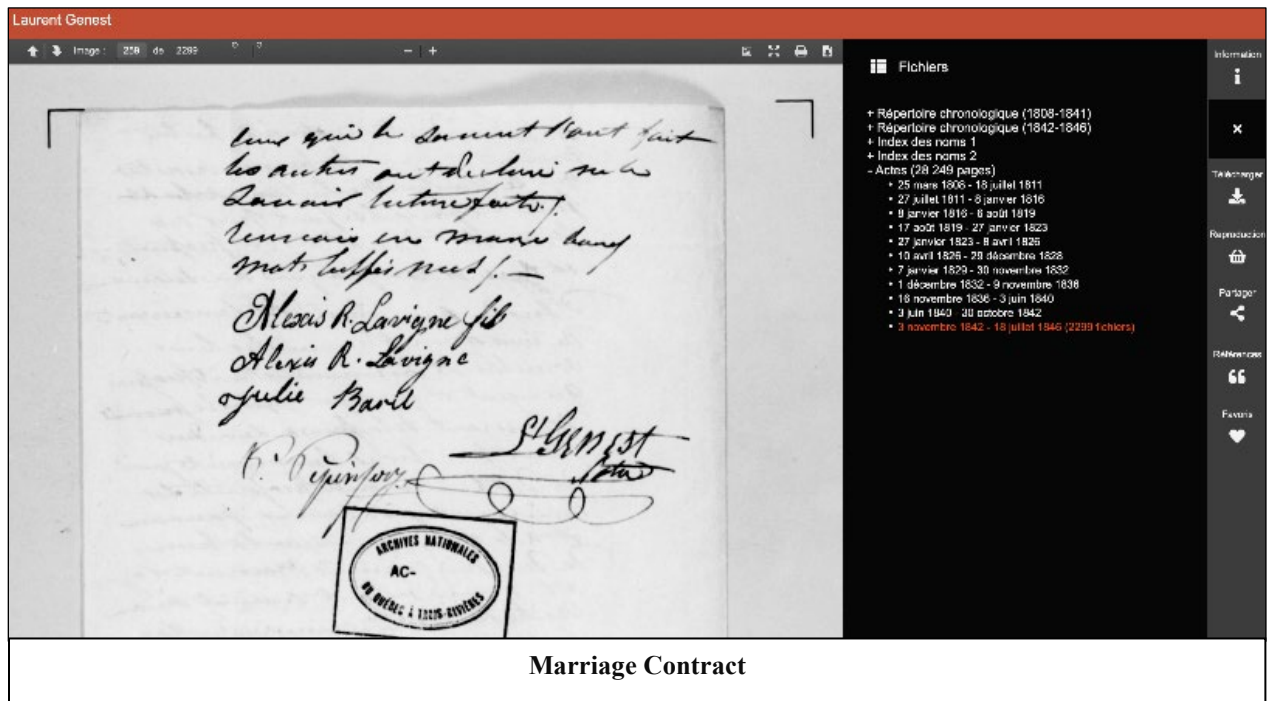


There is a dropdown box that shows the various categories you can search. While the default is to search all, I recommend that you choose searching one category at a time.

I frequently use the Archives de Notaires. Ancestry is working on digitizing the indexes to notarial records, but getting the records themselves online is a longer and more complex process. But many can be accessed through **Advitam**. For example, I had a



Numerique Category List



Marriage Contract

On the right-hand side is a column that provides more information. The top selection, *Information*, provides specific information about the document. The *Fichier* tab allows you to move back and forth between the different parts of the collection (e.g. indexes, acts, etc.). The *Reproduction* is to order a copy of the document if you would prefer a high-resolution image. *Partager* allows you to share images with others via social media or email. *Referencés* provides the specific information you need for a source citation. The last tab is to make the document a favorite, but this only works if you are a resident of Québec and have an account with BANQ.

I hope this brief introduction helps you to better use this incredible resource for valuable records telling the stories of our ancestors. If you have any problems with the website, you can easily send them a message with a question or two to help you figure out any problems that you have.

*History remembers only the celebrated,
Genealogy remembers them all.*

– Laurence Overmire

NERGC 2025



Plans are underway for the next “**NERGC 2025 Conference**” which will be held in Manchester, New Hampshire, on **October 29-November 1, 2025**. You can learn more about the conference and sign up for the E-Zine with your email at <https://nergc.org/featured-speakers-2/> to receive our newsletter and stay in touch as we plan our next conference.

AFGS is a charter member of the New England Regional Genealogical Consortium “NERGC” and we 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:

- Work as a door monitor for one or more of the various lectures.
- Work a few hours at the registration or information desk.
- Updating the lecture room signage for various lectures.

If you would like to provide a few volunteer hours at this conference on behalf of AFGS, please let us know at info@afgs.org and we can arrange a volunteer assignment of your choice.

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.



CELEBRATING OUR NEW MEMBERS

The following individuals joined AFGS during the third quarter of 2024. During that quarter we had 37 new members who represent 23 states or provinces!

Welcome to our new members!

Patrick Charland, RI
Stephanie Redmond, MA
Thomas Pechette, FL
Anne Williams, HI
Suzette Luther, RI
Shelly Moorman, CO
Sharon McKee, PA
Linda Maloney, PA
Robert Goodrich, MA
Lilliane Magner Fisher, RI
Holly Pothier, CA
Sandra Osterman, IN

Madeline Moore, OR
John Capwell, SC
Luc Vachon, QC, Canada
Aubrie Taylor, RI
Alice Sprague, CT
Sandra Carlson, MI
Scott Laliberte, NC
Deborah Dellinger, RI
Michaela Knott, RI
Gabrielle Cyr, NJ
Lana Robertson, MD
Mary Jill Marette, WI

Kelli Brasch, AK
Michael Brault, RI
Cheryl Fisher, MD
Maureen Taylor, RI
Brian Couture, CT
Debra Burton, OR
Pierre Laferriere, QC
Barbara Brann, PA
Matt Murphy, TX
Katherine Wodka, MN
Dawn Mikulski, MA
Michelle Slater, MA

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.

ROOTSTECH 2025 ANNOUNCES THEME AND GLOBAL EMCEES



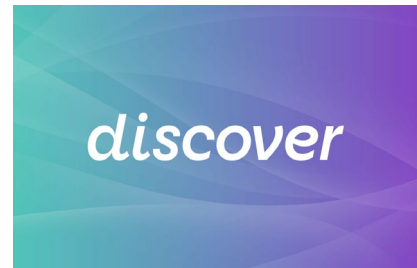
SALT LAKE CITY, UTAH (22 January 2025)—RootsTech by FamilySearch, the world’s largest online family history celebration enhanced by a local in-person experience in Salt Lake City, Utah, returns March 6–8, 2025, with the global theme of “Discover.”

Whether it’s uncovering your unique family story, following the clues to a surprising new connection, or discovering an inner strength and resiliency you never knew you had, this year’s conference theme captures the surprising, life-changing power of family history. (Find and share this announcement online in the [FamilySearch Newsroom](#).)

RootsTech 2025: “DISCOVER” the Power of Family History

The RootsTech 2025 theme of “Discover” invites people everywhere to learn something new about the people, places, and events in their family tree.

A growing body of scientific research shows that knowing one's family stories builds resilience and strengthens identity—core benefits celebrated at RootsTech. The presenters and global emcees will work together to share this message to a truly worldwide audience.



[Register now](#) to watch RootsTech 2025 online (it's free!) March 6–8, 2025 or join us for the in-person experience in Salt Lake City, Utah. Plan now to be part of the biggest family history celebration on the planet.


Watch previous RootsTech keynotes and classes now on the RootsTech [on-demand library](#). RootsTech is a place to learn, be inspired, and make connections through family history. Hosted by FamilySearch and sponsored by other leading genealogy organizations, we have hundreds of expert classes, tips and tricks videos, and inspiring stories that can help you experience family history like never before. Visit our on-demand learning library or make plans to join us for our next virtual or in-person conference event.

About FamilySearch

FamilySearch International is the largest genealogy organization in the world. We are a nonprofit, volunteer-driven organization sponsored by The Church of Jesus Christ of Latter-day Saints. Millions of people use our records, resources, and services to learn more about their family history. To help in this great pursuit, FamilySearch and its predecessors have been actively gathering, preserving, and sharing genealogical records worldwide for over 125 years. People access our services and resources free online at [FamilySearch.org](#) or through over 6,000 FamilySearch centers in 129 countries, including the main FamilySearch Library in Salt Lake City, Utah.

NEW FRANCE — A TIMELINE, PART 3: MERCHANTS AND BLACKROBES, 1611-1627

by Fran Tivey

 **1611:** The *Relations des Jésuites*¹ were reports submitted by the Jesuit priests to their superiors back in France every year of their very precious firsthand witness reports of what was happening every year in Nouvelle-France between 1632 and 1673.

Seventy-one years after the approval of the *Society of Jesus* by Pope Paul III in 1540, and 55 years after the death of its founder, Ignatius Loyola, the first Jesuits, Frenchmen Pierre Biard and Ennemond Massé, set foot in what is now Canada, at Port Royal on May 22, 1611 [later Annapolis Royal in Nova Scotia]. “It is according to our divine calling,” Loyola had written, “to travel to various places and to live in any part of the world where there is hope of God’s greater service and the help of souls.” And, in Canada, these *Blackrobes*, as they soon came to be called, immediately began to reach out to the indigenous peoples in the vast new land. They went first to the Micmacs, next to the Montagnais, then to the Algonquins. They followed the wanderers. They made their way into the forests, along the waterways, across the portages and through the woods.




St. Ignatius of Loyola



Blackrobes preaching to the Indigenous People

¹ *Relations des Jésuites; 1611-1672*, 6 vols (Montréal: Editions du Jour, 1972); Reuben Gold Thwaité, *The Jesuit Relations and Allied Documents 1610-1791*, 73 vols (Cleveland: Burrows Bros. Co. 1896-1901).

 **1615:** Arrival of the first Récollets missionaries from Rouen, France. Recollects [Order of Friars Minor Récollets, also called Franciscans] were important as early missionaries to the French colonies in Canada, although they were later displaced by the Jesuits.

When Samuel de Champlain returned from his sixth voyage to explore areas connected to the Great Lakes in Canada on the 26th of May 1613, he made plans to bring missionaries on his next voyage. Champlain had initially turned to the Récollets after receiving advice from his friend Sieur Louis Houel, Secretary to King Louis XIII and controller-general of the salt works at Hiers-Brouage. Houel was familiar with the Récollets, who had been in Brouage since 1610. Since the merchants from the *Société des Marchands de Rouen et de Saint-Malo* were paying Champlain's expensive transportation costs, they insisted he and Houel choose effective yet inexpensive missionaries to join the voyage. Thus, the vows of poverty observed by the Friars played in their favor. Champlain was also influenced by the successful Franciscan missions in the New World and in Japan. Furthermore, the Jesuit Acadian mission had failed in 1613 following a British raid led by Captain Samuel Argall against Port Royal in present-day Nova Scotia. There had also been



Recollet missionaries welcome Jesuits in 1625


resentment towards Jesuits in France at the time when Champlain was planning his mission.

Echoes of controversies between the Jesuits and Jean de Biencourt de Poutrincourt et de Saint-Just, the lieutenant-governor of *Acadie*, involving comments made about the regicide of King Henry IV on May 14, 1610, resonated in France. These events persuaded Champlain that the Récollets were the right religious order to bring to New France. The Récollets traveled to New France with Champlain where they first arrived at Tadoussac in May 1615, and later traveled to Québec City in June of 1615.²



Franciscan Monks with and without their mantel (a long full cape)

² Recollects at [Wikipedia.org/wiki/Recollects](https://en.wikipedia.org/wiki/Recollects)

 **1617:** An apothecary by trade and living in Paris, Louis Hébert first arrived in Port-Royal in 1606. He helped de Mont and Champlain build New France's first settlement. Hébert looked after the health of the pioneers, cultivated native drug plants, and supervised the gardens. He examined specimens of drug plants offered by Micmac Indians. These included Arum, (Jack-in-the-Pulpit), Eupatorium [Boneset], Verbascum [Mullein], and Hydrastis [Golden Seal].



Louis Hebert and an Indigenous Indian collecting native plants

However, with the collapse of the *Canada and Acadie Company* in 1607, Hébert and many other colonists, including Champlain, returned to France. He later returned to Port-Royal after the creation of the *Company of Merchants*, where he continued his efforts to establish an agricultural system along the Annapolis River. In 1616, Champlain engaged Hébert as a resident physician and surgeon for the *Company* in Québec. He was granted 4 arpents of land for his homestead and would be paid the sum of 200 crowns per year during his 3-year contract. After selling his home and business in Paris, Hébert and his family prepared to sail from France one last time. He arrived in Québec in 1617. At the end of the three-year contract, Hébert would then work exclusively as physician and surgeon for the *Company* without any compensation. Additionally, he was forbidden to enter into any form of fur trade, and any crops he managed to grow would be sold exclusively to the *Company* for the price they set.




Louis Hebert planting seed on his land

Fortunately, a new system of justice was created in Québec in 1621, and life did not look so bleak for Hébert. He was named King's Procurator in the first court held and was granted more land along the St Charles River. Along with the land came the title Sieur d'Epinay and Hébert became reasonably prosperous. Louis Hébert was not the first settler in Canada. Nor was he the first to die there. He was, however, the first to settle there and to remain. Louis Hébert was Canada's first permanent settler.



Jean Nicolet

 **1618:** Jean Nicolet arrived in Québec and quickly became one of New France's foremost ambassadors to the Indian nations. He quickly learned the language of the First Nations thus, gaining the trust of the Algonquins. Later, he was sent to the northwest to meet with the Nipissings and ended up staying nine years with them. After his return, he was sent to meet with the Hurons and the Ouinipigous of Lake Superior. His diplomatic missions were very successful and his search for a passage to China heralded new discoveries and new lands such as

Lake Michigan and Green Bay, Wisconsin, which were claimed for France. Jean Nicolet was considered a great explorer in America.



Jean Nicolet and other explorers in Wisconsin lands

1625: Arrival of the Jesuits [among them fathers Charles Lalemant and Jean de Brébeuf]. Jean de Brébeuf (canonized in 1931), was a French Jesuit missionary who traveled to New France in 1625. There, he worked primarily with the Huron for the rest of his life, except for a few years in France (1629 to 1633). He learned their language and culture, writing extensively about each to aid other missionaries.

1627: The *Compagnie de la Nouvelle-France* was created in 1627 by Armand Jean du Plessis, Duke of Richelieu, known as Cardinal Richelieu, who was King Louis XIII's chief minister. Funded by a hundred shareholders, hence its nickname *Compagnie des Cent Associés* (Company of the One-Hundred Associates), the new company lay the foundations of all the French colonial empire, covering from Florida to the Arctic and from the Atlantic to the unknown West. With a total capital of £300,000, the company was managed by a board composed of twelve directors, six of whom resided in Paris.

The company's charter required it to send colonists to Canada until 1643, to provide for colonists in their first three years, and to furnish them enough cleared land for their support. In return, the company exercised political power over the colony, seigneurial control of the land, and enjoyed a monopoly of all trade except for whale and cod fisheries, since the company's focus was on trade



Cardinal de Richelieu

MY QUEST FOR MEMBERSHIP INTO THE DAUGHTERS OF THE AMERICAN REVOLUTION

by Lucille A. Langlois

Who would have thought a Franco American could become a member of the Daughters of the American Revolution (DAR)?



I have always been interested in reading about history. I enjoy reading about the struggles and battles of the colonists to free themselves to govern and live free of “Mother England.” By a chance reading of a Canadian book *L’île d’Orléans*,¹ I discovered information that led to a further search of ancestors who assisted the “Patriots” of the American Colonies to free themselves of British tyranny. Not in my wildest dreams had I thought it possible to find a connection to the American Revolution in my background!

I have “played” with genealogy for many years and all my ancestors are of French Canadian and Acadian stock. The paternal side of my family came to Canada in the early 1600’s, settled in Québec proper, and all are completely French. My maternal side is Acadian, from the New Brunswick and Nova Scotia areas. They suffered from the deportation by the British in 1758 and were scattered throughout the world. Somehow, some were able to return to L’Acadie in the early 1800s. Some subsequently moved to the United States in the early 1900s, specifically the state of Maine, where my grandparents were married. My mother and her siblings were born and raised in Maine.

On my Langlois side, my ancestors moved from Québec City to Beauport, Château Richer, Île d’Orléans, then to the mainland in Ste. Croix, St. Antoine de Tilly, St. Paul de Chester, and finally Southbridge, Massachusetts. How does all this fit into the DAR connection?

I am a member of the American-French Genealogical Society (AFGS) located in Woonsocket, Rhode Island. I volunteer a few hours each week assisting in the “back of the house” with getting books ready for placing on the shelves, typing info onto the spines of books, maintaining the acquisition list, and creating indices of obituaries. Often, I will run across a book that catches my interest. One such book on the Île d’Orléans, as I said earlier, caught my interest. I can read and decipher enough French to get the gist of the topic. This book is in French, and, as I read, it seemed that several individuals were fined for assisting the *Bostonnais*² in their “war” against the British. In each parish, people who did so were brought to the church to face charges, and if found guilty, they were named and fined.

I found a few Langlois names on such a list that matched some of my genealogy. With that information, I began acquiring what I needed to apply for recognition as a DAR member. Much to my chagrin, it was a “chore” to complete. I had records back to 1634 on the Langlois, some birth and death records as well as marriages, but none that said any of the individuals helped the Colonies in their struggles against Britain, either before, during, or after the War for Independence. I already had my immediate family papers (birth, baptism, marriage, death), which amassed to over 100 pages.

I was very fortunate to have an associate and friend, Ida Ramson. She has extensive knowledge of genealogy and maintains membership in several associations, in historical societies, local, state and

¹ Louis A. Proulx, *L’Île d’Orléans* (Québec: Commission des Monuments Historiques de la Province de Québec, 1937), 571.

² The French commonly referred to American Traders as “Bostonnais,” a term similar to calling a northerner a Yankee.

national, and who is very familiar with the DAR. She herself has been a DAR Registrar for many years and is both a State of Connecticut and National level DAR officer.

I gave copies of what I had to Ida, all the information from the Langlois of the Île d'Orléans up to today. There were three Langlois named Gabriel, one of whom assisted the *Bostonnais*. According to the book, he fought the British. Well, the long and short of it, I did not have the right Gabriel! Mine was a cousin and cousins did not qualify for membership. The person must be from your direct line.

My friend searched more records and found a Beaudet family connection from St. Antoine de Tilly that did aid the *Bostonnais*.³ Through genealogy research, she was able to trace back on my Langlois line though a great grandmother named Philomene Coté, to her mother Flavie Croteau, to Flavie's mother Marie Euphrosine Bergeron, to Marie Euphrosine's mother Marie Angélique Beaudet and finally to her father, Joseph Michel Beaudet, who aided the *Bostonnais* at Lotbinière;⁴

Joseph and Michel Bodet went to the rebels' camp twice to deliver provisions.

Since Joseph Michel did not have either a brother Joseph or Michel, these two may have been one man, Joseph Michel.

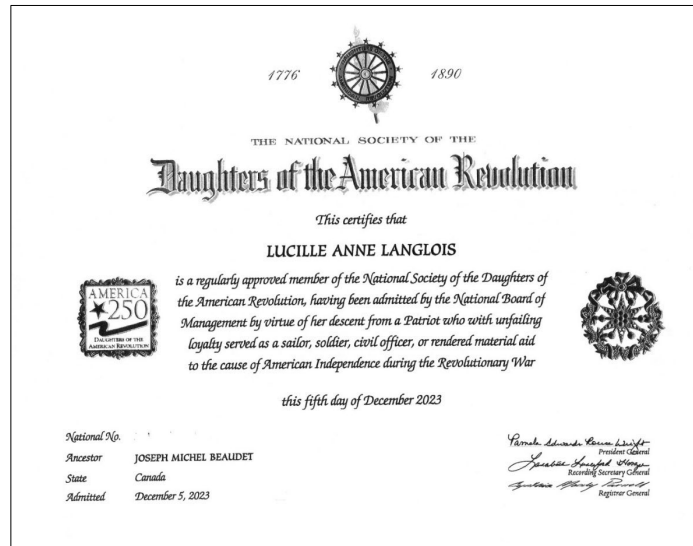
Not all good news though – there was an issue. No one could find a certificate of birth or one of death for Flavie Croteau/[Croto]. Yes, she had married Joseph Baptiste Langlois, but in order to prove to the DAR researchers that she “lived,” I had to find either a birth or a death certificate. It did not matter that she had children; that was not proof. I searched and searched. Ida, my DAR friend, searched as well, but to no avail. But, lo and behold, the researchers at AFGS got on the case. After a couple weeks of searching microfilms, online databases and from pure detective work, they were able to come up with a death record for Flavie. The connection was made to the satisfaction of Ida!

Ida completed the forms needed to apply to the DAR. We met with the Chapter that I wanted to register with (the Chapter that I chose is only 10 miles from my home) and I signed the completed packet. The packet was submitted in October 2023, and because my friend is well versed in the process, she kept track of its progress through the approval process. I was notified on December 6th, 2023, that I was officially recognized as a Daughter of the American Revolution! *HAZZAR!*



³ Michael P. Gabriel, *Quebec During the American Invasion, 1775-1776; from the journal of François Baby, Gabriel Taschereau, and Jenkin Williams* (Michigan: Michigan State Press, 2005), 52. “The journal [kept] by Messrs Baby, Gab. Taschereau, and Jenkin Williams during the tour they took in the district of Quebec, was made by the order of Gen. Carleton for the establishment of militias in each parish and for the examination of people who have assisted or aided the rebels of whom we have taken note.”; DAR, *French Canadian Patriots*, listing online at DAR Genealogical Research Databases.

⁴ Gabriel, *Quebec During the American Invasion, 1775-1776*, 51.



I want to thank my associate and friend, Ida Ransom; DAR Registrar and Researcher, and the researchers at AFGS, including Terry Glaude; Barbara Ewen and Tom Allaire, for making my membership in a world-wide organization possible.

My lineage starting with my 2nd great grandmother (5th generation):

- 5.) **PHILOMÈNE CÔTÉ**, b. 30, and bapt. St. Antoine de Tilly, Lotbinière 31 May 1840, dau. of Joseph Baptiste Côté and Marie Flavie Croteau,⁵ d. Southbridge, Mass., 6 March 1922;⁶ m. St. Antoine de Tilly 17 July 1855 **JEAN BAPTISTE LANGLOIS**.⁷
- 6.) **MARIE FLAVIE CROTEAU**, b. c. 1809, dau. of François Xavier Croteau and Marie Euphrosine Bergeron, d. 13 and bur. St. Antoine de Tilly 14 Sept. 1851;⁸ m. St. Antoine de Tilly 27 May 1834 **JOSEPH BAPTISTE CÔTÉ**.⁹
- 7.) **MARIE EUPHROSINE BERGERON**, b. and bapt. St. Antoine de Tilly 15 Nov. 1790, dau. of Etienne Bergeron and Marie Angélique Beaudet, d. 20 and bur. St. Apollinaire, Lotbinière, 22 Dec. 1856;¹⁰ m. there 20 Oct. 1807 **FRANÇOIS XAVIER CROTEAU**.¹¹
- 8.) **MARIE ANGÉLIQUE BEAUDET**, b. 2 and bapt. St. Louis, Lotbinière, 3 May 1751, dau. of Joseph Michel Beaudet and Marie Angélique Belanger, d. 29 and bur. 31 Oct. St. Antoine de Tilly;¹² m. St. Louis, Lotbinière, 17 Aug. 1772 **ETIENNE BERGERON**.¹³
- 9.) **JOSEPH MICHEL BEAUDET**, bapt. St. Croix, **LOTBINIÈRE**, 26 Feb. 1722,¹⁴ s. of Michel Beaudet and Marie Thérèse Perusse, died Lotbinière 4 June 1812,¹⁵ m. unknown in Quebec, prob. Lotbinière 8 Oct. 1747 **MARIE ANGÉLIQUE BELANGER**.¹⁶ Joseph aided the *Bostonnais*.¹⁷

⁵ St. Antoine de Tilly parish register.

⁶ Massachusetts Registry of Vital Records, Southbridge, cert. no. 92.

⁷ PRDH couple no. 187462.

⁸ PRDH no. 739166, no birth or baptism record found.

⁹ St. Antoine de Tilly parish register.

¹⁰ PRDH no. 597502.

¹¹ PRDH couple no. 108717.

¹² PRDH no. 216299.

¹³ PRDH couple no. 48642. DAR application incorrectly says 1769.

¹⁴ PRDH no. 78578..

¹⁵ PRDH couple no. 13180.

¹⁶ PRDH couple no. 25723, in an unknown place.

¹⁷ See note 6.

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 Québec as well as New England, Town Histories of many Québec 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!



**SINDI
BROUSSARD
TERRIEN**
Genealogist

LOOKING FOR RADEGONDE LAMBERT

by Sindi Broussard Terrien

Twenty-three Annes, twelve Jeanes, thirteen Maries, but only one Radegonde can be found in the eighty names of Stephen White's *Founding Mothers of Acadia*. Two other names are somewhat unique (at least in terms of the present day) in his list of names: Perrine, with three instances and Edmée with

two.¹ As unique as Radegonde Lambert's name is, it has not helped to find her recorded birth, baptism, or marriage record.

On the other hand, Radegonde's surname, Lambert, is not so unusual. It is an ancient name with origins in Belgium, meaning "bright land" or "innocent." Lamberts are found in France and England and a smattering here and there in Scotland and Wales. In the United States, Lambert is the 292nd most common surname.²

Radegonde Lambert, along with her husband Jean Blanchard, were one of the first families in Port-Royal, Acadia (now Annapolis Royal, Nova Scotia). It is believed that Jean Blanchard arrived in Nouvelle-France between 1630 and 1640. There is no evidence who Jean Blanchard's parents were or where in France he was born.³ There is also no evidence of who Radegonde's parents were, when she arrived in Nouvelle-France, or even if she was born in Nouvelle-France.

Léopold Lanctôt presumed Radegonde was the daughter of Jean Lambert and a Mi'kmaq Native American,⁴ but Radegonde's mitochondrial DNA has survived through her daughters over the many generations, and it indicates otherwise. DNA evidence is disproving that argument and is suggesting that Radegonde was the daughter of a European woman.⁵

What kind of name is Radegonde? Radegonde (also spelled Radegund or Radegunda) was the name of a Thuringian princess and saint from the 6th century who lived in Poitiers.⁶ Many communes (townships) in France are named Sainte-Radegonde. Could it be that Radegonde's mother was from a place in France that honored Sainte-Radegonde, thus naming her daughter after this saint? Or was our Radegonde born on the saint's feast day, August 13, and named after her for that reason? Finally, in keeping with a customary practice, she may have been named after her godmother who was herself called Radegonde.

The website *BabyNames.com* says the name Radegonde is French and Germanic - the first part of her name "Rad" meaning "the counsel, the advice or the advisor;" and the second part, "gund" (from German), meaning "the fight." As one of the first European daughters living in an untamed world and being married to a man charged with colonizing Acadia, she would need the strength behind her name.

¹ Stephen A. White, *Founding Mothers of Acadia* (a copy in the AFGS library, call no. ACA 356).

² *The Lambert Surname, The DNA Lambert Project*, online at [The Lambert Surname | Joseph B Lambert](#), accessed 6 Nov 2024).

³ "No document is currently known that provides the names of Jean Blanchard's parents," Stephen A. White, *English Supplement to the Dictionnaire Généalogique des Familles Acadiennes* (Monckton, N.B.: Centre d'Études Acadiennes, 2000), 1:33.

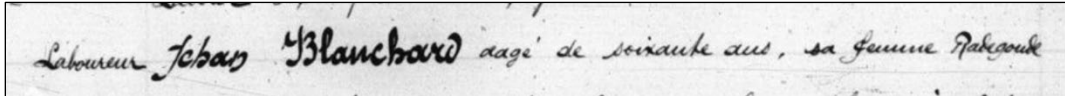
⁴ Léopold Lanctôt, *Familles Acadiennes* (Ste-Julie, Québec: Éditions du Libre-Échange), 1:59.

⁵ Radegonde Lambert (1621/1629-1686/1693), European, Not Native, 52 Ancestors #132, posted online 18 September 2016 at <https://dna-explained.com/2016/09/18/radegonde-lambert-16211629-16861693-european-not-native-52-ancestors-132/>, accessed 6 Nov 2024.

⁶ John J. Delaney, *Dictionary of Saints* (Garden City, NY: Doubleday & Company, Inc., 1980), 484.

While in France in May 2019, with the Acadia Tour de France offered by Les Voyages DiasporAcadie, I visited Loudon and Lachauscée, which are about an hour from Poitiers via automobile. Charles de Menou D'Aulnay is believed to be from this area and to have recruited families to settle in Nouvelle-France. In 1636 he sent twenty or more families to Port-Royal including Blanchards and Lamberts who were living in Poitiers during this time.⁷

There are some public genealogy trees that give Radegonde's name as Jeanne Radegonde Lambert. This is confusing as there are no published records giving her name as such. Could it be that someone misinterpreted the handwriting for the French term "femme" in the original 1671 census?⁸ The formation of the letter "f" looks very much like the letter "J" so that the word looks like Jeanne instead of femme, translated as woman.



The parish of St. Jean-Baptiste was established in the Port-Royal area in 1613, but the earliest Acadian church registers available are for the years 1702 to 1755.⁹ Any church records created during the time Radegonde was in Port-Royal have not survived. While Radegonde and her husband were not mentioned in the registers that survived, their grandchildren and other descendants can be

⁷ In search of Blanchards and Lamberts in Poitier region between 1610 and 1630, this author viewed church registers available on the Archives Départementales de la Vienne website (<https://archives-deux-sevres-vienne.fr/>). Unfortunately, no Jean Blanchards or Radegonde Lamberts were found. Many registers were written in French handwriting styles Courtisane or Procédural and were hard to read or in poor condition with limited legibility. Way points: Archives Départementales des Deux-Sèvres et de la Vienne > Rechercher > Archives en ligne > Etat civil. Search keywords included Département Vienne, Communes Poitiers, Châtelleraut, and Loudun (Vienne, France), with dates 1610-1635. Church registers viewed: Saint-Didier, Tables des baptêmes, 1609-1617, collection communale 3130. This register listed many members of the de Lanauy family with three Lamberts and one Blanchard. Saint-Didier, Tables des baptêmes, mariages et sépultures, 1617-1628, collection communale 3132. This table had two Lamberts and one de Launay. Saint-Didier, Tables des baptêmes, mariages et sépultures, 1564-1791, collection communale 3116. This collection had three Lamberts. Saint-Hilaire-de-la-Celle, Tables des baptêmes, 1605-1791, collection communale 3284. This included baptisms for 16 Blanchards between 1660s and 1700s and seven Lambert baptisms in the 1600s. Saint-Didier, Tables des baptêmes, mariages et sépultures, 1628-1640, collection communale 3136. One Lambert death was recorded. Saint-Hilaire-de-la-Celle, Tables des mariages, 1608-179, collection communale 3286. This register included five Blanchard marriages and four Lambert marriages. Saint-Etienne, Tables des baptêmes, 1639-1667, collection communale 3222. No Blanchards or Lamberts. Saint-Hilaire-de-la-Celle, Tables des mariages, 1625-1669, collection communale 3294. No Blanchards or Lamberts. Saint-Jean-l'Évangéliste, Baptêmes, Mariages, Sépultures, 1587-1644, collection communale 932. This register had poor handwriting. Saint-Porchaire, Tables des baptêmes, 1609-1624, collection communale 3480. Two Blanchards were recorded. Saint-Porchaire, Relevés des baptêmes, 1609-1768, collection communale 3481. One Blanchard recorded. Saint-Porchaire, Tables des mariages et sépultures, 1622-1667, collection communale 3486. One Blanchard marriage recorded. Saint-Porchaire, Tables des baptêmes, 1625-1638, collection communale 3490. Five Blanchard baptisms recorded. Saint-Pierre-du-Marché, Tables Annuelles, 1593-1678, collection communale 1994. No Blanchards or Lamberts found. Saint-Pierre-du-Martray, Tables Annuelles, 1593-1678, collection communale 2184; Bona Arsenault, *Histoire et généalogie des Acadiens*, 6 vols (Carleton, Que.: CHAU-TV, 1988), 1 :39, 56, from 1671 census.

⁸ *Acadie Recensements 1671-1752* (Canadiana Heritage), *Canadiana*, 72, Dépôt des papiers publics des colonies; état civil et recensements : Série G1 : Recensements et documents divers : C-2572, image 75, online at https://heritage.canadiana.ca/view/oocihm.lac_reel_c2572/5?r=0&s=4, accessed 6 Nov 2024.

⁹ *An Acadian Parish Remembered, The Registers of St. Jean-Baptiste, Annapolis Royal, 1702-1755.*

found there. Interestingly, several of her grandsons signed their names to the registers when serving as a godfather.¹⁰

Blanchard descendants were deported to France from Acadia in 1759 during the Great Expulsion. Some of them settled in Belle-Île-en-Mer in 1765 to farm. There they were required to give their genealogy, known as the “Declarations of Belle-Ile-en-Mer,” to replace the church records that had been lost.¹¹ In 1767 during these declarations, the husband of Radegonde’s great-granddaughter made a mistake in the genealogy of his wife’s family that has thus been erroneously transferred to Blanchard family trees. Françoise Blanchard’s husband, Jean LeBlanc, stated that Jean Blanchard was the son of Guillaume and his wife Huguette Poirier, when in fact, Jean Blanchard and Radegonde Lambert were the parents of Guillaume.¹² Jean LeBlanc also made a mistake in naming Guillaume’s wife, who was Huguette Gougeon, as was noted in the 1678 and 1686 census records.

Radegonde and Jean were mentioned in census records for the years 1671, 1678, and 1686. Their ages were not recorded in 1678. In the 1671 Acadian census records, Radegonde and her husband Jean (spelled Jehan) were living at Port-Royal. Jean was 60 and Radegond 42.¹³ Port-Royal’s 1686 census records Jean as 75 and Radegonde as 65.¹⁴

Based on those two census records, Jean Blanchard was born around 1611 and Radegonde was born between 1621 and 1629.¹⁵ The recorded ages of their children in the census records shows that they had at least six children born between 1643 and 1656. That would mean they likely married before 1643 (when Jean was about 32 years old), an appropriate age for a male to marry at the time. More than likely, Radegonde’s age was incorrect in the 1671 census, as that would place her as marrying at age 14. It is possible that the 1686 census is more correct, placing her age at about 22 when she married. One person suggested that the census taker mistakenly inverted the digits of Radegonde’s age, recording 65 instead of 56 in 1686, which would be about her age in 1686 if she were 42 in 1671.¹⁶ But a comparison of the Jean’s age and the Blanchard children’s ages between the 1671 and 1686 censuses shows their ages are correct 15 years later; only Radegonde’s age seems to be inconsistent between 1671 and 1686.

	1671	1686	1693
Jean Blanchard	60	75	Not mentioned
Radegonde Lambert	42	65	Not mentioned
Madeleine	28	Not mentioned	Not mentioned
Anne	26	41	48
Martin	24	38	48 (should be 45)

¹⁰ The marriages of Guillaume Blanchard and Huguette Gougeon’s children and grandchildren are recorded in *An Acadian Parish Remembered, The Registers of St. Jean-Baptiste, Annapolis Royal, 1702-1755*. When Guillaume’s son Guillaume married Jeanne Dupuis, both men signed their names to the marriage record.

¹¹ Brother Jerome Lepré, “Declarations at Belle-Îsle en Mer,” *Acadians in France*, n.p.

¹² Steven A. White, “Origins of the Pioneers of Acadia According to the Depositions of their Descendants at Belle-Ile-en-Mer in 1767,” *Acadian & French-Canadian Ancestral Home*.

¹³ Port-Royal (Acadia) (online at [https://en.wikipedia.org/wiki/Port-Royal_\(Acadia\)](https://en.wikipedia.org/wiki/Port-Royal_(Acadia))), accessed 6 Nov 2024).

¹⁴ *Acadie Recensements 1671-1752* (Canadiana Heritage), *Canadiana*, 72, Dépôt des papiers publics des colonies; état civil et recensements : Série G1 : Recensements et documents divers : C-2572, image 27, online at https://heritage.canadiana.ca/view/oocihm.lac_reel_c2572/27 : accessed 30 November 2024; Winston Deville, *The Acadian Families, 1686* (Ville Platte, Louisiana, Author, 1986).

¹⁵ See chart in article below.

¹⁶ Unknown author, October 30, 2015 at 12:12 post to genealogist, Stephen A. White, *Wrong on Radegonde Lambert's Origin*, online at <https://newfrancemetis.blogspot.com/2012/08/radegonde-lambert-metis-or-native-or.html>, accessed 6 Nov 2024.

Guillaume	21	35	42
Bernard	18	Not mentioned	Not mentioned
Marie	15	30	37

If Radegonde and her husband were in Acadia around the time they married, it would be interesting to know how the Acadian civil war between 1640 and 1645 affected them. While the two men, Charles de la Tour or D'Aulnay, warred with each, whom did they support to govern Acadia? D'Aulnay's focus was in the area of Port-Royal, whereas de la Tour's was in the areas of Cap Sable and the St. John River. Were Radegonde and Jean in Port-Royal in 1643 when de la Tour led mercenaries to take over Port-Royal or did they arrive later?

England gained control of Acadia in 1654 and the French who chose to stay in Acadia were allowed to keep their property and practice Catholicism. Nicolas Denys reported there were 270 people in Port-Royal in 1654.¹⁷ No other French arrived during this time and the Treaty of Breda¹⁸ returned Acadia to France 16 years later (1667).

With Acadia being ruled by France once again, the governor, Hector d'Andigné de Grandfontaine, instructed Father Laurent Molin to conduct a census of Port-Royal in 1671.¹⁹ Port-Royal had about 68 Acadian families in the area at that time. Radegonde's children appeared in this census: Madeleine, Anne, Martin, Jean, Guillaume, Bernard and Marie. Two of these children were also listed in their own households: Martin, who was married to Françoise LeBlanc, and Madeleine, who was married to Michele Richard with seven children.

Radegonde was eight years older than the average Port-Royal wife in 1671, whose age was about 34 years old. She had six living children, while the average number of living children in Port-Royal families was just over four. It's possible that Radegonde had additional children who died prior to 1671. Interestingly, there were three families who had eleven children each: Michèle Boudrot and Michelle Aucoin, Antoine Bourg and Antoinette Landry, and François Gauterot and Edmée LeJeune.

In 1671, Radegonde and Jean had twelve cattle and nine sheep, whereas the average family had ten cattle and seven sheep. Jean is classified as a laborer along with most of the other men. Only five men were recorded as having land and twelve of the sixty-six men had occupations other than laborer:

bricklayer	carpenter	cooper	gunsmith	surgeon	tailor	weaver
1	2	4	2	1	1	1

A census taken in 1678 shows that many of the families were either not in Port-Royal, or, if they lived there, were not recorded, but were recorded there in the 1686 census. Could it be that some families were either missed or were exploring areas outside Port-Royal but had returned there by 1686. Several new family names were in this census: Benoist, Beraud, Broussare (Broussard), Levron, Myus, and San Soucy.

Five of the oldest women recorded in the 1671 census were not mentioned in the 1678 census, although all but one of the women within five years of Radegonde's age were recorded in both.

¹⁷ *Acadia . . . 1654-1670*, online at <https://freepages.rootsweb.com/~acadiancajun/genealogy/acadia2.htm> .

¹⁸ *Treaty of Breda, 1667*, online at [https://en.wikipedia.org/wiki/Treaty_of_Breda_\(1667\)](https://en.wikipedia.org/wiki/Treaty_of_Breda_(1667)), accessed Dec 2024.

¹⁹ René Baudry, *Andigné de Grandfontaine, Hector D'*, *Dictionary of Canadian Biography*, online at http://www.biographi.ca/en/bio/andigne_de_grandfontaine_hector_d_1E.html, accessed 6 Nov 2024.

Jean and Radegonde, with no age recorded, were living in Port-Royal in 1678 near their son Guillaume and his wife Huguette Gougeon. Their son had six acres of land with seventeen head of cattle and one gun. Guillaume and Huguette had two boys and one daughter.

At the beginning of 1686, the Intendant of New France and Acadia Monsieur De Meulles, recorded the census of Port-Royal. Jean was seventy-five and Radegonde sixty-five. They continued to live with the family of their son Guillaume. Their son then had six acres of land with sixteen head of cattle, twenty sheep, five arpents of land and four guns. Guillaume and Huguette have two boys and three daughters living with them.

Radegonde's sons Martin and Bernard were not listed in the 1678 census of Port-Royal, but Martin appeared in the 1686 and later censuses there. Could it be that Bernard was with Martin somewhere outside of Port-Royal between those census years? Since Bernard was not recorded in 1686 or later census records, he may have died before 1686. Madeleine surely died before 1686 as her husband Michel Richard was recorded with a second wife in the 1686 census.

Radegonde's daughters, Anne and Marie, were married to Godet brothers, both named Pierre, and with Marie's husband having been described as "Pierre the younger." By 1686, Radegonde had at least twenty-six grandchildren. Oddly enough, there appeared to be no granddaughters named after her.

In 1686, at sixty-five years old, Radegonde was one of eleven women over the age of sixty, with four of the women in their eighties. The eldest, Marie Sale, was aged eighty-six.

DNA Review

Radegonde belongs to haplogroup X2b4. This haplogroup is found only in Europe at this time and no Native Americans have been tested as of 2016 belong to that group.²⁰ At least ten descendants of Radegonde's two daughters, Marie and Madeleine, have published their mitochondrial-DNA test results, and those results don't have any of the mutations known to be Native American.²¹

Sometime after 1686, Jean Blanchard and Radegonde Lambert died as they are no longer cited in census records. In 1693, Martin, Guillaume, Anne, and Marie were recorded in Port-Royal with their families, but their parents were not.²² It has been suggested that Jean and Radegonde were buried in the Amherst Cemetery in Cumberland County, Nova Scotia, although this has been called into question because of the distance of about 350 kilometers (218 miles) between the cemetery and Port-Royal.²³

The search for a record of Radegonde Lambert before the 1671 census will continue. Maybe it will be found in a digitized collection from France or maybe a document will be found in the archives of Canada. Until then, Radegonde continues to be an elusive founding mother of Acadia.

²⁰ Roberta Estes, *Radegonde Lambert (1621/1629-1686/1693)*, European, Not Native, 52 *Ancestors* #132," *DNAeXplained – Genetic Genealogy*, (online at <https://dna-explained.com/2016/09/18/radegonde-lambert-16211629-16861693-european-not-native-52-ancestors-132/>, accessed 6 Nov 2024).

²¹ *mtDNA Proven Origins*, online at <http://www.acadian-home.org/origins-mtdna.html#Radegonde%20Lambert> , accessed 11 July 2021.

²² *An Acadian Parish Remembered, The Registers of St. Jean-Baptiste, Annapolis Royal, 1702-1755*, Nova Scotia Archives, online at <https://archives.novascotia.ca/acadian/>, accessed 6 Nov 2024.

²³ *FindaGrave.com*, memorial no. 66789468; *Radegonde Lambert Blanchard - Find A Grave Memorial - Historical Inaccuracies*, online at <https://www.wikitree.com/g2g/75301/radegonde-lambert-blanchard-memorial-historical-inaccuracies>, accessed 6 Nov 2024.



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62 for ordering information), Acadian history and Family histories including the following:

Reider, David M. and Norma Gaudet, *Acadian Church Records: 1679-1757, being a compilation of miscellaneous baptismal, marriage, and funeral records . . .*, 5 vols (New Orleans: Polyuanthos, 1964)

Jehn, Janet B., *Acadian Descendants*, 7 vols (Author, 1984).

Bergeron, Adrien, *Le Grand Arrangement des Acadiens au Quebec*, 8 vols (Montreal: Editions Elysée, 1981).

Arsenault, Bona, *History of the Acadians*, 6 vols (Montreal: Editions Lemeac, Inc., 1955).

Blanchard, J. Henri, *The Acadians of Prince Edward Island, 1720-1964* (Author).

Ross, Sally & Alphonse Deveau, *The Acadians of Nova Scotia – Past and Present* (Nimbus Pub.).

Christian, George E. & Richard L., *The Great Settlement of Acadians in Quebec, 1625-1925*, 8 vols (AFGS).

Graham, Lois Leblanc, *New Brunswick Acadian Parish Registers, Barachois et St. Anseleme, 1812-1870; Grande Digue and Scoudouc, 1800-1875; Shemogue (Cap Pele), 1812-1899; Memramcook, 1806-1870; Cocagne, 1800-1870; Bouctouche, 1800-1870.*

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MY QUÉBEC AND FRANCE TRIPS

by Joseph Taranto



A memorial sculpture representing the Founding Families, found on the grounds of the Parc-des-Ancêtres of Île d'Orléans at the Maison de nos Aïeux in Ste-Famille on the Île d'Orléans. The sculptor is Guy Bel, a blacksmith. The names of the families are memorialized on the base of the sculpture.

On my maternal side of the family is Helie (Elie dit Breton), through my grandfather Hector Helie. I have traced my Helie lineage back to Île d'Orléans in the 1660s. My 9th generation grandparents are Jean Elie dit Breton and Jeanne Labbé (a Fille du Roi) who married at St. Famille in 1669.



My grandmother's lineage, Mary Marceau, can be traced back to Île d'Orléans twice. My 9th generation grandparents there are François Marceau and Marie-Louise Bolper (a Fille du Roi) through her father. Her mother was a Chabot, and I can trace back to my 9th generation great grandparents, also on Île d'Orléans, Mathurin Chabot and Marie Mésange who were married in the Notre Dame Basilica in Québec 17 November 1661. My 8th generation great grandfather, Pierre Helie dit Breton also married in the Notre Dame Basilica to Marie Pépin 5 July 1700.

I recently travelled to Québec where I visited the village of St Célestin where my grandfather was born and where the family farm, which was established in the mid-1800s, is still active. I visited St Célestin every summer with my grandparents until I was 10 or 12 years old but had not been back since then. I am now 72. I always enjoyed my time playing (and working) in the fields with my cousins who spoke no English and I no French. I visited the town cemetery and was able to find the graves of all my ancestors who were some of the early founders of the town. They even have streets named after them!



Helie grain silo



We went on to Québec City where we visited the Basilica and then went to Île d’Orléans where the monument in Ancestors Park bears the names of my three ancestors: Elie, Marceau and Chabot, as they were three of the first 300 founders. I could even find the land that they owned in the 1600s!

In the summer of 2022, I travelled to Paris and visited the church St-Leu-St Gilles where my 9th generation great grandmother was baptized in 1640.

Anyway, it is all fun stuff. Most of

my research has been using *Google* and *FamilySearch.org* which helped me to connect the dots to things I was already somewhat aware of and has taken me to places I never would have imagined. I only wish my grandparents and mother were still here to share this with me.

Jeanne Labbé

Was baptized in the parish of St-Leu-St-Gilles, born et archevêque Île de France (Paris), about 1641. She came to New France in 1669 bringing with her £250 of her own and a dowry of £50 from the King. She annulled a marriage contract with Pierre Marcier but eventually settled down with Jean Elie dit Breton. She knew how to write but he did not. They lived in St. Jean, Île d’Orléans, Québec, and had 9 children.

Jeanne died at St. Vallier, Québec, 27 May 1715.²⁴



St. Leu and St. Giles in Paris



Helie gravestone

Jeanne was a Fille du Roi, a “Daughter of the King,” and was married at Ste Famille, Île d’Orléans in today’s Montmorency County on 28 November 1669.

²⁴ *Wikipedia.org.*

**KAREN
CHOUINARD
FERNANDES**



**A DREAM COME TRUE! VISITS TO NOUZILLY,
BEAUMONT-LA-RONCE, FRANCE & SAINT-JEAN-
PORT-JOLIE, CANADA**

by Karen Marie (Chouinard) Fernandes

Dedicated to my father Lionel Alfred Chouinard

My name is Karen Marie Chouinard Fernandes, and I have fulfilled the dream of my life I never thought would happen. I have made many visits to the land of my ancestors in honor of my father who died before my genealogical discoveries.

I grew up in Newburyport, Massachusetts, a small town north of Boston. There was a strong French community in Newburyport. I attended a French School and a French Catholic Church. The Chouinard name is well known and respected in Newburyport. Our family has always been proud of its name and its French-Canadian origins. We knew that our roots were in France without knowing which region.

My father, Lionel Alfred Chouinard, was the first son of Henry (Honoré) Chouinard and Mary Isella Turcotte and was born on the 5th of June 1918. Henry (Honoré), my grandfather, was born in Livermore Falls, Maine, on the 4th of June 1890. Mary Isella Turcotte was born in Rochester, New Hampshire, on the 9th of June 1891. Both of their parents immigrated from Québec. My grandparents were married in St. Ignatius Catholic Church, Sanford, Maine, the 15th of July 1912. Following their marriage, they moved to Newburyport, Massachusetts. They had eight children in 11 years! The children were Emma Cecillia, Eleanor Marie, Irma Isella, Muriel Irene, Lionel Alfred, Alberta Olive, Anita Pearl, and Robert Louis.

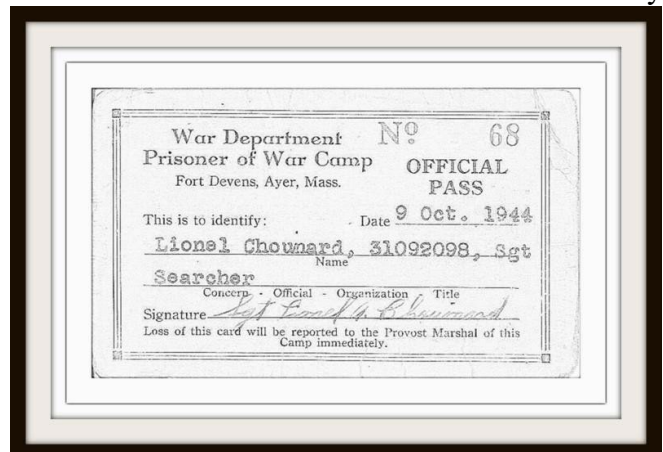


**Lionel Chouinard in
Alaska, c.1940**

In 1938, my father entered the Civilian Conservation Corps¹ and was sent to Alaska. He helped build the Alaska Highway. He was assigned to drive the dynamite trucks. He sent his pay home to his parents so that he would have money when he returned home to Massachusetts. He had so many stories of his time in Alaska.

My Dad was drafted and on the 21st of April 1942 joined the Army. The Army first assigned my father to be a heavy truck

driver given his experience in Alaska. During the Second World War, he did not go to Europe but stayed in Massachusetts. He was a sergeant in the Army and was a member of the military police in Boston. He was then assigned to Fort Devens to guard the Nazi prisoners of war for the rest of his service.



¹ https://www.nps.gov/parkhistory/online_books/ccc/ccc/chap11.htm.

He married my mother, Mary Louise Provencher, also with French Canadian heritage, on the 19th of July 1944. He was a wonderful father to me, and I loved watching him garden and work around his yard. I must say, it was his grandson Kevin who was the greatest joy of his life!

My grandfather Henry was a well-known man in Newburyport. He was a barber and later became a hairdresser and attended Wilfred Academy (Beauty School). He had a keen interest in legal issues and politics. Family members remember him as a kind man who loved ice cream and played the violin.

My father Lionel followed in my grandfather's footsteps and became a barber as well. He was proud of his profession and meeting his clients gave him a lot of pleasure. His favorite hobby was gardening.

I had always dreamed of tracing my family roots and visiting the places of my ancestors' origins and felt it was only a dream. I was speaking at a conference for work in California and my genealogical journey was about to begin. I enjoy wine and was reviewing wineries in the area and made an amazing discovery: The Chouinard Vineyards & Winery at Castro Valley, California. My husband and I decided to visit the winery. It was a long drive, and I was quite excited.



**Barbershop
(colorized photo)**

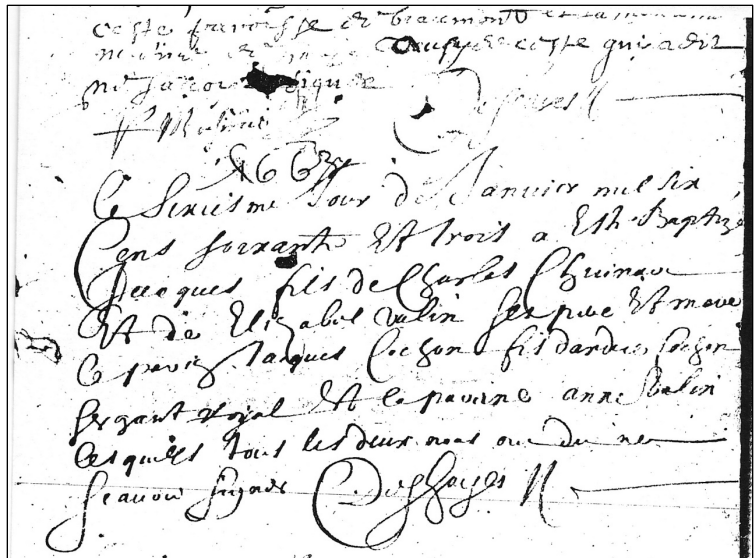
After the long drive, we found ourselves in front of a closed door at the winery. When I arrived home, I telephoned the owner, George Chouinard, who told me about the Chouinard Association and our shared ancestor Jacques Chouinard of Beaumont-la-Ronce, France. Being from both ends of the United States, it seemed difficult to imagine that we were members of the same family, that is, until I read the Chouinard genealogical books. Thanks to George Chouinard of the Chouinard Vineyard who connected me with Raymond Chouinard. Raymond was part of the A.C.A.N (L'Association des Chouinard d'Amérique du Nord) and one of the authors of the books. Raymond, of Montreal, shared with me the information on *Les Chouinard Histoire et Dictionnaire Généalogique & the Chouinards, Their Origin in France and Settlement in Canada*, a book that provided me with the history of my Chouinard family.² This dream was now becoming a reality, and my genealogical journey had begun! In the spring of 1997, while planning a trip to France with my husband, I remembered the information George had given me. I ordered the books prior to our departure. I was afraid the books would not get to us in time, but fortunately the books arrived the day before we left for France.

² Raymond Chouinard, *Les Chouinard Histoire et Dictionnaire Généalogique* (Assoc. Des Chouinard d'Amérique du Nord, 1993), 574 pp.; Association des Chouinard d'Amérique du Nord, *The Chouinards: Their Origin in France and Settlement in Canada* (Sillery, Québec: Author, 1995), 111 pp (hereafter *The Chouinards*).



Our itinerary took us to the Tours area. George had told me that Beaumont-la-Ronce was close to that town. Looking at a road map, I realized that it was really close. I slept on my flight to France, so once we were checked into the hotel, I was ready to begin the discovery of my family’s history. I spent the afternoon reading both books. One small book was written in English which provided some detail of their origins in France and Jacques’s settlement in Canada. The large genealogy book traces Jacques Chouinard’s life back

to his Great Grandfather Jehan Chouinard (born around 1560), his Grandfather Gatien Chouinard who was a miller (1580) and his father Charles Chouinard (1616) who was born in Nouzilly. Charles married Elisabeth Valin on the 14th of August 1655.³ The Chouinard genealogy book was written in French and provides a comprehensive list of all Chouinard descendants known. Charles moved to Beaumont-La-Ronce where he raised his family and worked in the drapery trade. His 9th child Jacques was baptised on the 6th of January 1663. Jacques (Sr.) left for New France with his family around 1685.



Jacques Chouinard’s baptism 6 January 1663

It is hard to express the emotion I felt when I saw my grandparents' names in the book! I was shocked and amazed to find the names of my grandfather's brothers and their wives as well. The information about our family stops at my grandparents, but we were able to add more names in our line. When I returned from my trip, I shared my genealogical discoveries with my aunts, uncles, and cousins who were amazed. I wish my father were still alive to share in our pleasure; it would have been a big dream come true for him.



From the genealogical books, I learned about Nouzilly and Beaumont-La-Ronce. We asked many people and finally the police in Paris were able to show us the locations of the villages in the Loire Valley. After dedicating the first few days to visiting Paris, we rented a car and were on our way to Nouzilly and Beaumont-la-Ronce!

Driving through the countryside was beautiful, but more difficult than we expected. There were roundabouts aplenty. Not surprisingly, we got lost. We stopped in a small village and decided to

ask for directions. I approached what I thought was the town hall. As I approached the building,

³ The Chouinards, 19-20.

there were a lot of people behind me also approaching. It was a wedding party! Well, I went quickly back to the car, and we continued on our way, hoping that we were on the right road.

Our first stop was Nouzilly. I was really moved as I approached the village. I first saw the church — exactly as it appeared in the Chouinard book. As we walked around the church to park the car, we saw a plaque on a wall that read “Passage Chouinard.” What a surprise to quickly discover an inscription with the name of our family. Unfortunately, the church was closed. We learned later that sometimes there is only one priest to serve several parishes, which may explain the closure of the church. After walking around the village, we went onto Beaumont-la-Ronce.



**Passage Chouinard in
Nouzilly, France**

I felt great emotion as I drove on the same road that our ancestors used to take to go from one village to another. As I approached Beaumont-la-Ronce, my excitement grew. Our first stop was the church, which was open. On the pews were prayer books dating back to the late 1800s. As we took the road to the cemetery, we saw the following inscription on one of the walls: “Rue Jacques-Chouinard né 1663.” It was raining very hard during our visit, but it didn’t stop me from wandering through the cemetery trying to find a Chouinard gravestone, but there wasn’t one.

We had lunch at a small restaurant on the main street of the village. While discussing our visit with the waitress, we showed her the Chouinard book. She could not believe that she was reading the history of her village. After lunch, I was unsure what to do next. I saw a small castle, so I decided to see if there was anyone home. The Marquis de Beaumont was home and answered the door. I told him who I was and why I was in town. He was a lovely gentleman and spoke English. He gave us a small tour of the first floor of his château.

I said that I was amazed by all the paintings of his ancestors on the walls. He said that he would have had more but the French Revolution destroyed them. I told him that I was a Chouinard visiting from the United States and that my ancestral grandfather Jacques was born in this village. He knew about the Chouinard family and told us that we should visit the Town Hall.

Well, that certainly was our next stop! The lady who greeted us there was very kind and I told her who I was. She immediately showed me the wooden commemorative plaque, carved in Saint-Jean-Port-Joli, that was presented to the town in 1985 by members of the A.C.A.N. association from Canada. It was simply beautiful. To my astonishment, she next pulled an old register off the bookshelf. In the register, she showed me the recording of the baptism of Jacques Chouinard in 1663! It is impossible to describe the emotion one feels when holding this historical book and priceless information. The lady offered to make a photocopy of the baptism, which is now proudly displayed in my home. She next gave us a street map of the city where we could find the “Rue Jacques Chouinard.”

Despite the rain, my visit to Nouzilly and Beaumont-la-Ronce was for me the unexpected realization of a dream that I never thought would happen, but my journey was not yet over. Now that I had visited the land of my ancestral grandparents in France, I needed to visit Saint-Jean-Port-Joli in Canada where Jacques Chouinard settled.

In July of 1998, I continued my journey. I arrived in Québec, and was trying to imagine what it must have been like when Jacques arrived there in the 1680s. His arrival date is uncertain, but I am sure his journey on the ship to Québec was long and difficult. Jacques may have been an indentured

servant, as many men were at that time. The first record of Jacques's presence in Québec was 30th May 1692. He was described as a *charretier* (a person who deals with the transport of goods and people). I can only imagine the new climate, the people and the trading experiences he must have had. He was around twenty-nine and one wonders how he met his bride Louise Jean who was only fourteen. How long did they know each other? How long did they court? How did he ask for her hand in marriage? What type of impression did Jacques give her family? What did they look like?

Jacques and Louise Jean were married on the 2nd of June 1692 after two marriage banns had been issued. The newlyweds moved in with Louise Jean's parents. Their first child, Pierre (L'Aîné-the Elder), was born the 20th of April 1695.⁴ I am descended from his line. A piece of land, in the Port-Joly seigneurie was granted to Jacques by Charles Aubert de la Chesnaye on the 27th of October 1698.⁵ They had sixteen children and ten survived to adulthood. Jacques farmed his land near the Saint-Lawrence River. Unfortunately, he died in 1721.⁶ It is believed that he died either during a fishing trip or on a voyage on the Saint-Lawrence River.

All these thoughts were swirling around my head as I walked the streets of Québec. I walked about Place Royal, wondering. I knew that they were married in Québec at the church of Notre Dame, but there were two of them. I reviewed the Chouinard genealogy book and noted that it was at the Church of Notre Dame which was in the old part of the town and within walking distance. It is a small quaint church. As I visited this old church, I was wondering again what their wedding was like?

As we left Québec behind, it was with great anticipation at what was ahead. I was about to meet my extended Chouinard family! We traveled northeast to the village of Saint-Hilarion, the site of the 1998 Chouinard family reunion. It was amazing to see a banner from the highway announcing the reunion, high on the hill, just below the church. As we drove around town, we were surprised to see more Chouinard banners and flags flying from the houses in the village. It seemed that the whole town was welcoming the Chouinard family.

On Saturday, the 4th of July, the reunion began with a business meeting. We were greeted and welcomed very warmly by all the Chouinard attendees. Finally, I was able to meet Raymond Chouinard and his wife Michelle. It was like meeting an old friend. The business meeting proceeded smoothly. Following the business meeting, the members adjourned to tours of the area and village. We had a wonderful time touring the radio station, a home that had a seismograph to watch for earthquakes, and then onto the home of a fine older gentleman who processed wool and ran a lumber mill.

Saturday evening was just delightful. Over three-hundred people enjoyed a fantastic dinner and dance. The hall was decorated in red, white, and blue with the Chouinard flag proudly displayed. A delicious meal was served with "Chouinard" wine! Following dinner, the room was reset for lively dancing. It was wonderful to hear so many French songs that I remembered from my childhood.

Sunday morning, we all gathered at the church and took part in a beautiful Mass. Bishop Eugène Tremblay celebrated the Mass with the assistance of Father Armand Chouinard (the composer of the Chouinard song). The music and the readings were beautiful. Following Mass, a stone monument was dedicated to Telesphore Chouinard, who settled there in the late 1800s.

After the reunion ended, we resumed our trip. We traveled northeast and took a ferry across the Saint-Lawrence River. Our next stop was Saint-Jean-Port-Joli. A Chouinard Association member,

⁴ *The Chouinards*, 95-96.

⁵ *The Chouinards*, 56-57.

⁶ *The Chouinards*, 58-59.

Pirrette Malefant-Chouinard, was kind enough to spend a day with us as we toured this lovely village.

Our first stop of the day was the cemetery where the Chouinards were laid to rest. This again was an incredibly special and moving moment in time for me. The next stop was the site of the Chouinard memorial stone, where Jacques Chouinard and his wife Louise Jean established their farm.⁷ I was so moved as I walked the grounds of the farm where my ancestors worked and lived.

As this trip drew to a close, it was hard saying goodbye to newly made Chouinard friends and relatives. I had hoped to renew friendships again at another reunion. I am happy to say I attended more than five more reunions in Montréal and in Saint-Jean-Port-Joli. So many memories and so many family friendships were established. I continue to communicate with my Chouinard cousins to this day.

My genealogy quest continues. I now have a very full ancestral tree tracing all my ancestral grandparents back to the 1600s in Québec and some ancestors back to France in the 1500s. My thanks to the A.C.A.N. association who sparked this journey. Without them and without reaching out to George and Raymond Chouinard, I would not have connected to my ancestral roots, something I had only dreamed of.

I feel so blessed to have lived this dream. To have walked in the land of my ancestors. I now have memories that I will cherish for the rest of my life. I am so very blessed . . .



Chouinard memorial stone where Jacques and Louis settled on their farm

A FEW ***FAUX AMIS*** (FALSE FRIENDS)

English word — ***French definition***

French word — English definition

bra — ***un soutien-gorge*** / ***un bras*** — arm

car — ***une voiture*** / ***un car*** — coach, bus

advertisement — ***une publicité*** / ***un avertissement*** — warning

chair — ***une chaise*** / ***la chair*** — flesh

⁷ *The Chouinards*, 65.



**KAREN
CHOUINARD
FERNANDES**

MY JOURNEY BACK TO PARIS TO REMEMBER MY ANCESTORS!

by Karen Marie (Chouinard) Fernandes

Our ancestors are not dead to us as long as we remember them and say their name.

My journey into my ancestral roots began many, many years ago. I started with my father's line "Chouinard" back to Beaumont-La-Ronce, France, and to Saint-Jean-Port-Joli, Québec.

As my journey continued, I started a more in-depth review of each of my ancestral lines with the help of *Ancestry.com* in 2010. The many branches of my tree began to grow, and more discoveries came to light. I was able to trace many of my lines back to the Filles du Roi, Filles à Marier, along with Carignan Soldats. I joined the American-French Genealogical Society located in Woonsocket, Rhode Island.⁸ This Society is a wonderful resource of information. Through this society, I was able to purchase two fantastic books that quickly became the foundation for my research and discoveries about my ancestors. Peter J. Gagné authored these books; *Before the King's Daughters: The Filles a Marier, 1634-1662*;⁹ *King's Daughters and Founding Mother: The Filles du Roi, 1663-1673*.¹⁰ I cannot thank him enough for his research and the information on my ancestral grandmothers and grandfathers that the books contained. Through his books, I was able to learn more than just name, date of birth, and date of death for the early settlers in New France in the 1600s. I not only learned about these early settlers, but he also shared information on their parents as well who were born in France.

My ancestral tree and my many discoveries about my ancestral grandparents brought so many of their lives to life. I wanted to see those who were born in Paris, and the start of their lives, so I traveled there in 2022 and 2023. I was able to link my ancestral grandparents with the churches they attended and where they were baptized. Yes, I know that the churches have evolved since the 1600s, but I wanted to visit these churches as they are today, and to say prayers in honor of my ancestors and to thank them for their courage because, without them, I would not be here today.

I was so excited to be in Paris and so close to my roots. I will share a little history about each church as well as about my ancestors. Near my hotel, my journey began with the first church visit to

Saint-Roch Church: 296 Rue Saint-Honoré.

The church was named in honor of Saint Roch. The first stone laid was in 1653 by King Louis XIV when was 14 years old. The inscription on it read:

Saint Roch was a pilgrim helping the unfortunate; his feast day is August 16th. He was born in the 1300s and this was in the middle of the Hundred Years' War



⁸ American-French Genealogical Society, Woonsocket, Rhode Island, online at *afgs.org*.

⁹ Peter J. Gagné, *Before the King's Daughters: The Filles a Marier, 1634-1662* (Pawtucket, R.I.: Author, 2002).

¹⁰ Peter J. Gagné, *King's Daughters and Founding Mothers: The Filles du Roi, 1663-1673*, 2 vols (Pawtucket, R.I.: Author, 2001).

The church is one you could quickly walk by and not even notice, but it is beautiful inside and contains beautiful paintings and sculptures. The body of the church was built from 1653 to 1690 to plans by Jacques Le Mercier. What I found breathtaking was the altar! The Holy Spirit is depicted above, and beneath this are statues of Mary, Joseph, and Baby Jesus, and in beautiful blue behind the altar is a depiction of Jesus on the Cross. There are so many beautiful paintings throughout the church, which enhance its beauty. I was made to feel very welcome by the priest I visited with, who generously gave me a book about the church.¹¹



I have three ancestors from this church, and I offered prayers for them: Louis Gauthier (1615), **Marie Gauthier**, and Jeanne Toriau (1620).

Saint-Sulpice: 2 Rue Palatine



This church was my next stop. I was amazed at how large it is and how beautiful it is inside. This church is only slightly smaller than Notre-Dame and Saint-Eustache. It is the third largest church in Paris. Construction began in 1646 on this church with designs that had initially been created in 1636. Jean-Baptiste Pigalle designed the beautiful large white marble statue of Mary in the Lady Chapel at the far end of the church. I attended Mass and, after Mass, I was able to share with the priest the reason I was there. He gave me an email address to assist in trying to access any baptismal records. He graciously gave me a good book about Saint-Sulpice.¹² A parishioner who overheard our discussion made a video of the church, along with my presence there.¹³

A little history: Jean-Jacques Olier (1608-1657) converted to the Catholic faith when he was 22. Later, he was one of the founding fathers of a new order (the Sulpicians) in the middle of the 17th century. France was then at the end of the Wars of Religion. He became close to Saint Vincent de Paul. In 1642, Olier agreed to become parish priest of Saint-Sulpice. He died at the Seminary, which is now Place Saint-Sulpice, on Easter Monday in 1657 (2 April). His friend Saint Vincent de Paul

¹¹ *St. Roch* (2011). Saint Roch's website can be found online at [Présentation | Paroisse Saint Roch](#).

¹² *Saint-Sulpice* (2009).

¹³ Saint Sulpice's website can be found online at [Visiter et découvrir - Paroisse Saint-Sulpice - Paris \(paroissesaintsulpice.paris\)](#).

had just visited him. Olier died when he was just 48 years old. He also helped establish the Société Notre Dame de Montréal.

I offered prayers for my ancestors: Michel Aubert; **Marie Elisabeth Aubert** 1646; Rolin Barbery 1630; **Marie Françoise Barbery** 1651; Anne Bernard 1620; Madeleine Bienvenu 1621; Pierre Calais 1625; Marie-Jeanne Caillé 1654; **Hélène Calais** 1656; Elisabeth Chardon 1635; Bonaventure Charpentier 1625; **Marie-Reine Charpentier** 1658; Anselme Chrétien; **Marie Chrétien** 1655; Pierre Clérice 1620; **Catherine Clérice** 1653; Catherine Toue Covre 1642; Isabelle De Sens 1625; Françoise Dechos Demoiselle 1600; Germaine Ermolin 1630; Marie Fosse (Sosse) 1628; **Catherine Fourrier** 1638; Françoise Gardien 1625; **Anne Guillaume** 1652; René Hiardin 1610; Marie Lefebvre 1625; Catherine Lemarchand 1566; **Catherine Marie Leroux** 1653; Henri Leroux 1611; Geneviève Lespines/Lepine 1558; Jeanne Liénard 1620; Denis Marie 1619; Jeanne Marie Lemarié 1645; Claude Margane/Marga 1610; Michelle Mingray 1630; François Moreau 1625; Marguerite-Françoise Moreau 1655; Marie Pannetier 1630; Marie Pichon 1601; Georges Poussin 1610; Marie Anne Poussin 1642; Guillaume Robineau 1616; **Marguerite Robineau** 1641; **Marie Nicole Rolland** 1634; Pierre Rolland (Nobleman) 1600; **Françoise Tiercé** 1656; and Guillaume Tierce 1636.

Saint-Paul Saint-Louis du Marais Church: 99 Rue Saint-Antoine



A friend accompanied me on my visit to this church. Upon approaching this church, I found the red front doors to be striking and welcoming. This church is located in the 4th arrondissement (Le Marais). It was constructed between 1627 and 1641 by the Jésuites with the financial aid of King Louis XIII. The first stone of the new building was laid by him in 1627. To the left of the main altar is a beautiful marble sculpture "The Virgin of Sorrow" by Germain Pilon (1588). Catherine de Medici, Queen of France, requested that the sculptor create this statue. It was initially displayed at the Basilique Saint-Denis for the funeral of King Henry II. It was moved to this church in October 1802. During my visit, we visited the parish office and asked if there were any baptismal records from the 1600s. The secretary said that unfortunately there were no records, since they were destroyed during the French Revolution.¹⁴

I have some ancestors from this church and offered prayers for them: Germain Bellesoeur 1615; Anne Bellesoeur dite Lucas 1640; Antoinette Bonard 1624; Antoinette Foulon 1630; Jeanne Loret

¹⁴ The Parish of Saint-Paul, Saint-Louis can be found online at [Paroisse Saint-Paul Saint-Louis Paris \(spsl.fr\)](http://Paroisse Saint-Paul Saint-Louis Paris (spsl.fr)); [Saint-Paul-Saint-Louis - Wikipedia](https://en.wikipedia.org/wiki/Saint-Paul-Saint-Louis).

1626; Denise Marie 1654; Pierre Marie 1626; **Marie Michelle Ouinville** 1647; **Marie Anne Piton** 1651; and Remy Piton 1620.

Saint-Germain l'Auxerrois de Paris: 2 Place du Louvre

As with any of my church visits, I was eager to get there, as it was near my hotel. Upon arrival, I was amazed at the size and structure of the church. It virtually took up a city block. This church is located right next to the Louvre Palace, and, historically, this church has always had a special link with the Louvre. It's also near the residence of the Kings of France until the 19th century, therefore



its title of "Parish of the Kings of France." The church today is the end result of many expansions over the years. The expansions started in the 13th century and continued through the 16th century with the oldest part dating to the 12th century. Unfortunately, this church suffered greatly from the French Revolution. Nevertheless, it is a vibrant church today.¹⁵



My ancestors from this church are: Marie de Beauregard 1645; Olivier de Beauregard 1615; Philippe Ardouin 1610; Jacques Bernier dit Jean de Paris 1633; Yves Bernier 1608; Marie Marguerite Blondeau 1627; Jeanne Clos 1620; Catherine Françoise Desnoyers 1625; André Dupuis 1618; **Catherine Dupuis** 1644; Gilles de Lahogue 1605; **Marie-Claire de Lahogue** 1651; Marie Anne Charlotte Le Petit 1651; **Anne Marie Julien** 1651; Pierre Julien 1620; Jacques Colin and Madeline de Baubise; François Lamirault 1615 and Jeanne Clos; **Marguerite Lamirault** 1645; **Marie-Anne Magnan** 1651; Simon Magnan 1620; Marie Pain de Pien (Pepien) 1620; Geneviève Le Parmentier 1617; **Françoise Pilois** 1635; Gervais Pilois 1610; Charles Rognan 1613; Michel Rognon dit Laroche 1639; Hélène Tellier 1615; Michelle Trév Îlet 1609; Anne Troquière 1625.

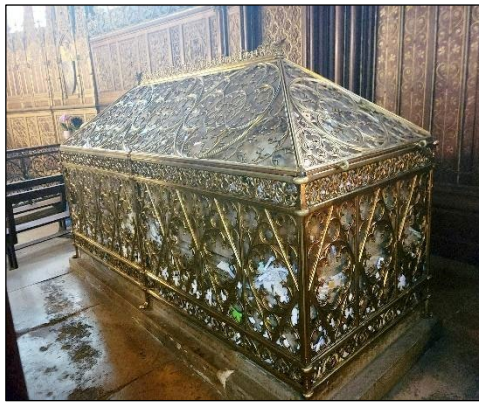
¹⁵ The churches website can be found online at [Église Saint-Germain l'Auxerrois de Paris » historique/](https://www.eglise-saint-germain-l-auxerrois-de-paris.fr/historique/).

Saint-Eustache: 146 Rue Rambuteau

This beautiful church is a favorite for musicians. Many concerts are held here, although there were none that I could attend during my visit. This church started as a chapel in 1213 and evolved into a parish church in 1223. The first stone of the current church was laid on August 19, 1532. It is a very large church with beautiful paintings and is also known for its organ. The first organ was installed in 1559. In the 1990s, the current organ was restored. Saint-Eustache now has one of the most important organs in France.¹⁶



My ancestors from this church are: **Marguerite Abraham** 1637; Godgaud Abraham 1615; Françoise Bertault 1615; Claude Blais 1620; **Marie Élisabeth Isabelle Blais** 1648; Anselme Chrétien 1620; Toussaint Chrétien 1610; **Marie "Madeleine" Chrétien** 1652; Charlotte Claiert 1608; **Brice Danneville** 1610 Marie Anne (Gabrielle) Danneville 1647; Denise Fleury 1623; François Gossard 1608; **Noëlle Gossard** 1640; Jacques Lussier, Sr 1627; Jacques Lussier 1646; Pierre Lussier (Royal Bailiff of Paris) 1600; Anne Marizy dite Lamontagne Martel 1590; Honoré Martel dit Lamontagne 1632; Jean Baptiste Martel, Sieur de LaMontagne IV, 1614; **Marguerite Roy** 1622; Charles Saucier 1604; Louis-Charles Saucier 1634; and Sulpice Veillot 1615.

Saint-Étienne-du-Mont: Place Sainte-Genève

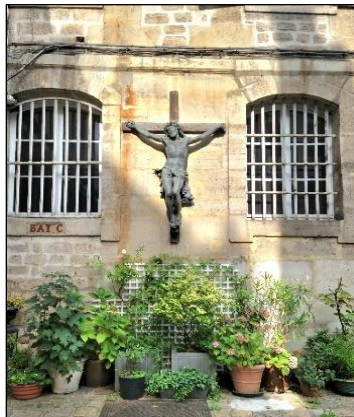
My trip to this church took quite a while, as we traversed the narrow streets and what felt like going up a mountain. There was a beautiful square outside of the church. Originally, there was the church of the Holy Apostles Peter and Paul, built during the reign of King Clovis and where the King himself, his wife Queen Clotilde, and Sainte Geneviève were buried. The church was rebuilt from 1492 to 1626, in the troubled context of the Wars of Religion. I learned that Sainte-Genève is the

¹⁶ The church's website can be found online at [Paroisse - Église Saint Eustache \(saint-eustache.org\)](http://Paroisse - Église Saint Eustache (saint-eustache.org)).

patron Saint of Paris. After the French Revolution, her reliquary was returned to the church and is located on the right side of the altar. I was amazed at its beauty and design.

Next to this area was a book where I entered the names of my four ancestors and prayed for them. They are **Jeanne Bitouset** 1636; **Marie Charpentier** 1655; Nicole Duport 1604; and Catherine Gauthier 1626. Jeanne is a special ancestral grandmother to me because she was a *Fille à Marier* who arrived in New France in 1652. In 1653, she married Louis Guimont who, in 1658, received the first miraculous cure at the Basilica Saint-Anne-de Beaupré as he was laying the first stones for the initial church. Unfortunately, he was captured, tortured and murdered by the Iroquois in 1661. There is a record of this event, and he is now considered a martyr.¹⁷

Saint-Jacques du Haut-Pas: 252 Rue Saint-Jacques



My journey to this church felt long and I arrived before it was open. I found another church with red doors! I did not immediately approach the church because a homeless man and his dog were sleeping in the main doorway. I walked across the street to a small bistro to await the church's opening. The man who had been sleeping slowly awoke and gathered his belongings. Then, he and his dog went on their way.

The church/chapel was opened in 1360 along with a hospital. The Chapel of the Virgin Mother was built in 1687. The vault was decorated with paintings by Auguste Glaize that illustrate the Litany of the Virgin.

The church was lovely inside with beautiful paintings. I was drawn to the back of the church and the chapel, with the beautiful statue of the Virgin Mother. As I was praying, a priest approached me, and I shared with him why I was visiting his church. He was so gracious and gave me a tour around the church. He showed me the beautiful paintings and the graceful baptismal font. He gave me a booklet *Guide Pratique Paroisse Saint-Jacques Du Haut-Pas*. He then shared with me important numbers to contact in the Diocese of Paris. He then took me outside to the courtyard and the Cross. He told me that during the occupation by the Nazis in World War II, the cross and other relics were buried in the courtyard until the War was over. What a beautiful peaceful place!¹⁸

My ancestors from this church are: Elisabeth Isabelle Barré 1610; Suzanne Bourgeois 1620; Simon Boute 1617; **Marie-Madeleine Boutet** 1644; Anne de Vilers/(Villers) 1620; Georges Desfosses

¹⁷ *The Miracles of Beaupré* – 1908 – Kessinger Legacy Reprints; The church's website is online at [Paroisse Saint-Étienne-du-Mont.eglise catholique de Paris \(saintetiennedumont.fr\)](http://Paroisse-Saint-Étienne-du-Mont.eglise-catholique-de-Paris.saintetiennedumont.fr).

¹⁸ The history of this church can be found online at [Histoire – Saint-Jacques du Haut-Pas \(saintjacquesduhautpas.com\)](http://Histoire-Saint-Jacques-du-Haut-Pas.saintjacquesduhautpas.com).

1620; **Françoise Desfossés** 1649; Charlotte Lamarche 1647; Marie Ledoux 1620; François Ouellet dit Houallet dit Auclair 1610; and **René Ouellette dit Auclair** 1635.

Saint-Germain-des-Prés: 3 Place Saint-Germain-des-Prés



This church was near where I had lunch. It was not really noticeable, but, once at the door, I saw how large and amazing it is. This church was originally the church of a Benedictine Abbey founded in 558 by King Childebert I, the son of Clovis, King of the Franks. It was originally located outside the walls of medieval Paris, in the fields and meadows of the Left Bank. Therefore, known as "les Prés," the meadows. The inside of the church is beautiful; many concerts are held there.¹⁹

I have some ancestors from this church and offered prayers for them. These ancestors were early settlers of New France: Louis Gaston Hébert 1575; Marie Guillemette Hébert 1608; Nicolas Hébert 1539; Jacqueline Pajot 1551; and Marie Rollet 1578.

Saint-Nicolas-du-Chardonnet: 23 Rue des Bernardins



This was the only church that I found closed during my visit. It is in the middle of Paris and is surrounded by stores in a very active pedestrian part of Paris. I do have a few ancestors from this church that I had wanted to say prayers

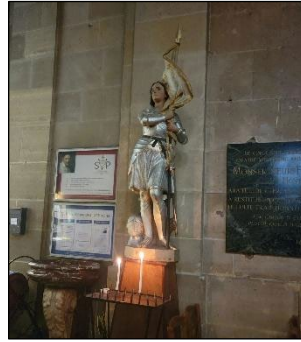
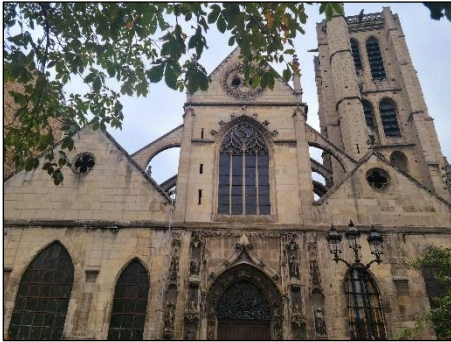


for; Louis Chandoiseau 1600; **Nicole Chandoiseau** 1651; Marguerite Cartier 1625; Étienne Damisé 1620; **Claude Damisé** 1650 and Geneviève Pioche 1625.

¹⁹ This church's website can be found online at [Accueil - Église Saint Germain des Prés \(eglise-saintgermaindespres.fr\)](http://Accueil - Église Saint Germain des Prés (eglise-saintgermaindespres.fr)).

Saint-Nicolas-des-Champs: 254, Rue Saint-Martin

The first chapel was constructed at the end of the 11th century. At the time the abbey and chapel were built, they were outside the city walls, but gradually the city surrounded them. As the population continued to grow, the church was enlarged between 1576 and 1615. The church was beautiful inside, and the focus of the Virgin Mary was striking. I was surprised to see the statue of Saint Joan of Arc. Later on in my trip, I did visit Rouen—the place where she died.²⁰



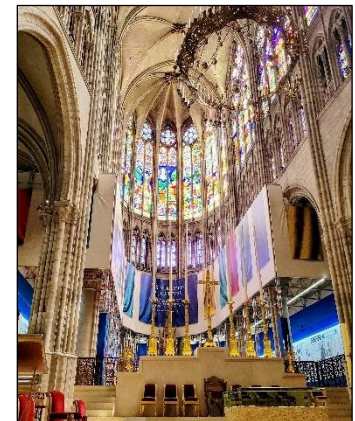
My ancestors from this church are; Jean Arcular 1626; **Marie Arcular** 1651; Marguerite-Léonarde Baudon 1618; **Marguerite Breton** 1635; **Marie-Jeanne Caillé** 1654; Jeanne Caston 1625; **Marie-Claude de Chevrainville dite LaFontaine** 1646; Jacques de Chevrainville dit Lafontaine 1620; Catherine Guichart 1615; Marie Larche dite L'Arche 1612; Jacqueline Laliot/Leliot dite Le Cat 1621; **Marguerite Laverdure** 1646; Martin Laverdure 1610; Marie Leliot 1595; Françoise Macre 1615; Anne Malle 1625; Catherine Odant 1625; **Agnès Olivier** 1651; Xainte (Sainte) Paulin 1615; **Jeanne Pelletier** 1639; Simon Joseph Garnier/Grenier Pelletret dit Pelletier 1610; **Françoise Pilois** 1639; François Pilois 1612; **Catherine Poitevin** 1641; Guillaume Poitevin 1610; **Marie-Madeleine Selle** 1652; Michel Selle dit Decelles 1620; Jacques Thiriot 1620; **Marie-Madeleine Troit** 1641; Robert Vie 1610; and **Marie-Sainte Vie dite Lamotte** 1649.

My time in Paris soon ended, but I had been able to visit many churches and offer prayers for my ancestors. The churches were varied and beautiful, although they underwent a metamorphosis



following the French Revolution. I was also able to visit the Basilique Saint-Denis, which is the resting place of many of the French kings and queens.

All but five of the kings are buried there.²¹



²⁰ This church's website can be found online at [Accueil | Paroisse Saint-Nicolas-des-Champs - Paroisse St-Nicolas-des-Champs \(asaintnicolas.com\)](http://Accueil | Paroisse Saint-Nicolas-des-Champs - Paroisse St-Nicolas-des-Champs (asaintnicolas.com)).

²¹ This church's website can be found online at [Bienvenue à la basilique cathédrale Saint-Denis \(saint-denis-basilique.fr\)](http://Bienvenue à la basilique cathédrale Saint-Denis (saint-denis-basilique.fr)).

WHAT’S COOKING - OVEN CARAMEL POPCORN AND CINNAMON SPICE NUTS

by Janice Burkhart

Here are two recipes that are great for the holidays or anytime you might need a hostess gift. Easy to make and very tasty, they are great to keep on hand in case unexpected company drops by or if you need to bring a little something to a hostess. Put them in pretty jars or decorative cookie cans, add a festive bow and you are good to go.



Oven Caramel Popcorn (makes 5 quarts)

Ingredients:

- | | |
|----------------------------------------------------------------------------------------------|--------------------------|
| 5 quarts of popped corn - no butter and no salt. I use Newman’s own but any popcorn will do. | 1 cup butter |
| 2 cups brown sugar | 1/2 cup dark corn syrup |
| | 1 teaspoon salt |
| | 1/2 teaspoon baking soda |

Pour the popped corn into a large roasting pan, combine sugar, butter, syrup and salt in a heavy saucepan and boil for 5 minutes. Remove from heat, add the baking soda and stir. Pour the syrup mixture over the popped corn and toss the mixture to coat the popped corn. Bake at 250°F for 1 hour stirring 4 to 5 times. Spread the baked caramel popcorn on waxed paper - covered cookie sheets and carefully break into serving pieces as it cools. Store in tightly sealed containers.



Cinnamon Spice Nuts (makes about 2 cups)

Ingredients:

- | | |
|--------------------------------------|------------------------------|
| 1 egg white | 1 cup sugar |
| 1 teaspoon water | 2 teaspoons ground cinnamon |
| 1 twelve-ounce can salted mixed nuts | 1/2 teaspoon ground allspice |

Beat egg whites until foamy, add water and beat to foam again. Fold in the nuts, stirring to coat. Mix the sugar, allspice and cinnamon together and add to nut mixture, Stir to coat well. Spread nuts on a 14 x 17-inch greased cookie sheet and bake at 350°F for 20-25 minutes, stirring occasionally. mixture will foam. Remove from sheet and cool, Store in covered airtight container.

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:

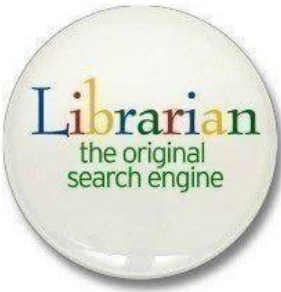
La Cuisine de la Grandmère – Cookbook

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

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



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 Catalog 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.

An example is the book in the box below:

	Paroisse Saint-Joseph-de-la-Nouvelle-Beauce, 1737-2006 : vol 2 : répertoire des baptêmes, mariages, sépultures et annotations marginales et répertoire des pionniers	QUE BCE 011
	☆☆☆☆☆ <input checked="" type="checkbox"/> AVAILABLE  QUEBEC	<input type="button" value="+ 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

Citing your sources in genealogy is probably the most important facet of researching your ancestors. When you add your tree online, when you send it to a family member, when you share it with a distant cousin online, or for a host of other reasons, asking people to believe your information is fully dependent on telling them exactly where the information came from. I don't know how many times I have visited a family tree online, or reviewed a published genealogy where sources were not given, and later on found the information to be in error with no source to tell me where to look for that info. We cite our sources not only so we can look up that information again in the future, and for anyone we share the information with to be able to check our work. Sometimes when creating an "argument" of why someone was born where they were born, or why someone may have died when and where you indicate, citing a source that you found allows others reviewing your facts to challenge your information because they may have found a more accurate fact or a primary source that you couldn't find.

Constructing a source citation, in most instances, is simply starting with who created the source, i.e., the author, an organization, a government entity, followed by the title, then adding the publisher, i.e., place of publication, publisher's name, and publication date, finally adding the volume of the work and the page number as follows:

John Smith, *My Title is Genealogy Explained* (Boston: Smith pub. co., 1885), 2:43.

John Smith was the author, *My Title in Genealogy Explained* is the title, and Boston, Smith Pub. Co. is the publisher's name and place, 1885 the year published, and 2:43 is volume 2 page 43.

After you have memorized this there are many nuances you can learn. If the book was published it should be in italics, *My Title is Genealogy Explained*, if never published add quotations, "My Title is Genealogy Explained," the publication information should be in parenthesis, and the volume and page number doesn't require the words volume and page but only a colon between them. All citations follow this basic format.

Note: The importance of citing your sources can't be understated. It can be challenging for newcomers to genealogy but is incredibly valuable later. 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 citation shown above may be the "professional" standard, and something you should strive to achieve, don't discount the fact that any citation you write, which may make it possible to be able to easily re-find that same record in the future, 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 to "prove" to themselves that the information you found was correct.



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 have they appeared 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 trips. You may 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**

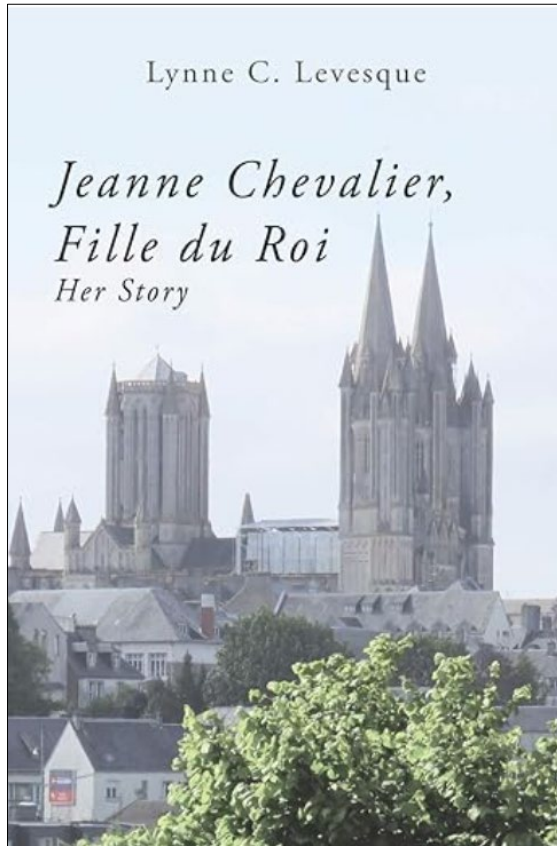
***You can find our AUTHORS GUIDELINES on page 61.**

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

Jeanne Chevalier, Fille du Roi: Her Story, by Lynne C. Levesque (Author, 2016), 176 pp., available Amazon.com, paperback \$15, Kindle \$9. Order from www.harvard.com, or Amazon.com, fr., .ca., or .uk.



If you have a *Fille du Roi* in your family tree, then you should read Lynne C. Levesque's book *Jeanne Chevalier, Fille du Roi: Her Story*, published in 2016. There are two versions of the book, English and French. The author is the eighth great granddaughter of Jeanne Chevalier.

Jeanne Chevalier was twenty-eight years old when she left France for Québec in 1671 as a Fille du Roi. Based on evidence, Levesque proposes, suggests, and offers possible scenarios Jeanne would have experienced while adjusting to life in Québec, L'Ange-Gardien and Rivière-Ouelle. She takes us through Jeanne's three marriages and the births and deaths of her children. Each husband and his background are discussed as well as the work he did. Other real people involved in her life or her husbands' lives are also described.

Throughout the book Levesque describes the local history and background of each place and time where Jeanne existed. She also provides worldwide historical events that affected Jeanne's life. You

will learn about the circumstances in France which probably influenced Jeanne and other women of marriageable age to take their adventure to Québec. The reader can imagine the happenings their ancestors might have experienced for those who lived at the same time and near where Jeanne lived. Levesque describes daily life, customs, and cultures of the people living in France and Québec in the late 1600s.

Levesque offers descriptions of different modes of travel such as the ship crossing the Atlantic or a cart pulled by dogs to transport belongings to a new home. She highlights how lands were cleared and the efforts it took to settle. Using actual inventories of belongings, the reader has an idea of the clothes, furniture and household goods Jeanne possessed. Lastly, Levesque summarizes Jeanne Chevalier's legacy.

— 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.



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!



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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| Janice Burkhart | Scott Gravel | George Perron | |
| George Buteau | David Gregoire | Theresa Perron | |

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 need 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.

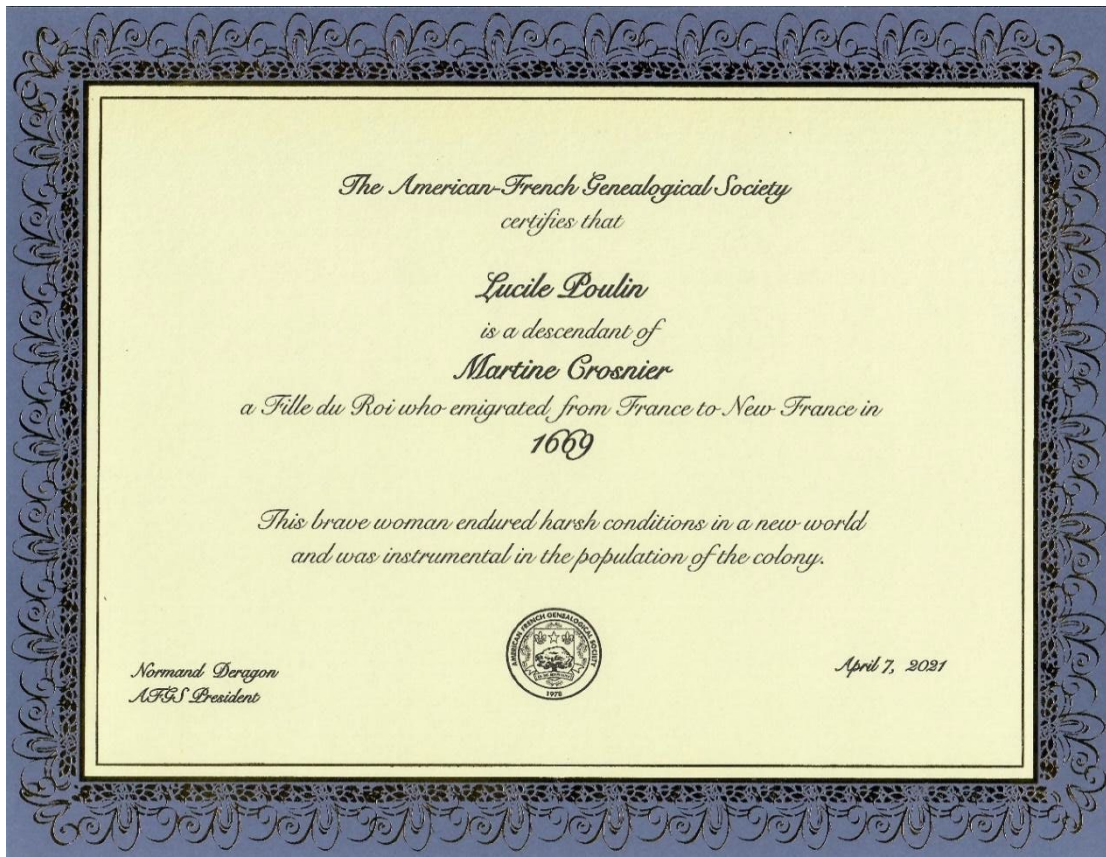


"FILLES DU ROI" PIN AND CERTIFICATE PROGRAM

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/>.

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*, that 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. 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” (1634-1662) and their spouses can be found 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 “Filles 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.

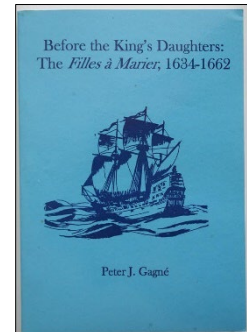
According to Peter J. Gagné, in his book, *Before the King's Daughters: The Filles à Marier, 1634-1662*, just 262 women answered the call to populate France's colony before King Louis XIV started the government sponsored the “Filles du Roi” program which brought 768 women to New France. These early seventeenth century women came alone or in small groups, left behind families in a civilized country, and faced the dangerous ocean crossing only to arrive in an uncivilized colony with harsh weather and the constant threat of Iroquois Indians attacks. They came to marry a settler (pioneer) 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.

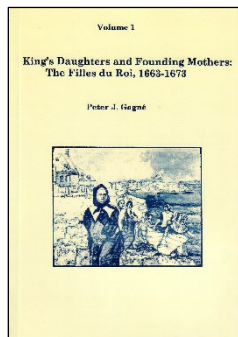
Before the King's Daughters: The Filles à Marier, 1634-1662 is a biographical dictionary of the 262 women and girls sent from France to populate Québec between 1634 and 1662. This work gives an overview of who the "Filles à Marier" were and then presents comprehensive biographies of all the "Marriageable 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.



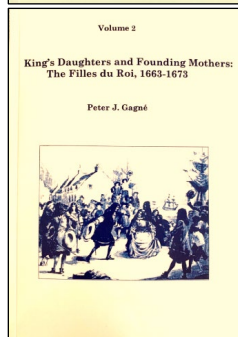
This book is extremely popular at our library. Most French-Canadians have multiple "Filles à Marier" in their line. By popular demand, AFGS is also offering a certificate and pin program to honor and recognize these very brave women. Therefore, we have decided to offer this wonderful book for sale to 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/>

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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 in 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>			
Birth/Baptism/Death/Burial/Marriage records	Price for Record	\$10 each	\$15 each
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English Translations of French records of books in our library	Hourly Cost	\$25	\$45

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An advance payment of \$50 is required with your research request. This covers the first two hours of research we will conduct on your behalf. We may conduct up to four hours of research, if required, before seeking your authorization for any additional research.

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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.

2) Your payment:

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.

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