

AMERICAN–CANADIAN GENEALOGIST



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A Look Inside:

Dive into stories of historical intrigue, including the legacy of Delia (Bone) Phillips and the rich regional history of Beaubassin, 1640—1698. Explore a groundbreaking DNA discovery tied to Acadian ancestry, join the discussion in Queries & Answers, and welcome our New Members.

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PRESIDENT'S PAGE

Jo Zurwell, #10349 President@acgs.org

Welcome to SPRING! It has been a long winter for many of our members, and I for one am happy to feel the warmer weather and all that pesky snow melt away.

I would like to extend a heartfelt welcome to our new members. I hope that you find our resources helpful and beneficial to your family research. If any member has any needed help, please reach out to us at acgs@acgs.org with any questions you may have with our resources and services or genealogy questions in general. We are here to help you!

Since the last issue, we have had our Winter Webinar in February, with Alexis L. **Peters** and her presentation *Gene-ology: How We Understand Genetic Disorders Through Genealogy*. During her talk, Alexis combined fundamental concepts in genetics, genealogical research methods, and French-Canadian history to provide a comprehensive understanding of common French-Canadian genetic disorders. This discussion was well received by all that attended, and many said they would be thrilled to attend another presentation with Alexis.

We have an interesting year planned for our conferences and webinars. Many of you have seen the announcement for the Spring Conference that will be held on May 17 via Zoom. Our theme for this year's Spring Conference is "A Focus on the Founders of New France." Our speakers will be Janet **Noel** and her presentation, *Mothers of Many: The First Canadiennes*, Judy **Nimer Muhn** and her presentation *Beginning/Intermediate Acadian &*

French-Canadian Genealogy, and Lisa **Elvin-Staltari** and her presentation, *Carignan-Salieres Regiment*. For full details on each of these speakers and their presentations please visit the [Spring Conference](#) page on our website. I hope to see everyone there.

Our summer webinar is scheduled for July 26, 2025, with Peggy **Jude** with a topic that I do not think we have had before or at least not in over ten years. More to come on this after the Spring Conference is completed, watch for the June newsletter.

The Fall Conference is shaping up nicely as well. We have arranged three great speakers to present on some interesting French-Canadian topics. There will be more information to come as soon as all the contracts go out. In the meantime, SAVE THE DATE September 27th for the Fall Conference. More details will be released over the summer – keep an eye on the monthly newsletter!

I have already received some great ideas for future presentations from some members, but if you have an idea or area of interest that you have found during your research, please let us know so we can look into finding a speaker for a 2026 presentation.

I hope that everyone has a wonderful year of research and enjoys our presentations and journals to come. As always, if you have any questions or suggestions for the ACGS Board or staff please feel free to email us at acgs@acgs.org.

Happy Researching Everyone!



EDITOR'S PAGE

Jo Zurwell, # 10349 Editor@acgs.org

For our first issue of 2025, The Editorial Board has put together this issue of the *American-Canadian Genealogist* that is filled with informative and interesting articles that we hope our readers will enjoy.

The articles we have selected for this issue cover a wide variety of topics as can be found in the article information below.

The first article is ***Who is Delia (Bone) Phillips?*** written by Sherry **Gould**, #5848. Determining the ancestry of the woman commonly known as Delia **Bone**, wife of Peter **Phillips**, has challenged researchers for a century. This paper describes the methodology used to determine her identity in the absence of key vital records to guide the search.

The second article is ***Beaubassin: A Regional History, 1640-1698*** written by Michael B. **Melanson**, #2803. The region of Beaubassin, Acadia, was a collection of villages on the Isthmus of Chignictou stretching from what is today River Hebert and Maccan, Nova Scotia, to Fort Gaspereaux, New Brunswick. This article explores the history of this region from its start in 1640 through the peace treaty of Ryswick (1697) ended the Nine Years' War in Europe and returned Acadia to France.

The third article is ***A Seventeenth Century Acadian DNA Discovery: The Story of Edmée and Cécile Joseph, Daughters of Amerindian François Joseph—Part I*** was written by Audrey **Waltner**. This article discusses the long-held belief that Edmée and Cécile **Joseph** were full sisters of the same parents. Audrey proposes with her DNA research that in fact these two sisters did not share any mtDNA, so they did not have the same mother. Because of the length of this article, we have

decided to spread this article out over the three issues of 2025 for the Acadian section in these issues. The author has suggested the best places to separate the article for the best flow and understanding.

A change starting with this issue of the *American-Canadian Genealogist*, we will not be publishing the *From Other Publications* section. We will still be keeping track of all the publications that we receive from other societies so if there is something that you are interested in, please let us know at editor@acgs.org.

We have included a listing of New Members since our last issue.

Mary Anna **Paquette**, #2378 has put together our members' Queries and provides any answers supplied since our last publication.

As a member of ACGS you are entitled to up to three queries per issue of the journal. If you have a query you would like us to publish on a line of your research that has become a brick wall, many members have found answers from the collective pool of research from our membership, then please email your query to queries@acgs.org.

If you see a query in any of our issues of the journal and you have done some research that could help answer the question, please send this information with the query number as well as the issue number to queries@acgs.org.

We welcome our members' feedback or questions on this latest issue of the journal. Please email us at editor@acgs.org with your comments.

Who is Delia (Bone) Phillips?

Sherry **Gould**, #5846 with guidance and input from Tim **Firkowski**, #8683

*This paper uses several names that deserve some explanation for the reader. The surnames for the standardized Beaulne (Bone) and Benoit (Benway) French-Canadian family names used in this paper vary considerably, and the variations are discussed at length in the paper at various points. **The reader is encouraged to keep reading if a name appears that seems out of sync when it first appears.** Every attempt has been made to make clear the many variant names associated with the main characters in the article and the Beaulne and Benoit surnames that make up the main families in this paper. A chart has been included to aid in following the select key players in the article. The family repeated many names over the generations, adding to the complexity of understanding; the simple chart will assist the reader.*



Rose de Lima Bone Phillips¹

¹ Photograph used with permission of the family, a copy on file at the Nulhegan Tribal Headquarters.

Determining the ancestry of the woman commonly known as Delia **Bone**, wife of Peter **Phillips**, has challenged researchers for a century, since the work on the Eugenics Survey of Vermont commenced in the 1920's. The author, Nulhegan special projects genealogist, assembled a research team within the Nulhegan Band of Coosuk Abenaki that devoted two full years of daily collaboration to complete painstaking and methodical research of the collateral evidence surrounding the identity of the Phillips family and specifically Delia Bone's family. We have concluded that Delia was baptized Caroline Bonne, daughter of Desanges **Tailly** and Jean Baptiste **Bonne**.² She was born 31 Aug 1832 and baptized 1 Sep 1832 at St-François-Xavier Parish, St-François-du-Lac, New France.³ This paper describes the methodology used to determine her identity in the absence of key vital records to guide the search.

Noted genealogist Judy G. **Russell**, The Legal Genealogist®, presented “No Vitals? No Problem! Building a Family Through Circumstantial Evidence ...” at the American Canadian Genealogical Society's 50th Anniversary Conference webinar held on May 13, 2023. As she explained, it is entirely possible to discover the identity of ancestors who have no birth, marriage or death records. Clues can be gleaned to reconstruct families, even if no direct document exists, by careful application of the Genealogical Proof Standard (GPS) to all of the records the family left throughout the years.⁴ This paper describes how we applied the Genealogical Proof Standard to identifying Delia Bone.

No marriage record has been located for Delia Bone and Peter Phillips. Search as we might, all over Vermont, Quebec and New York, we couldn't find one in church or civil records. We did locate a burial record for a “Rosa” Phillips issued by the city of Burlington, VT to Peter Phillips indicating that she died in South Burlington on Feb 27, 1882 and was buried in Burlington on the 28th; her parents are not named and no death record has been found.⁵ The theme of Delia's ever-changing names will be discussed later.

We were fortunate to discover that something from an ugly era in history, the Eugenics movement, left behind files that contained abundant documentation from Delia's kin, including her half-sister, Lucy (Benoit) **Pecor**, of their family relations. Lucy will become a heroine in this story, her trustworthiness shines a light in the darkness of that period.

The **Phillips** were a primary family studied by the Eugenics Survey of Vermont due to the cultural differences that set them apart from others (1925-1936). Families were targeted based on interactions they had with various public agencies and institutions. The State of Vermont has issued a public apology to descendants of the families researched that reads in part, “*Whereas, these same policies also targeted individuals, families, and communities whose heritage was documented as French Canadian, French-Indian, or of other mixed ethnic or racial composition and persons whose extended families' successor generations now identify as Abenaki or as members of other indigenous bands or tribes...*”⁶

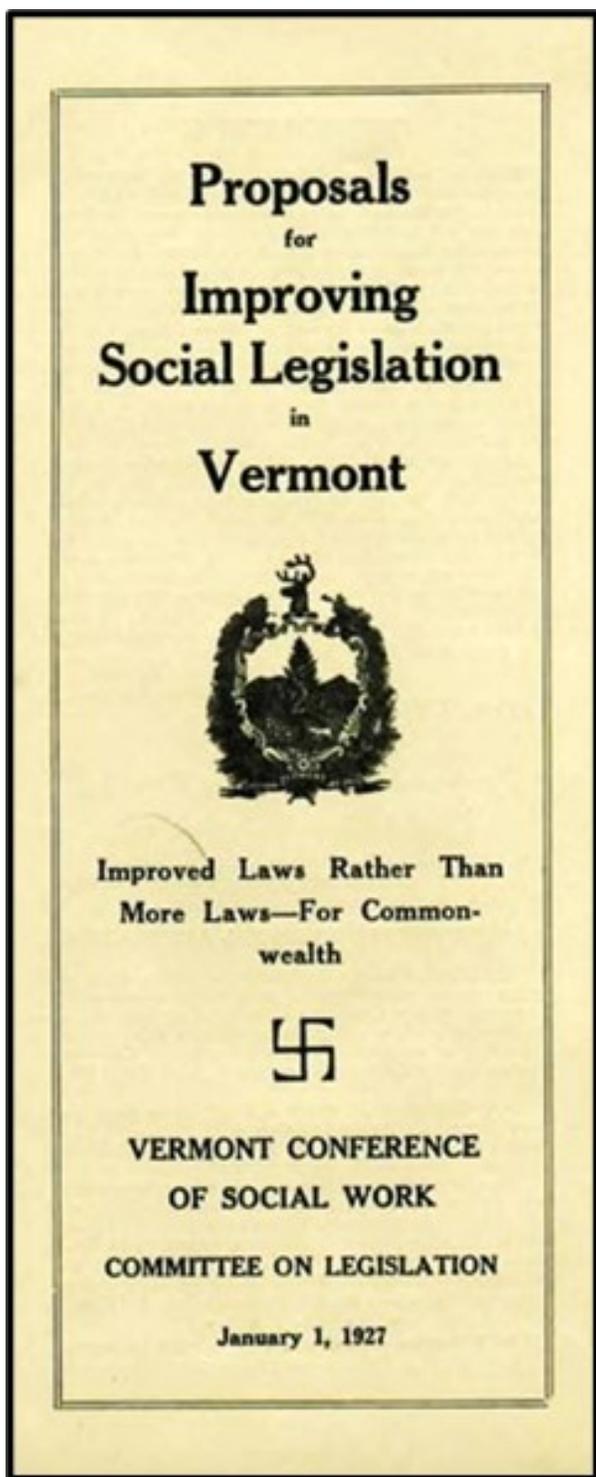
² Family Search, (familysearch.org/tree/person/about/G545-7TZ; Aug 2024).

³ Parish Register St-Francois-Xavier Parish, St-Francois-du-Lac, Quebec, Canada (genealogiequebec.com/Membership/LAFRANCE/img/acte/4419324), the LaFrance collection; viewed June, 2022); baptismal record.

⁴ Russell, Judy G., “No Vitals? No Problem! Building a Family Through Circumstantial Evidence...” American Canadian Genealogical Society 50th Anniversary Celebration (acgs.org/acgs-50th-anniversary-celebration/, viewed May 2023); par 20; webinar description.

⁵ City of Burlington, VT, on file in Nulhegan Special Collections, viewed Oct 2022; burial permit.

⁶ State of Vermont, Joint resolution No. R-114, 2021; (legislature.vermont.gov/Documents/2022/Docs/ACTS/ACTR114/ACTR114%20As%20Adopted.pdf; viewed Aug 2024).



These records are difficult for descendants to read. While the records are public record, subject to redactions and with restrictions on use, descendants are cautioned that ancestors are described in very derogatory terms.

The Eugenics Survey of Vermont was stationed at the University of Vermont, the state university, and functioned as Vermont's official agency of eugenics research and education.⁷ "*Harriett Abbott, a graduate of Vassar College in 1895 and the Chicago School of Civics and Philanthropy in 1915, had many years of experience in child welfare work before joining the Eugenics Survey.*"⁸ From 1922 - 1928 she documented data on families who had some interactions with social service or legal systems in the region. Part of the data was in the form of oral history contributed by family members who did not understand the purpose of these interviews. She reached out to various public and private agencies across northern New England, northeastern New York, and even into Quebec. Harriett gathered documentation of the families to support her abhorrent theory of genetic deficiency to explain these cultural differences.

While the Eugenics records provided a wealth of information about the families in question, they also provided a major challenge due to the strong bias against the subjects being studied without their consent. For example, Harriett Abbott lamented the families' inability to accurately give ages, dates of birth, or birth locations for them or their children or their parents. She rendered them not only illiterate, but stated that their "oral conditions [are] extremely inaccurate." As researcher Brooke **Carlaw** has stated, "It is important to

⁷ Greenberg, Hope and Gallagher, Nancy "Background & Purpose" Vermont Eugenics: A Documentary History University of Vermont; nd, (uvm.edu/~eugenics/background.html, viewed Jul 2023); par 1.

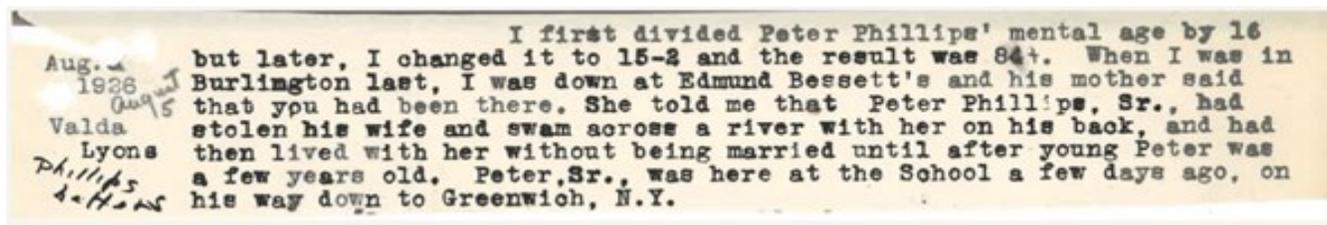
⁸ Greenberg, et. el. "The Eugenics Survey of Vermont: Participants & Partners" (uvm.edu/~eugenics/abbott.html, viewed Jul 2023); par 1.

⁹ Carlaw, Brooke "First Wave Feminisms" *Early American Eugenics Movement* Dec 2019, sites.uw.edu/twomn347/2019/12/12/early-american-eugenics-movement/; viewed Jul 2023.

recognize that in American history, eugenics was a movement that worked to reduce the undesired population to push racist, classist, ableist, and sexist ideals, rather than a movement that explicitly worked toward the improvement of the human race.”⁹

Every effort was made to extract what the family was credited to say about their history from the disparaging remarks made about the family. These remarks included statements ascribing stupidity or mental defect to cultural differences by observers immersed in the white Protestant standards of the times in northern New England.

Harriett encountered the same challenges in determining the origins of the family that other researchers have experienced. She commented that the many different names used for Delia in her various records and those of her children, and by various family members, made her identification very difficult.¹⁰ The absence of marriage records that is encountered throughout the family can be understood in light of their cultural habits as demonstrated by a letter to Harriett Abbott from Valda **Lyons**. It involves the recounting of a family tale of Peter **Phillips** swimming his wife across the river and not officially marrying her for several years when the children were older. The story is likely about Delia and Peter Phillips' son Peter, who was the eldest living Peter at the time.¹¹



Finding Delia’s birth record, in the absence of her parents' names, seemed impossible. The family's alternate and non-conforming lifestyle presents the genealogist with several obstacles, two of which added to the difficulty of finding a birth when the parents' names are unknown;

- Delia is recorded by many different names throughout her life
- She did not pay attention to dates, such as her real age or the dates of birth or ages of her children.

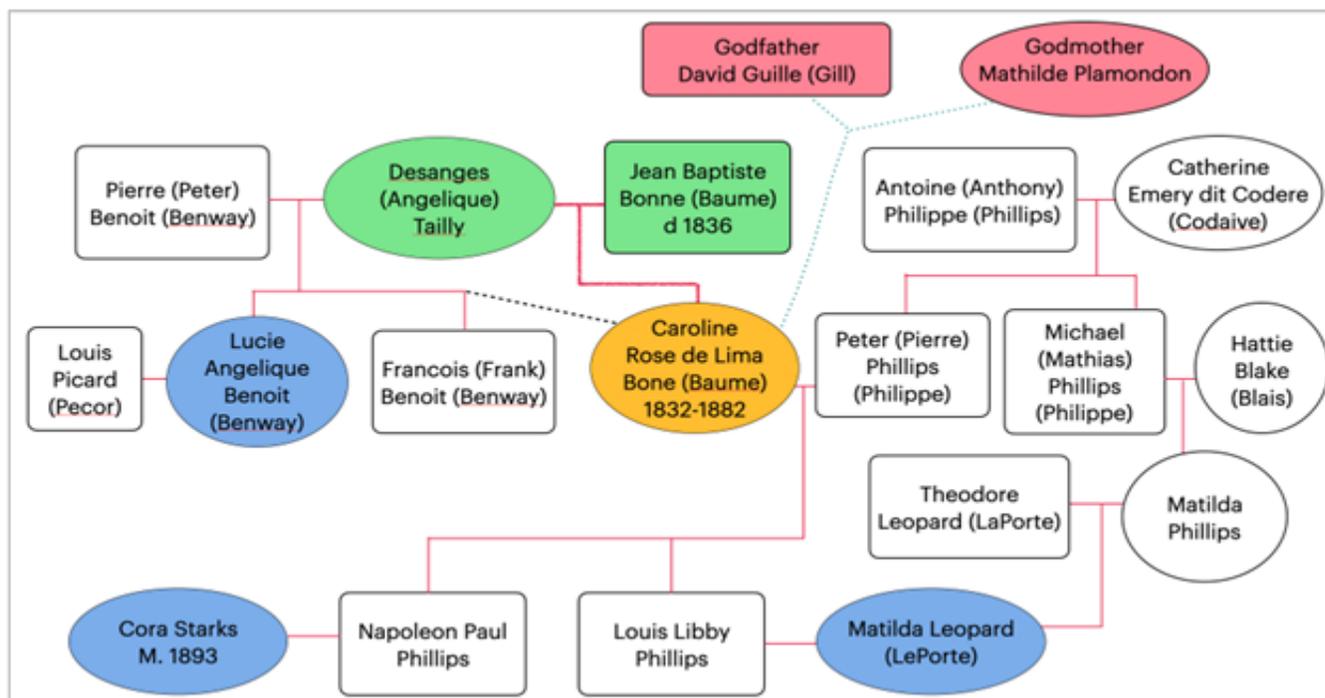
To unlock the mystery of Delia’s origins, we looked to her known relations. We researched the supporting evidence in early church and state records to compile the family history for Delia, her husband Peter **Phillips**, and their descendants. The chart below shows a few of her kin.

⁹ Carlaw, Brooke “First Wave Feminisms” *Early American Eugenics Movement* Dec 2019, sites.uw.edu/twomn347/2019/12/12/early-american-eugenics-movement/; viewed Jul 2023.

¹⁰ The Eugenics Survey of Vermont (1925-1956), hereinafter VT Eugenics Survey; PRA-005_PRA-00012_folder14_PhillipPedigree, generation 2 chart A; Delia biography; digital copies of the records are kept in the Nulhegan Special Collections, originals are at the Vermont State Archives in Montpelier, VT.

¹¹ VT Eugenics Survey, PRA-005_PRA-00012_folder24_PhillipsPedigree_SidelinesLetters; marriage story.

Key Figures in the Identification of Delia Bone



This chart is not a complete family chart; it demonstrates the key kinship connections that were critical in determining the origins of Delia **Bone**. Delia is shown in the center of the diagram (gold) with her parents (green) and godparents (pink) above. Relatives interviewed by Harriett **Abbott** are shown in blue. Women are in ovals, men in rectangles. A black dotted line marks the ½ sibling relationship. A faint dotted line connects to godparents.

From statements given by Lucy (Benoit) **Pecor** of Charlestown, NH at an interview with Harriett Abbott in 1927 recorded in the Vermont Eugenics Survey, Lucy identified Delia as her half-sister who was born in Quebec, and stated that she had two brothers, Frank and Tom **Benoit/Benway** living in Burlington, VT.¹² Benoit is a common surname in French Quebec that was frequently recorded as Benway or Benware in the United States according to family members. Changes in non-English surnames were quite common during this time period given both the low literacy rates of some immigrants and the attempts of English-speaking record keepers to record names using English phonics. Delia's daughter-in-law, Matilda (Leopard) **Phillips**, named 'aunt' Lucy Pecor as a sister to Delia.¹³ Harriett was eager to speak with Lucy as the sister of Delia to gain more information on her ancestry.

Harriett Abbott had been told by most every family member that they were French and Indian, on both Delia's and her husband Peter Phillips' sides of the family. She frequently added a "negroid" identification to the family, however there has surfaced no oral history or records to substantiate those statements other

¹² VT Eugenics Survey, PRA-005_PRA-00012_folder18_PhillipsPedigree_Sidelines; sheet on Mrs. Louis Pecor.

¹³ VT Eugenics Survey, PRA-005_PRA-00012_folder14_PhillipPedigree, generation 2 chart A; Delia biography.



than random census or vital records stating family members were "colored " at a time when "Indian" was not a race choice for the given record. Letters she received from local officials, such as the Chief of Police in Burlington, VT, confirmed an understanding that the family was French and Indian, or they looked Indian.¹⁴ In a series of letters with the Department of Indian Affairs,¹⁵ Harriett attempted to explore Caughnawaga as a place of origin for unidentified members of the Phillips family. While letters generated by Harriett to other agencies were very specific as to who she was inquiring after and what exactly she wanted to know, the letters regarding Caughnawaga stood out for their lack of specificity. At the same time, she focused her inquiry on Delia's sister, the closest family member still living. She wrote letters to local officials that knew Lucy asking about Lucy's competency to give accurate information in an interview. She also inquired as to whether local officials believed Lucy to be Indian, or if she looked Indian to them. She got responses confirming that Lucy was believed to be an Indian and would be able to give

competent answers to questions asked.¹⁶ After all was said and done, Harriett completed her report on the Phillips family with the statement that Delia was reported to have come from a Reserve near Montreal without naming Caughnawaga. While we do not have detailed notes of the interview, the wording in the final report would indicate that Lucy **Pecor** did not confirm that her sister was from Caughnawaga. This is consistent with what our research had indicated. No families with any of the surnames used by Delia or her parents were identified in available records from Caughnawaga.

Luckily, Delia's half-sister's marriage is listed in the index register of St. Joseph's Parish in Burlington, VT. Lucy Angelique **Benoit** was the daughter of Pierre **Benoit/Benway** and Angelique **Tailis** who were named when Lucy married Louis **Picard** on 2 Jan 1867 in Burlington, VT.¹⁷ No marriage record has been found for Lucy's parents, nor has Lucy's baptismal record been located. However, the baptism of her brother, Francois (Frank) **Benoit/Benway**, was performed on 18 Jul 1852 at St. Joseph's Parish in Burlington, VT, and his parents are listed in the published register index as Pierre Benoit and Desanges Faillie [sic].¹⁸

¹⁴ VT Eugenics Survey, PRA-005_PRA-00012_folder12_PhillipsVIIPedigree_FinalReportSummaryFaceSheet; p 7, Eugenics final report.

¹⁵ VT Eugenics Survey, PRA-005_PRA-00012_folder24_PhillipsPedigree_SidelinesLetters; various Eugenics Letters to officials in Canada.

¹⁶ VT Eugenics Survey, PRA-005_PRA-00012_folder20_PhillipsPedigree_Letters; letter to Fred Perry, American Red Cross, Charlestown, NH with responses noted.

¹⁷ Vermont French-Canadian Genealogical Society, St Joseph Marriage Repertoire, Vol 2, St. Joseph Co-Cathedral, Burlington, Vermont 1834-1930, p 280; marriage register index. The civil record was recorded in Colchester on 1 Jan 1867. "Vermont, Town Clerk, Vital and Town Records, 1732-2005," database with images, FamilySearch (familysearch.org/ark:/61903/1:1:QPQL-CGFP : 3 March 2021); civil marriage record, 1 Jan 1867; citing Marriage, Vermont, United States, various town clerks and records divisions, Vermont; FHL microfilm 005468617.

¹⁸ Vermont French-Canadian Genealogical Society, St. Joseph Baptism Repertoire, Vol 1, St. Joseph Co-Cathedral, Burlington, Vermont 1834-1963, p. 99; baptism record. The archivist for the Diocese at Burlington has been working with St. Joseph to secure the original records for about a year and it is hoped that one day we will be able to view the originals to confirm the supposed mistaken identity of an "f" with a "t".

The indexer could have mistook the T in Taillie as an F and erroneously transcribed the name as Faillie, however without viewing the original, which is not available to researchers, it cannot be stated for certain. Desanges is a French word meaning “of the angels,” so it is not a leap from the name Desanges Faillie [sic] to Angelique Taillis. We now had solid names we could search.

From the marriage of Lucy (Benoit) **Pecor** and the baptism of her brother Francois (Frank) **Benway** the family structure that Lucy reported to Harriet Abbott was corroborated and provided the names of Lucy and Frank’s parents – Peter Benoit/Benway and Angelique/Desanges Taily.

The relationship between Lucy (Benoit) Pecor, Frank Benoit/Benway and Delia (Bone) Phillips was established, and the question was, which of Lucy and Frank’s parents did Delia share. Former spouses for each of Lucy’s parents became the focus of research in order to determine if either parent could be identified in the Quebec Parish records, and if either had baptized a daughter Delia with a previous spouse.

Previous attempts to identify Delia have focused on a shared father and not produced a clear identity. A search for the identity of Peter **Benoit/Benway**, initially provided just a few records, with no parents named. We had reviewed many family trees online and in repositories looking for good research and possible clues. What many family historians shared was a frustration about not being able to locate any solid records on Peter Benoit/Benway’s marriages. Unconfirmed reports stated that he was married many times and none of his marriages were ever recorded. While we did not immediately discount the possibility that Delia could be related through a shared father, it seemed unlikely given that the

parish registry never referred to her using that surname. It appeared the name Bone was assumed by family researchers to be just another variant for Benoit as no one discussed Desanges/Angelique as the common parent, or reported searches for her previous marriages. We focused a search on Lucy and Frank’s father, Peter Benoit/Benway to satisfy the direction that previous researchers had taken. The details of that research are given in the appendix at the end of this paper. For now, the important part is that we thoroughly reviewed the records of Peter Benoit, found the records of his previous two marriages in Quebec, and no child emerged from those previous unions that was a reasonable match for Delia.

We next shifted our focus to Lucy’s mother and researched Angelique **Taillis’s** identity; this is a less popular name than Pierre Benoit with fewer records to sort out. Searching for marriages in Quebec to see if Delia Bone might have been a half-sister through a shared mother made all the difference! We turned to the church registers where Lucy and Frank’s records were located, St. Joseph’s in Burlington, VT, to determine how Delia was recorded in the repertoire for the baptisms of her children with Peter **Phillips** by the priests who would best understand French Canadian names.¹⁹ Here she is listed with the following names:

Rosalie Baume

Delima Baume

Rose de Lima Bonnes

Rosalie Lebaume

Rose de Lima Bonn

Delima Bonn

Rosalie Pion

¹⁹ Vermont French-Canadian Genealogical Society, St. Joseph Baptism Repertoire, Vol 2, St. Joseph Co-Cathedral, Burlington, Vermont 1834-1963, p. 1165; baptisms.

We see a variety of names for Delia, but interestingly and important to note, there is not one instance in the Church repertoire that match or suggest the surnames used in Church and civil records by her half-siblings Frank and Lucy Benoit, Benway, or Benware.

The Pion surname is an outlier that can not be definitely explained without viewing the original record. St. Joseph Cathedral in Burlington, Vermont has a policy to not allow viewing of the original records. The Archivist at the Diocese in Burlington has been working on securing a copy of the original record for about a year. In the absence of the original, the fact remains that the vast majority of evidence available to researchers indicates that Delia's surname was known to the church to be the same known in Quebec as Baume, aka Bone. All of the entries in the Repertoire for St. Joseph baptisms for the children of Pierre **Philippe** (aka Peter Phillips), interspersed with his father Antoine **Philippe**, are with a wife Rose de Lima or variant, and in all the other listings for Pierre's children, the wife's surname is consistent with the Baume aka Bone surname used in Quebec records (as will be shown below).

Records in Vermont for Peter **Benoit's** wife's first name included Mary **Desanges**, Mary, Angelique, and Julia. For example, her son Frank Benoit's [sic] marriage record in 1873, Colchester, VT names his mother Mary (Desanges) Benoit [sic]. These names are all variants of Marie Desanges and make sense within the context of moving to an English speaking community. Desanges is French for "of the angels," so Angelique and then Angela is an Anglicized form of the name. Angelique, pronounced in French, has

the sound of Julie or Julia in it and we see that Desanges went by Julia later in life. She was Marie Desanges, and so we also see her going by Mary in some of the records. It seems that Mary was more her formal name and Julia was a nickname she was known as. Leaning on the surnames found at St. Joseph's parish in Burlington, VT for Delia Bone, a search for a Desanges/Angelique²⁰ Tallis' marriage to a Baume/Bon(n)e was in order. It was hoped this would lead to a baptismal record for Delia. A marriage for Desanges Tailly to Jean Baptiste Bonne on 19 Sep 1827 at St-Francois-du-Lac, QC, Canada (now Odanak),²¹ was found and looked promising. In fact it is the only marriage of a woman named Desanges or Angelique Taillis (or any close variant), to a man with the Baume/Bon(n)e surname (or any close variant), in all of Quebec. Of interesting note, in the indexing of this couple's marriage record, Généalogie Québec mistakenly records the name of the bride as Desanges Faily, though a review of the linked original record clearly reads Tailly, giving further credence to the recording of Faillie in the Burlington parish register being a transcription error.²²

A review of the records for this family show that Jean Baptiste **Bonne** was recorded by the following spellings in the St-Francois-du-Lac parish, where he was known to reside, and the St-Jean-Baptiste Parish of Roxton Falls, QC where one of his daughters would later marry:

Jean Baptiste Bonne
Jean Baptiste Baume
Jean Baptiste Baune
Jean Baptiste Bone

²⁰ "Vermont, Town Clerk, Vital and Town Records, 1732-2005," database with images, FamilySearch (familysearch.org/ark:/61903/1:1:QPQL-DQHP : 3 March 2021), citing Marriage, Colchester, Chittenden, Vermont, United States, various town clerks and records divisions, Vermont; FHL microfilm 005488071; marriage record.

²¹ The PRDH standardized the husband's surname to Beaulne, however the actual parish register entered it as Bonne. Parish Register St-Francois-Xavier Parish, St-Francois-du-Lac, Quebec, Canada (genealogiequebec.com/Membership/LAFRANCE/img/acte/3727221, the LaFrance collection, viewed Jun, 2022), marriage record.

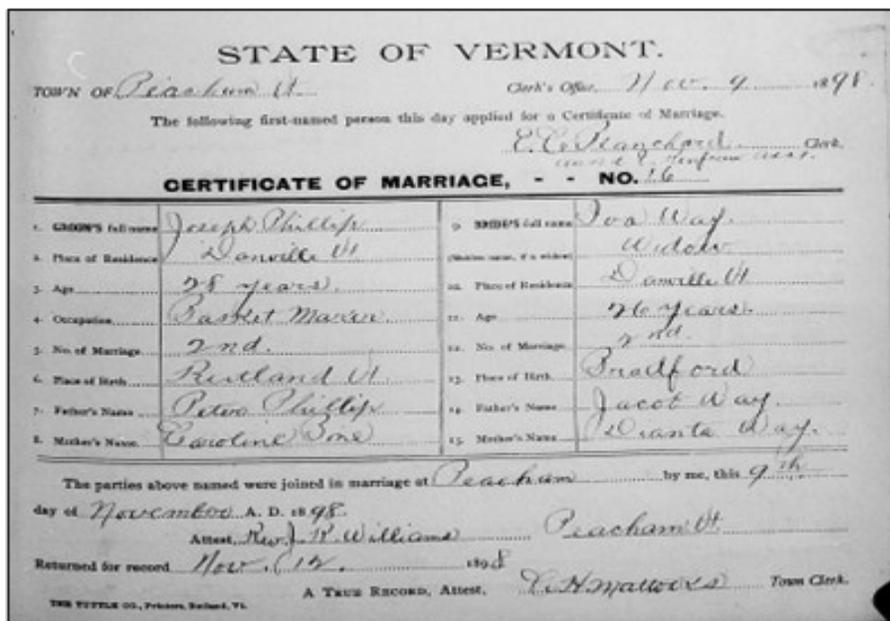
²² Parish Register St-Francois-Xavier Parish, St-Francois-du-Lac, Quebec, Canada (genealogiequebec.com/Membership/LAFRANCE/img/acte/3727221, the LaFrance collection, viewed Jun, 2022), marriage record.

It is obvious that the variants in the Quebec parish records for Jean Baptiste are almost identical to the variants used for Delia in the parish records in Burlington, VT.

A search for the baptism of a daughter by the name of Delia, Rose, or Rose de Lima was not found. We found for this couple the baptism records for three daughters and a son:

- I. Marie Desanges Baume b. 25 Apr 1829, bp. 26 Apr 1829 at St-François-Xavier Parish, St-François-du-Lac.²³
- II. Catherine Baume b. 27 Jan 1831 bp. 28 Jan 1831 at St-François-Xavier Parish, St-François-du-Lac.²⁴ m. 21 Oct 1860 to Pierre Gobeil at St-Jean-Baptiste Parish, Roxton Falls, Quebec.²⁵
- III. Caroline Baume b. 31 Aug 1832 bp. 1 Sep 1832 at St-François-Xavier Parish, St-François-du-Lac.²⁶
- IV. Jean Baptiste Baune b. 30 Dec 1835, bp. 31 Dec 1835 at St-François-Xavier Parish, St-François-du-Lac.²⁷

Caroline would be the right age to be Delia Bone and no other records for a marriage or death of Caroline were located in Quebec. Her sister Catherine did have a subsequent marriage record. We also checked the PRDH and found that they had not identified any further record for Caroline **Bone**. The civil marriage record for Delia's son Joseph **Phillips** to Ivy **Way** in Vermont came to mind as it states his mother was named Caroline Bone.²⁸



Marriage Record of Joseph Phillip to Iva Way in Peacham, VT²⁹

²³ Parish Register St-Francois-Xavier Parish, St-Francois-du-Lac, Quebec, Canada (genealogiequebec.com/Membership/LAFRANCE/img/acte/4418841), viewed Jul, 2023), baptismal record.

²⁴ Parish Register St-Francois-Xavier Parish, St-Francois-du-Lac, Quebec, Canada (genealogiequebec.com/Membership/LAFRANCE/img/acte/4419082), viewed Jul, 2023), baptismal record.

²⁵ (genealogiequebec.com/Membership/LAFRANCE/img/acte/4843656), viewed Jun, 2022), marriage record.

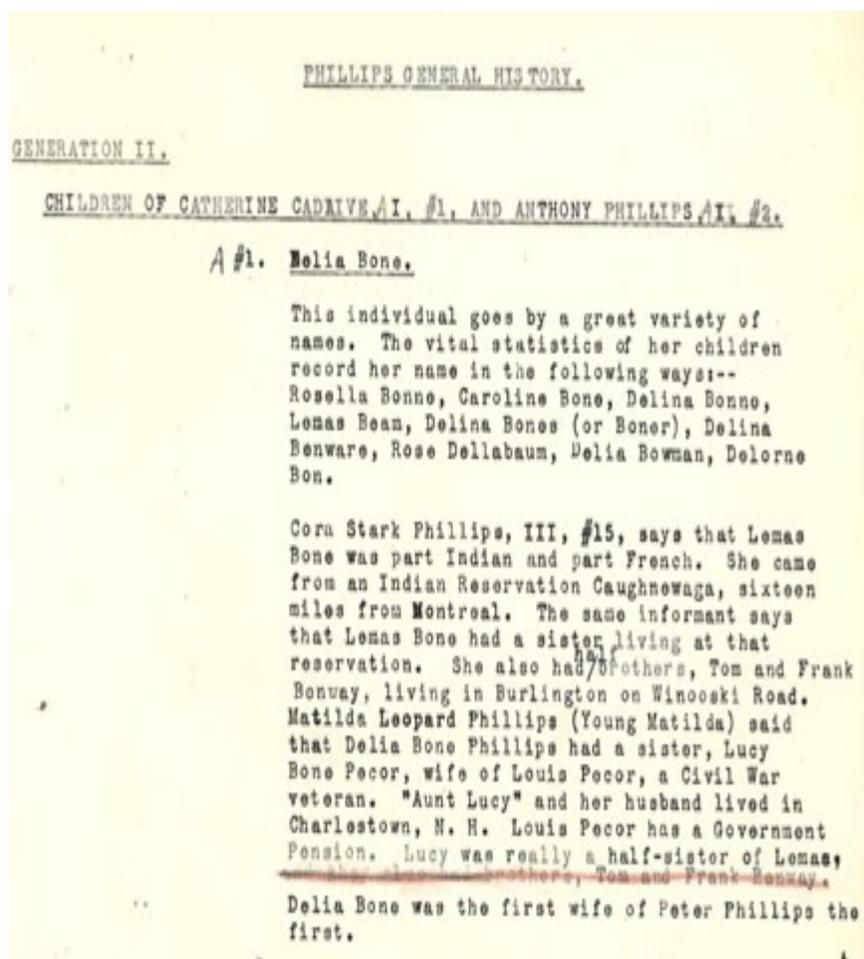
²⁶ Parish Register St-Francois-Xavier Parish, St-Francois-du-Lac, Quebec, Canada (genealogiequebec.com/Membership/LAFRANCE/img/acte/4419324), viewed Jun, 2022), baptismal record.

²⁷ Parish Register St-Francois-Xavier Parish, St-Francois-du-Lac, Quebec, Canada (genealogiequebec.com/Membership/LAFRANCE/img/acte/4419918), viewed Jun, 2022), baptismal record.

²⁸ "Vermont, Town Clerk, Vital and Town Records, 1732-2005," database with images, FamilySearch (familysearch.org/ark:/61903/1:1:QPQ2-RH9W: 3 March 2021; viewed May 2022); Peacham, VT VR, son's marriage record listed parents and mother is named Caroline Bone.

²⁹ "Vermont, Town Clerk, Vital and Town Records, 1732-2005," database with images, FamilySearch (familysearch.org/ark:/61903/1:1:QPQ2-RH9W; viewed May 2022); Peacham, VT VR, son's marriage record listed parents and mother is named Caroline Bone.

Studying the baptismal record at St. Francis, the names of Caroline Bonne's godparents jumped out, David **Guille** and Mathilde **Plamandon**. These are two names closely associated with the Abenaki at the St. François (now Odanak) Reserve in Quebec. Looking at other baptisms happening around the same time, generally Abenaki people served as godparents for Abenaki families, and French residents served as godparents for French families. This finding corroborated the oral history found in the Eugenic Records that Delia "came from an Indian reservation near Montreal" in Quebec, Odanak is not far from Montreal.³⁰ The oral history stated that Delia "was part Indian and part French." This was researched by compiling the ancestry of her parents. That research goes beyond the scope of this paper and is intended to be published in the future.



The origins of Delia's family at a reservation are noted in several places as "a reservation near Montreal" in the Eugenic records. On one notation between statements by Delia's daughter-in-law, Cora Stark **Phillips**, it is specifically mentioned as Caughnawaga.³¹ It should be noted that Cora Stark did not marry Napoleon (Paul) **Phillips**, son of Delia and Peter Phillips, until 22 May 1893, eleven years after Delia's death.³² The researchers were not looking specifically for a record at Odanak for Delia, and in fact this created a conflict to resolve. It is not clear if any family member specifically named the reserve, or if Harriett **Abbott** was putting the name of the reserve closest to Montreal in her notes. She specified in one note that Caughnawaga is 16 miles from Montreal. Her final report simply states a reservation near Montreal.

A review of Harriett Abbott's correspondence regarding the subject of Delia's place of birth sheds doubt on the notion that Delia is from Caughnawaga. Following up on leads, Ms. Abbott wrote to Mr. Fred H. **Perry** of the American Red Cross in Charlestown, NH on 22 Sep 1926.³³

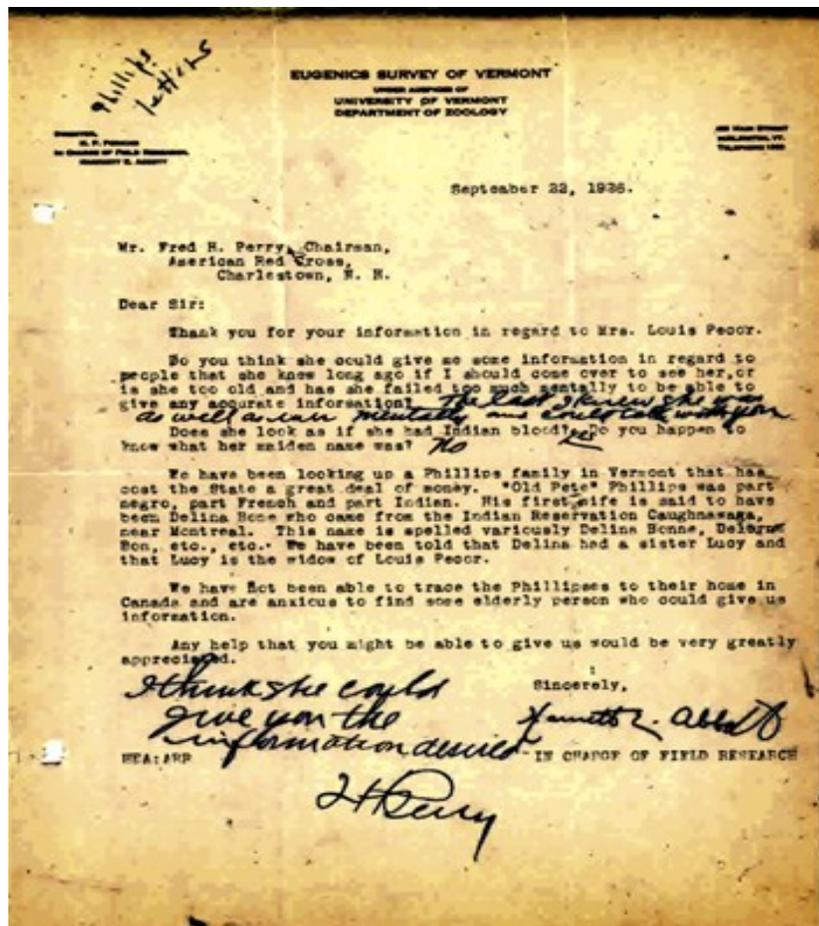
³⁰ VT Eugenics Survey, PRA-005_PRA-00012_folder12_PhillipsVIIIpedigree_FinalReportSummary; p 7. Eugenics final report.

³¹ VT Eugenics Survey, PRA-005_PRA-00012_folder14_PhillipPedigree generation 2 chart A; Delia biography.

³² New York State Marriage Index 1881-1967 (ancestry.com, viewed Jan 2023).

³³ VT Eugenics Survey, PRA-005_PRA-00012_folder20_PhillipsPedigree_Letters; letter to Fred Perry, American Red Cross, Charlestown, NH with responses noted.

In this letter, she inquires about Ms. Lucy Pecor, widow of Louis Pecor and makes mention of wanting to question Ms. Pecor about her sister, Delia, who may have come from Caughnawaga. Mr. Perry confirmed that Ms. Pecor was indeed of sound mind, should be capable of an interview, and responded in the affirmative to Ms. Abbot's question of whether Ms. Pecor looked like an Indian. Ms. Abbott paid a visit to Ms. Pecor in 1927. During Ms. Abbott's interview, as reported on Lucy Pecor's facesheet in the Eugenics Records, Lucy describes at length the bastardization of the name Benoit into Benway and Benware.³⁴ She lists her brothers by the name of Benway and provides their whereabouts. She refers to her sister Delia, as Lemas Bone and states that she was born in Quebec.



Correspondence between Harriet E. Abbott of the Eugenics Survey and Fred H. Perry of the Charlestown, NH Chapter of the American Red Cross from the Eugenics Survey Files³⁵

Ms. Abbott's persistence in learning the origins of the family, and her desire in particular to learn of Delia's origins and possible connections to Caughnawaga, make it reasonable to assume that Ms. Abbott would have asked Ms. Pecor whether Delia was from Caughnawaga. If Ms. Pecor had reported it as such, wouldn't Ms. Abbott have included that information on Ms. Pecor's facesheet? Ms. Pecor would have known whether she and her half-sister shared a mother or a father, and while she refers to her brothers as Benway, she refers to Delia by the last name of Bone with an origin of only Quebec, and not Caughnawaga.

³⁴ VT Eugenics Survey, PRA-005_PRA-00012_folder18_PhillipsPedigree_Sidelines; sheet on Mrs. Louis Pecor.

³⁵ VT Eugenics Survey, PRA-005_PRA-00012_folder20_PhillipsPedigree_Letters; letter to Fred Perry, American Red Cross, Charlestown, NH with responses noted.

Phillips
sidelines

PEDIGREE:

GENERATION:

DEFECT:

INDIVIDUAL: Mrs. Louis Pecor.

SOURCE OF INFORMATION: Mrs. Louis Pecor.

RESIDENCE: In 1927, about four miles out from Charlestown, N. H., in a section locally known as Pedorville. Mrs. Pecor formerly lived in Burlington.

AGE: In 1927 Mrs. Pecor was 77 years old.

HUSBAND: Louis Pecor.

NAME: Mrs. Pecor's maiden name is spelled variously as Benoit, Benway, and Benware. Mrs. Pecor very elaborately explained that these were translations of the French name Benoit but she said that if it were translated accurately it ought to be Butnot.

SIBLINGS: Tom Benway, lives in Burlington on the Winooski Road near the bridge.
Frank Benway, lived in Burlington on the Winooski Road near the bridge. (Chase St)

HALF-SIBLINGS: Lemas Bone, (Phillips Pedigree), born Quebec.

HOME CONDITIONS: In 1927 Mrs. Pecor, locally known as "Aunt Lucy" Pecor), lived way out in the country, four miles from Charlestown, N. H. Her husband died a year or so ago and she is supported by his pension. She has a comfortable home and is very active for her age. She still does quite a little work out of doors. Her home is rather primitive but is comfortable and neat. She has two large verandahs which are covered with flowers. Man under middle age lives there and runs her farm for her.

Fact sheet of Mrs. Louis Pecor (Lucy Benware) from the VT Eugenics Survey³⁶

In subsequent correspondence to the Superintendent in Charge of Caughnawaga Indian Reservation on 25 Aug 1927,³⁷ and to Mr. G.B. Clark of Family Welfare Associates in Montreal, Quebec on 12 Sep 1927,³⁸ Harriett Abbott does not inquire about Delia Bone specifically, but rather states that there are individuals of whom she would like to investigate the origins and wishes to visit the reservation to interview people there.

³⁶ VT Eugenics Survey, PRA-005_PRA-00012_folder18_PhillipsPedigree_Sidelines; sheet on Mrs. Louis Pecor.

³⁷ VT Eugenics Survey, PRA-005_PRA-00012_folder24_PhillipsPedigree_SidelinesLetters; letter to Superintendent of the Caughnawaga Indian Reservation.

³⁸ VT Eugenics Survey, PRA-005_PRA-00012_folder24_PhillipsPedigree_SidelinesLetters; letter to Mr. G.B. Clark of Family Welfare Associates in Montreal, Quebec.

In her final report, Ms. Abbott writes,

*“There seems to be an indication that some of the Phillipses came from the reservation of Caughnawaga near Montreal, Canada, and not far from Malone, N.Y.”*³⁹

Therefore, given that:

- Delia’s younger half-sister, Lucy, is most likely to have known Delia’s origins,
- Lucy apparently did not report her to be from Caughnawaga,

Harriett **Abbott**’s supposition that Caughnawaga was where Delia’s family originated was apparently a mix up. It is a stretch to speculate that Delia’s sister, Marie Desanges, moved to Caughnawaga later in life and is possibly whom Cora Starks Phillips reports to have met on the Indian Reservation she visited.⁴⁰ It is also possible that Cora simply said she visited the reservation near Montreal and Harriett assumed that Caughnawaga was the intended reserve. Though we have researched, we have been unable to locate the whereabouts of Marie Desanges **Bonne** following her baptism in St-François-du-Lac in 1829.

The other conflict to resolve is why a child baptized Caroline would use Rose de Lima or some variant such as Rose, Delia, or Lemas in later life. Her son’s marriage record naming her Caroline **Bone** was reassuring that she was indeed this child. We learned two things in researching the family:

- Delia’s life as a part of the **Phillips** family was lived as a band of what locals in New England called gypsies. In fact, Delia was known as the Queen of the Gypsies, her beauty is recorded in several sources. There are plenty of accounts of the crowds coming to the gypsies to get their fortune told. Show names were a part of their family culture. The family was clear that they were Native American and French. In their semi-nomadic lifestyles that earned them the gypsy identity among outsiders, petty crimes were not uncommon. This pattern of having several names at the ready when needed, served them well.
- The other factor comes from Amerindian cultures where names were changed to coincide with life stages for an individual. It was very

common for one person to be known by very different names throughout their lifetime based on these cultural norms. In addition, adoption of the Roman Catholic faith created the practice of priests giving a name at baptism that the family didn’t use within the daily life of the child in their culture and community.



³⁹ VT Eugenics Survey, PRA-005_PRA-00012_folder12_PhillipsPedigree_FinalReportSummary; p 1.

⁴⁰ VT Eugenics Survey, PRA-005_PRA-00012_folder15_PhillipPedigree_Gen.3; chart A # 14, Corra Stark.

Some of Delia's alternate names line up with a popular Saint, Rose de Lima.⁴¹ In 1671, Rose de Lima was the first mixed race Amerindian saint canonized in the Americas, a criolla woman⁴² of both Spanish and Inca descent.^{43 44}

Rose de Lima appears to be a name that Caroline **Bone** was given sometime after her baptism. Delia's mother's name, Desanges, means "of the angels," demonstrating a family trait of religious inspired chosen names. Indigenous families who adopted Catholicism tended to demonstrate a certain kind of devotion.

French families who crossed the border to English speaking New England and New York states left records complete with names that have been subtly or even drastically changed due to the different language. There were also cultural pressures to Americanize both given and surnames to smooth transitions between identities in Quebec and identities in their new location.

The name changes and lifestyle factors demonstrated by Delia and her mother stand in contrast to most typical French-Canadian immigrant families who are devout Catholics and settle near factories and work hard while avoiding unwanted attention. They are a stark contrast to the mainstream Protestant culture that values given names, family surnames, proper spelling, ordered documents of important life events, knowing your date of birth, celebrating birthdays and knowing how old you are. These things that are highly

valued in the mainstream culture were not at all what mattered to indigenous families as a rule. In order to research Indigenous families, or any distinctive ethnic group, one has to understand the unique culture and how that shapes the surviving documents of the family. What has always mattered most to Native American people is the kinship ties they have and the oral history of who their ancestors were, carefully passed down from one generation to the next.

It is, therefore, our conclusion that Delia (Bone) **Phillips**, wife of Peter **Phillips**, is in fact the daughter of Jean Baptiste **Baume/Bone** and Desanges **Tailly**. Desanges married second Peter Benoit sometime after the death of Jean Baptiste Baume/Bone on 29 Jun 1836 at St-Francois-du-Lac (Odanak), PQ, Canada.⁴⁵ She went by the name of Angelique (Taillies) Benoit/Benway when living in Vermont with Peter Benoit/Benway. The first child of this couple for whom we can find records, Lucie Angelique (Julia), was born approximately 1845-1850 taking into account various age discrepancies among her records.^{46 47} Lucie's birth is well after the death of Jean Baptiste Bone. Delia was only four years old when her father died, explaining why she would have a close identity with her stepfather and why his name is used intermittently for Delia's surname in various civil records in the United States. This explains why Delia was known by both the Bone and the Benoit/Benway and even Benware maiden names, along with several corruptions of the names.

⁴¹ The College of Saint Rose. (2021, May 14). Saint Rose of Lima (1586-1617): The inspiration for the college's name. (The College of Saint Rose: strose.edu/2021/05/14/saint-rose-of-lima-1586-1617-the-namesake-of-the-college/, viewed Sep 2023); par. 1.

⁴² Espin, Olivia "Rosa de Lima, Saint Rose of Lima" World Religions and Spirituality Project (wrldrels.org/2018/10/26/rosa-de-lima-saint-rose-of-lima/, viewed Sep 2023); par. 7, biography.

⁴³ New World Encyclopedia, "Saint Rose of Lima" (newworldencyclopedia.org/entry/Saint_Rose_of_Lima, viewed Sep 2023); par 5.

⁴⁴ Busto Duthurburu José Antonio del. 2019. Santa Rosa De Lima (version Segunda edición) Segunda edición ed. Lima Perú: Fondo Editorial de la Pontificia Universidad Católica del Perú.

⁴⁵ Parish Register St-Francois-Xavier Parish, St-Francois-du-Lac, Quebec, Canada (genealogiequebec.com/Membership/LAFRANCE/img/acte/4422966), the LaFrance collection, viewed Jun, 2022), burial record.

⁴⁶ "United States Census, 1850" Milton, VT, pg. 364(?), dwelling 1313, fam 1318, family search image database; (familysearch.org/ark:/61903/3:1:S3HT-XC7Q-5RL?i=53&personUrl=%2Fark%3A%2F61903%2F1%3A1%3AMC2C-Z27, viewed Jul 2023).

⁴⁷ "Vermont, Town Clerk, Vital and Town Records, 1732-2005," database with images, FamilySearch (familysearch.org/ark:/61903/1:1:QPQL-CGFP : viewed Mar 2021), Louis Picard and Angelin Benoist [sic] marriage, 1 Jan 1867; place of birth recorded here as Colchester, age 17, recorded parents given names.

At the conclusion of this research, after compiling it into a proof paper, we are thankful to Tim **Firkowski**, The Genealogy Assistant, for his guidance and input.

Note: The Eugenics Survey records used in this article are very challenging for descendants to view. Keep in mind the purpose of these records was to paint the family in the worst possible light. For more information on the Eugenics Survey of Vermont:

1. de Guardiola, Mercedes, “Vermont for the Vermonters”; The History of Eugenics in the Green Mountain State; Stylus Publishing, LLC, published September 28, 2023.
2. Gallagher, Nancy L, “Breeding Better Vermonters: The Eugenics Project in the Green Mountain State” (Revisiting New England: The New Regionalism); University Press of New England, published August 1, 1999
3. [CSPAN, “Vermont's State Archives' Eugenics Movement Collection”](#) Vermont state archivist Tanya Marshall talked about the history of the eugenics movement in Vermont; published October 11, 2012.
4. Gallagher, Nancy L, [“The Papers of the Eugenics Survey of Vermont and the Vermont Commission on Country Life”](#); Vermont State Archives and Records Administration, March 1998; description and inventory of the records.

Appendix on Benoit Research

*Note: A member of the research team studied the families of Peter **Benoit** as stated above. The results are included here to show how he was ruled out as the common parent of Delia **Bone** and Lucy **Benoit**. Because Peter Benoit/Benway is not Delia’s biological father, the importance of tracking his lineage was not a priority of this study. However, here is the detail on the research followed to rule out Peter Benoit as the shared parent of Delia and Lucy.*

While no definitive records have yet been found in Vermont that give the exact origins of Peter Benoit, the wide majority of online family trees for the family all point to Peter (Pierre) Benoit, son of Joseph **Benoit dit Livernois** and Marie Angelique **Patenaude**, born on 21 Mar 1800 at St-Mathias-de-la-Pointe-Olivier Parish in St-Mathias-sur-Richelieu.⁴⁸ However, the PRDH database records the death of

Pierre Benoit, husband of Marguerite **Cyre** and son of Joseph Benoit and Marie Angelique Patenaude, in Marieville, QC, Canada in 1844. Upon review of the linked record, that death record belongs to Pierre **Godfrey**, husband of another Marguerite **Cyr**. This Marguerite Cyr had Godfrey children in the same time period that Marguerite Cyr was bearing Benoit children. Therefore, it is unlikely that Pierre Benoit and Pierre Godfrey were the same person, and this is a PRDH error. With no death record found for Pierre Benoit, husband of Marguerite Cyre in Quebec, he was a good candidate to be the husband, Peter Benoit/Benway/Benware, of Desanges **Tailly**. His birth date seems to roughly align with the Peter Benoit/Benway who died a married man on 14 Nov 1888 age 86 [sic] at the poor farm in Williston, VT, no parents' names given, likely Lucy and Frank’s father.⁴⁹

⁴⁸ Parish Register St-Mathias-de-la-Pointe-Olivier Parish, St-Mathias-sur-Richelieu, Quebec, Canada (genealogiequebec.com/Membership/LAFRANCE/acte/2791027), the LaFrance collection, viewed June, 2022), baptismal record.

⁴⁹ "Vermont Vital Records, 1760-1954," database with images, FamilySearch (familysearch.org/ark:/61903/3:1:S3HT-632S-6JB?cc=1784223&wc=MFVC-QWL%3A1029362001: viewed Jul 2023). Also "Vermont, Town Clerk, Vital and Town Records, 1732-2005," database with images, (familysearch.org/ark:/61903/3:1:3Q57-899D-1HBM?cc=1987653&wc=Q8ZY-D82%3A324711601%2C325806501%2C325806502: 29 Nov 2018), Williston, Chittenden VT, image 97 of 711.

This Peter **Benoit** was also a parishioner of St-Nom-de-Marie Parish in Marieville, Quebec, a parish known to be the origin of other families within this band including Antoine **Philippe** and his wife Catherine **Coder dit Emery** making this migration pattern and the marriage between the two families in the next generation more likely as they may have been known acquaintances.

Peter Benoit had two prior wives, Marguerite **Cyre**⁵⁰ and Marguerite **Dufilly**,⁵¹ and so the daughters born of each prior marriage were investigated.

Daughters, BENOIT of Pierre and his first wife Marguerite Cyre:

- Clementine b. 3 July 1822, bp. 4 Jul 1822 at St-Jean-Baptiste Parish, St-Jean-Baptiste-de-Rouville, Quebec;⁵² d. 18 Sep 1822, bur. on 20 Sep 1822 St-Nom-de-Marie Parish, Marieville, Quebec.⁵³
- Rose b./bp. 2 Aug 1823 at St-Nom-de-Marie Parish, Marieville, Quebec.⁵⁴ d. 11 Aug 1823, buried 13 Aug 1823 at St-Nom-de-Marie Parish, Marieville, Quebec.⁵⁵

Daughters, BENOIT of Pierre and his second wife Marguerite Dufilly:

- Marie Olive b./bp. 1 Apr 1827 at St-Nom-de-Marie Parish, Marieville, Quebec.⁵⁶
- Marie Adelaide b. 27 Jun 1831, bp. 28 Jun 28 1831 at St-Nom-de-Marie Parish, Marieville, Quebec.⁵⁷ d. 3 Apr 1832, buried on 5 Apr 1832 at St-Nom-de-Marie Parish, Marieville, Quebec.⁵⁸
- Apolline b/bp. 3 Dec 1832 at St-Nom-de-Marie Parish, Marieville, Quebec.⁵⁹
- Marie b. 19 Apr 1834 bp. 20 Apr 1834 at St-Nom-de-Marie Parish, Marieville, Quebec.⁶⁰

As shown above, both daughters of Peter Benoit's first marriage died in infancy, and no further records are given in the LaFrance database for three daughters from his second marriage to Marguerite Dufilly who survived infancy – Marie Olive, Apolline, and Marie. While these daughters cannot be specifically excluded, in neither civil nor parish records in New England had Delia been referred to by any of these first names. Furthermore, as previously stated, no parish records record her with the surname of Benoit, Benware, or Benway, and her own half-sister seemed to strongly indicate through her use of surnames for her siblings, that this was not the familial connection between the two.

⁵⁰ Parish Register St-Mathias-de-la-Pointe-Olivier, St-Mathias-sur-Richelieu, Quebec, Canada (genealogiequebec.com/Membership/LAFRANCE/acte/5729534), the LaFrance collection, viewed June, 2022), marriage record.

⁵¹ Parish Register St-Nom-de-Marie, Marieville, Quebec, Canada (genealogiequebec.com/Membership/LAFRANCE/acte/3684111), the LaFrance collection, viewed June, 2022), marriage record.

⁵² Parish Register St-Jean-Baptiste Parish, St-Jean-Baptiste-de-Rouville, Quebec, Canada (genealogiequebec.com/Membership/LAFRANCE/img/acte/2761109), the LaFrance collection, viewed June, 2022), baptismal record.

⁵³ Parish Register St-Nom-de-Marie, Marieville, Quebec, Canada (genealogiequebec.com/Membership/LAFRANCE/img/acte/2719990), the LaFrance collection, viewed June, 2022), burial record.

⁵⁴ Parish Register St-Nom-de-Marie, Marieville, Quebec, Canada (genealogiequebec.com/Membership/LAFRANCE/img/acte/2962688), the LaFrance collection, viewed June, 2022), baptismal record.

⁵⁵ Parish Register St-Nom-de-Marie, Marieville, Quebec, Canada (genealogiequebec.com/Membership/LAFRANCE/img/acte/2719990), the LaFrance collection, viewed June, 2022), burial record.

⁵⁶ Parish Register St-Nom-de-Marie, Marieville, Quebec, Canada (genealogiequebec.com/Membership/LAFRANCE/img/acte/4510061), the LaFrance collection, viewed June, 2022), marriage record.

⁵⁷ Parish Register St-Nom-de-Marie, Marieville, Quebec, Canada (genealogiequebec.com/Membership/LAFRANCE/img/acte/4511234), the LaFrance collection, viewed June, 2022), baptismal record.

⁵⁸ Parish Register St-Nom-de-Marie, Marieville, Quebec, Canada (genealogiequebec.com/Membership/LAFRANCE/img/acte/4521844), the LaFrance collection, viewed June, 2022), burial record.

⁵⁹ Parish Register St-Nom-de-Marie, Marieville, Quebec, Canada (genealogiequebec.com/Membership/LAFRANCE/img/acte/4511371), the LaFrance collection, viewed June, 2022), baptismal record.

⁶⁰ Parish Register St-Nom-de-Marie, Marieville, Quebec, Canada (genealogiequebec.com/Membership/LAFRANCE/img/acte/4512084), the LaFrance collection, viewed June, 2022), baptismal record.

Beaubassin: A Regional History, 1640-1698

Michael B. **Melanson**, #2803

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The region of Beaubassin, Acadia, was a collection of villages on the Isthmus of Chignictou stretching from what is today River Hebert and Maccan, Nova Scotia, to Fort Gaspereaux, New Brunswick. During its first three decades, its inhabitants battled a plague, navigated witchcraft accusations, enjoyed agricultural prosperity, suffered the consequences of a European war, and rebuilt itself into a vibrant and prosperous community by the end of the seventeenth century.

Founding Beaubassin

Jacques **Bourgeois**, considered the founder of the Beaubassin settlement, arrived in Acadia as a surgeon in 1640 and became both a prosperous Port-Royal farmer and a successful trader with the Native Peoples. About 1672, Bourgeois embarked on a plan to develop the new colony of Beaubassin with his sons-in-law, Pierre **Cyr** and Germain **Girouard**, Germain's brothers-in-law, Jacques **Blou** and Thomas **Cormier**, all residents of Port-Royal, as well as Pierre **Arseneau**, a navigator and new arrival in Acadia. In preparation for the settlement, dykes were built, and marshlands were

desalinated to be used as farmland. Within five years, the colony was well-established and attracted other migrants from Port-Royal.¹

In 1676, Michel **Le Neuf**, sieur La Vallière, was granted the seigneurie of Beaubassin, covering ten square leagues, and established himself on Île de la Vallière, present day Tonge's Island, New Brunswick. He was appointed commandant of Acadia in 1678 and served in that post from his Beaubassin compound. In 1683, Le Neuf was appointed governor. He only served one year, during which time he temporarily relocated to Port-Royal.²

La Vallière's Beaubassin grant specifically stated that the Acadians already settled on the seigneurie were not to be disturbed nor were they obligated to provide feudal-style labor, thereby protecting the original settlers' land and rights.

¹ Bona Arsenault, *History of the Acadians* (Gaspé, QC: La Fondation de la Société historique de la Gaspésie, 1994), 47; Andrew Hill Clark, *The Geography of Early Nova Scotia to 1760* (Madison, WI: The University of Wisconsin Press, 1968), 141; Gregory Kennedy, Thomas Peace, and Stephanie Pettigrew, "Social Networks across Chignecto: Applying Social Network Analysis to Acadie, Mi'kma'ki, and Nova Scotia, 1670-1751," in *Acadiensis*, 47:1 (2018), 24; M. (Edme.) Rameau (de Saint-Père), *Une Colonie féodale en Amérique (l'Acadie, 1604-1710)* (Paris: Librairie académique, Didier, 1877), 157; Stephen A. White, *English Supplement to the Dictionnaire généalogique des familles acadiennes, Part I 1636 to 1714* (Moncton, NB: Centre d'études acadiennes, Université de Moncton, 2000), 57.

² Clark, *Geography of Early Nova Scotia*, 141-142; J.-Roger Comeau, "Michel Leneuf de la Vallière de Beaubassin" (the elder), in *Dictionary of Canadian Biography*, vol. II, ed. David M. Hayne, 409-410 (University of Toronto Press and Les Presses de l'université Laval, 1969), 407-408; John Clarence Webster, *The Forts of Chignecto: A Study of the Eighteenth Century Conflict Between France and Great Britain in Acadia* (Shédiac, NB: John Clarence Webster, 1930), 14.

The list of these protected settlers-turned-tenants, dated 20 March 1682, named the following: Pierre **Morin**, Guyon **Chiasson**, Michel **Poirier**, Roger **Caissie**, Claude **Dugas**, Germain and Guillaume **Bourgeois** (the latter a resident of Port-Royal with land and livestock at Beaubassin), Germain **Girouard**, Jean-Aubin **Mignau**, Jacques **Blou**, and Thomas **Cormier**. They were all originally from Port-Royal, except Jean-Aubin Mignau, who was from Québec.³

The first few years of the colony were difficult. From the late 1670s to the early 1680s, seven of the seventeen heads of household were widowed. Several of these deaths have since been attributed to the feverish “plague of 1678.”⁴

The tragic circumstances of these early deaths proved advantageous for four laborers and farmhands who married widows and gained already established farms: Emmanuel Mirande married Marguerite **Bourgeois**, widow of Jean **Boudrot**; Germain Girouard married Marie **Bourgeois**, widow of Pierre **Cyr**; Jean-Aubin **Mignau** married Anne **Dugas**, widow of Charles **Bourgeois**; and Pierre **Mercier** married Andrée **Martin**, widow of François **Pellerin**.

The widowers also remarried: Michel **Le Neuf**, sieur de La Vallière, widower of Marie **Denys**, married Françoise **Denys**; Germain Bourgeois, widower of Madeleine **Belliveau**, married Madeleine **Dugas**; and Guyon Chiasson, widower of Jeanne **Bernard**, married Marie-Madeleine **Martin**.⁵ For another member of the community, the 1678 death of François **Pellerin** led to allegations of witchcraft – one of the more unusual chapters in Acadian history.

Witchcraft in Beaubassin

Jean **Campagna** was born in France circa 1640 and had come to Pentagouët (Castine, Maine) as an indentured servant in 1669. He relocated to Port-Royal circa 1672, and then to Beaubassin circa 1675. At Beaubassin, he initially worked for François Pellerin as a farmhand. Campagna asked to marry one of Pellerin’s daughters and was rebuked. Sometime later, Pellerin fell ill with fever and died in November/December 1678, but not before accusing Campagna “of bewitching him by blowing a mysterious substance into his eyes while they were out working in the fields in an attempt to usurp his place as head of the family.”

Later, Campagna asked to marry a daughter of Roger Caissie and Françoise **Poirier** and was, once again, refused. In anger, Campagna told the Caissies they would regret their decision in eight days. Mysteriously, eight days later, the Caissies’ cattle fell ill. La Vallière then became involved and threatened to “run his sword through” Campagna if he did not break the spell. The cattle miraculously recovered a day later. Jean-Aubin Mignau’s poor harvest was also attributed to Campagna’s perceived sorcery, but it was not until he was found complicit in the death of La Vallière’s wife that Campagna was formally charged with witchcraft and arrested by La Vallière’s servant, Michel **Haché dit Gallant**, around September 1684.⁶

Over the next few months, depositions, testimonies, and witness statements were taken. The list of participants included: Thomas Cormier and his wife, Marie-Madeleine **Girouard**; Martin **Aucoin** and his wife, Marie **Gaudet**; Jacques Blou; Germain **Bourgeois**; Roger Caissie, his wife, Françoise Poirier,

³ Clark, *Geography of Early Nova Scotia*, 142 (list in footnote 65); Stephen A. White, *Dictionnaire généalogique des familles acadiennes, première partie 1636 à 1714* (Moncton, NB: Centre d’études acadiennes, Université de Moncton, 1999), 257, 1188; ^{4,4,4} White, *English Supplement to Dictionnaire généalogique*, 35, 57, 68, 89, 120, 254, 259, 283.

⁴ Kennedy, Peace, and Pettigrew, “Social Networks across Chignecto,” 25 (“plague of 1678”).

⁵ Kennedy, Peace, and Pettigrew, “Social Networks across Chignecto,” 25; Charles C. Trahan, *Acadian Census 1671-1752* (Rayne, La.: Hébert Publications, 1994), 1686:10-11.

⁶ Kennedy, Peace, and Pettigrew, “Social Networks across Chignecto,” 25-28, 25 (“of bewitching him”), 26 (“run his sword”); Stephe A. White, *Dictionnaire généalogique des familles acadiennes: Ajouts et corrections* (Moncton, NB: Centre d’études acadiennes, Université de Moncton, 2011), 1277 (avril 2011), retrieved from www.umoncton.ca/umcm-ceaac/; White, *English Supplement to Dictionnaire généalogique*, 70.

and their 16-year-old daughter, Marie; Pierre **Godin**; Jean-Aubin **Mignau**; Marie-Madeleine **Martin**, wife of Pierre **Morin**; Pierre **Mercier** and his wife, Andrée **Martin**, widow of François **Pellerin**; and Isabelle **Pellerin**, daughter of François Pellerin and Andrée Martin.

Of all these witnesses, only Germain **Bourgeois** offered any testimony for the defense. As a witness to Pellerin's deathbed accusation, he testified: "The man was obviously delirious with fever, I did not take the accusation seriously."

Campagna was sent to Québec for trial, where he was interrogated on 25 June 1685. He claimed that **La Vallière** "owed him over 700 livres in wages and claimed that this was the true motivation behind the accusations of witchcraft." The deposition of Jean **Renaud**, who had known Campagna years earlier, was given the following day. He served as a character witness recounting the accused as a "reliable and skilled laborer." Despite the overwhelming *evidence* of the depositions, testimonies, and witnesses, Campagna was acquitted and released 28 June 1685. However, he was banned from returning to Beaubassin.⁷

Agricultural Prosperity

In the fall of 1685, Jacques de **Meulles**, intendant of New France, visited with La Vallière at Île de la Vallière. He wrote a report of his observation of Beaubassin at French Bay (Bay of Fundy):

[There] are extensive meadows (marshes) which are capable of feeding 100,000 head of horned cattle, its grass being termed 'misotte,' very suitable for fattening all kinds of animals. On two sides of these marshes are gentle upland elevations, covered with good hardwood. More than twenty-two farms can be seen on these low uplands, from which it is

easy to reach both the marshes and the woods. There is not one of the habitants who has not three or four buildings suitable enough for the country. Most have from twelve to fifteen or even twenty cattle, ten or twelve pigs, and as many sheep. They don't keep these under cover except for two or three months in the year and when they slaughter them, and as a result they lose many from the attacks of wild Indian dogs [wolves], which destroy them.

There is not yet a large area of cultivated land; when they can raise enough wheat to provide for their needs, they will be well-satisfied, and will not require to purchase from strangers. The majority of the women make the material with which they clothe themselves and their husbands. They make nearly all the socks for the family and don't buy any. As for foot-wear they use only Indian moccasins which they make themselves. Each year an English vessel arrives in April and brings them the few remaining necessities which they require. These they buy with furs which they obtain from the Indians. They also make linen cloth....

Beaubassin is so well-suited for the feeding of large numbers of animals. ... The cattle ... are of poor stock, which should be changed. It would be a wise expenditure [of the government] to send about thirty head (of good stock) to as many inhabitants; after about eighteen months they would sell the same number to others, and thus the country would very soon be supplied with (better) horned cattle. The cows, also, are very small and milk can only be obtained from them when the calves are suckling; this prevents the habitants from making their own supply of butter.⁸

⁷ Kennedy, Peace, and Pettigrew, "Social Networks across Chignecto," 25-29, 27 ("The man was"), 28 ("owed him over," "reliable and skilled"); White, *Dictionnaire généalogique*, 257; White, *English Supplement to Dictionnaire généalogique*, 9, 35, 57, 68, 89, 153, 162, 252, 254, 259, 272, 290.

⁸ Webster, *Forts of Chignecto*, 141-142 ("are extensive meadows").

The 1686 census of Beaubassin enumerated 126 people in 17 households across seven villages: Pointe-à-Beauséjour, which included l'Île de la Vallière; Mésagouèche; Butte-à-Roger; La Butte; Ouescoque; Nanpanne; and Menoudie. At that time, Pointe-à-Beauséjour had the largest population followed by Mésagouèche. The flourishing community had 236 heads of cattle, 111 sheep, 189 hogs, and 102 firearms.

The Cormier family, one of the more prosperous at Beaubassin, was recorded in the village of Ouescoque: Thomas **Cormier**, 55, (Marie-) Madeleine **Girouard**, 37, and their children, (Marie-) Madeleine, 18; François, 16; Alexis, 14; Marie [Anne], 12; Germain, 10; Pierre, 8; Angélique [Claire], 4; and twins, Marie and Jeanne [Agnès], 1. They had four firearms, 40 arpents, 30 heads of cattle, 10 sheep, and 15 hogs.⁹

By the end of the 1680s, Beaubassin had a sawmill and a gristmill. Grain was plentiful. By the turn of the century, additional field crops were added, as well as plum, pear, and apple trees. While at that time the colony could not match the growth rate of the villages in Minas Basin, it was still a vibrant and healthy community.¹⁰

War Comes to Beaubassin

In May 1690, a New England expedition headed by Sir William **Phips** advanced on Port-Royal.

Outnumbered seven to one, French governor Louis-Alexandre **Des Friches de Meneval** surrendered to protect the lives and property of the inhabitants. Nevertheless, Port-Royal was attacked, and both the village and fort were pillaged. Acadia was once again under British control and the reluctant Acadians took an oath of allegiance to King William III.

War between France & the British Empire continued through the 1690s. Simultaneously, French and Indian raids on New England towns occurred as colonial extensions of this European war. In retaliation for French involvement in the massacres of their colonists, Massachusetts sent Major Benjamin **Church** and an expedition force of 400-500 men to English-controlled Acadia.

Church's ships arrived at Beaubassin in September 1696. Without a fort or any means of defense, the inhabitants were at their mercy and offered no resistance. Germain **Bourgeois**, a militia captain of Beaubassin and a trader well-known to Boston merchants, invited Church to his Mésagouèche home to negotiate the situation. While Bourgeois made his case that the Acadians were entitled to protection based on their 1690 oath to the English Crown, Church's men launched an attack on the colony.

Homes were burned and livestock was mercilessly slaughtered as frightened Acadians took to the woods. Only Bourgeois' home was spared. In describing the incident, Church callously wrote that the villagers "were much troubled to see their Cattel, Sheep, Hogs and Dogs lying dead about their houses, chop'd and hacke'd with Hatches."

During the following year, the peace treaty of Ryswick (1697) ended the Nine Years' War in Europe and returned Acadia to France.

Despite near complete destruction, the Acadians of Beaubassin quickly rebuilt their homes, farms, and livestock herds. The 1698 census bears witness to their resilience as a vibrant and prosperous community of 174 inhabitants with 362 heads of cattle, 174 sheep, 160 hogs, and 33 firearms.

⁹ Trahan, *Acadian Census*, 1686:11; Rameau, *Une Colonie féodale en Amérique*, 164; Stephen A. White, "Recensements de Beaubassin et des Trois Rivières de Chipoudie, de Memramcook et de Petcoudiac (1686-1755)," in *La Société historique acadienne les cahiers*, vol. 50, nos. 2-4 (juin-décembre 2019), 64-65.

¹⁰ Clark, *Geography of Early Nova Scotia*, 144; Rameau, *Une Colonie féodale en Amérique*, 165.

¹¹ Maurice Basque, "Family and Political Culture in Pre-Conquest Acadia," in *The 'Conquest' of Acadia, 1710: Imperial, Colonial, and Aboriginal Constructions*, by John G. Reid, Maurice Basque, Elizabeth Mancke, Barry Moody, Geoffrey Plank, and William Wicken, 48-63 (Toronto: University of Toronto Press, 2004), 51, 58-59; Charles D. Mahaffie, Jr., *A Land of Discord Always: Acadia from Its Beginnings to the Expulsion of Its People, 1604-1755* (Camden, ME: Down East Books, 1995), 116 ("were very much"); John Clarence Webster, *Acadia at the End of the Seventeenth Century; Letters, Journals and Memoirs of Joseph Robineau de Villebon, Commandant in Acadia, 1690-1700, and Other Contemporary Documents* (Saint John, NB: The New Brunswick Museum, 1934), 17; White, *English Supplement to Dictionnaire généalogique*, 57; White, "Recensements de Beaubassin," 264-265.

¹² White, "Recensements de Beaubassin," 56, 70-71.

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A Seventeenth Century Acadian DNA Discovery: The Story of Edmée and Cécile Joseph, Daughters of Amerindian François Joseph - Part I of III

Audrey Waltner, MPH

Abstract

Edmée and Cécile **Joseph**, born in the late 17th century, are purported to have been daughters of Amerindian François **Joseph** and Jeanne **Lejeune dit Briard**. Jeanne was presumed Amerindian or Métis until mitochondrial DNA (mtDNA) testing of living matrilineal descendants in 2019 revealed an Amerindian haplogroup. It was generally assumed that all of François' offspring were issue of the same mother. This article presents new genetic evidence that Edmée and Cécile Joseph *did not* share the same mtDNA and that one of Cécile's daughters was linked to the wrong mother. The article also follows the Joseph family in the context of early Mi'kmaq Métis communities in Acadia, up to the inception of the Acadian Expulsion in 1755.

Introduction

The ability to trace one's ancestry centuries back has grown exponentially due to the development of

genetic genealogy, a combination of DNA testing and family tree reconstruction via documentary evidence such as census and BMD (births/marriages/deaths) records. The type of DNA used to trace our ancient patriarchs and matriarchs is transmitted over time with limited recombination/changes, thereby providing robust tracing of patrilineal and matrilineal lineages. Documentary evidence, however, sometimes comes with issues of reliability and the risk of assuming rather than validating. Hearsay is ever present to tempt us.

The genetic identity of Edmée and Cécile's matriarch (s) was established using mitochondrial DNA (mtDNA) testing¹ of living matrilineal descendants whose family trees were reconstructed. The story of Edmée and Cécile is one of genetic discovery as well as a reconstruction of the challenging journey of an 18th century Acadian Métis family.

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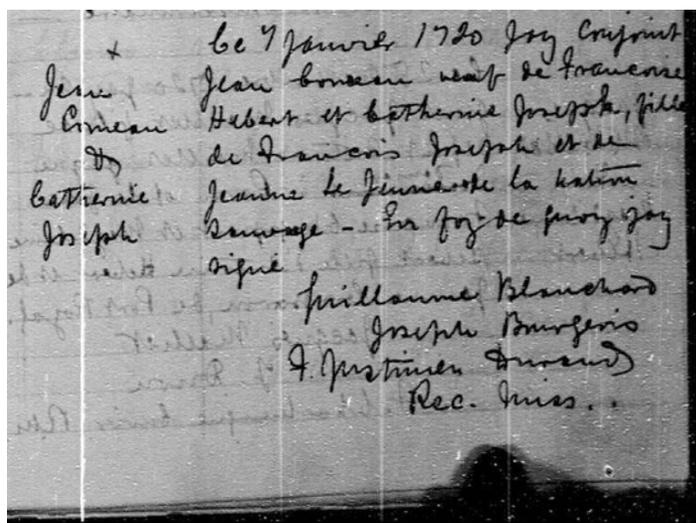
The genetic matrilineal origins of Edmée and Cécile Joseph

The validation of a lineage, be it matrilineal or patrilineal, is referred to as a triangulation. It calls for the highest level of testing, in this case mtFull DNA testing.² Ideally, the triangulation requires two or more living descendants tracing back to two or more of the matriarch's daughters. In the absence of two daughters, the "2+" requirement falls to the next generation and so forth. The further we go back in time, especially when studying indigenous populations, the more challenging it becomes to meet the ideal standard; the Métis and Amerindians of eastern Canada are no exception.³

Analysis of mtDNA and/or yDNA identifies an individual's haplogroup. In essence, "Haplogroups are genetic classifications or ancestral groupings within a population, typically defined by shared, inherited genetic markers or mutations. These markers are passed down from a common ancestor. They can be traced via the analysis of mtDNA for maternal haplogroups and of Y-DNA for paternal haplogroups."⁴ While both males and females inherit their mtDNA from their mother, only daughters can transmit it.⁵

Historically, both François **Joseph** and his spouse, Jeanne **LeJeune**, were identified as Amerindian or Métis depending on data sources.⁶ They were referred to as "de la Nation sauvage" at the marriage of their daughter Catherine on 7 July 1720 in Port Royal (PR), Acadia (see Figure 1).⁷

Figure 1- Marriage of Catherine Joseph, Registre de Port Royal Acadie



Catherine **Joseph** is François and Jeanne's last child. She is the only Joseph child whose parents are unequivocally identified. Additionally, the 1708 La Hève Census lists Jeanne with her second husband, Jean **Godet**, and "Catherine her daughter 23".⁸

This brings us to an important genetic caveat before we proceed! While this article presents that Edmée and Cécile had different mothers and despite proof that Catherine was Jeanne's daughter, we cannot be 100% sure that Cécile was also Jeanne's daughter. While evidence suggests this is very likely the case, ultimately identifying Catherine Joseph's mtDNA is the only way to confirm what the data presented in this article strongly suggest, that Cécile and Catherine were siblings.

¹ International Society of Genetic Genealogy Wiki, "Genealogical DNA Test," https://isogg.org/wiki/Genealogical_DNA_test; ISOGG, "Mitochondrial DNA Tests," https://isogg.org/wiki/Mitochondrial_DNA_tests; Roberta Estes, "Concepts-Inheritance," DNAexplained – Genetic Genealogy, June 11 2020, <https://dna-explained.com/2020/06/11/concepts-inheritance/>.

² mtFull mtDNA testing is the highest level of testing as it analyzes all three components of mtDNA used for matching: HVR1, HVR2, and the Coding Region. For more information <https://help.familytreedna.com/hc/en-us/articles/4411203181711-Our-mtDNA-Test#direct-maternal-line-0-0>. Note: a lower level of testing may provide useful basic information but does not provide the level of detail of mtFull DNA necessary to accomplish a robust triangulation.

³ Absence of clerics, lost parish records, cultural differences, and geography are a few examples of challenges.

⁴ "Haplogroup," International Society of Genetic Genealogy Wiki, <https://isogg.org/wiki/Haplogroup>.

⁵ Family Locket, <https://familylocket.com/charts-for-understanding-dna-inheritance/>.

⁶ Ethnic attributions by the clergy in BMD records were sometimes based on perception, especially among the Métis population.

⁷ "Registre Port Royal Acadie," Registres du Fonds Drouin, Genealogy Quebec, <https://www.genealogiequebec.com/en/>.
⁸ "1708 Acadia Census," Acadian and French Canadian Ancestral Home, <http://www.acadian-home.org/ACADIA%201708%20Census.pdf>, 55.

Jeanne is referred to as Cécile's mother in this article, with the understanding that we remain open to the possibility of a different scenario.

The validation of Edmée's and Cécile's matrilineages was accomplished via two separate mtDNA triangulations compiled from scratch by the author.⁹ Cécile's triangulation is in no way connected to an earlier Jeanne LeJeune triangulation published in 2019.¹⁰

The results of the triangulations (Figure 2) show that Edmée and Cécile had different haplogroups, the former X2a2 and the latter A2f1a. Thus, the two women were clearly born of different mothers. Both haplogroups are Amerindian as defined by scientific research.¹¹ Since Edmée was older than Cécile (as will be discussed), it appears François **Joseph** fathered Edmée prior to his union to Jeanne **LeJeune**. Some years ago, Stephen White posited that François Joseph's children were not all necessarily issue of Jeanne LeJeune.¹² He was on the right track!

Cécile's triangulation also lays to rest the confusion over the identity of her daughter Marie **Corporon** who is often linked to her father's second wife, Marie Joseph **Viger**. Since Marie Joseph Viger's haplogroup was identified as X2a2 in a 2020 triangulation,¹³ and since Figure 2 confirms that Marie Corporon's haplogroup was A2f1a, there is no doubt she was Cécile's daughter. The short period of time during which Marie was born, Cécile died, and Martin Corporon promptly remarried to Marie Josephe Viger is woefully lacking in data and has unfortunately led to *attribution without solid evidence*.

⁹ The mtDNA data used were generously contributed by FTDNA kit owners, members of the FTDNA Genealogy Quebec group project, <https://www.familytreedna.com/groups/genealogie-quebec/about>.

Note: Per privacy policies, the two most recent generations are masked. All tests were full-sequence mtDNA (HVR1, HVR2, CR)

¹⁰ Denis Beauregard, "TRI0333 LEJEUNE dit BRIARD, Jeanne m 1673 François JOSEPH," DNA Signatures Catalogue, May 22 2019, <https://www.francogene.com/triangulation/mt.php>.

Note: Five descendants of Cécile Joseph were tested. A descendant of Edmée Joseph was also included. Based on the genetic data presented in this article, it appears the latter individual was included in error.

¹¹ Erika Tamm et al. "Beringian Standstill and Spread of Native American Founders," *Plos One*, 2(9) (5 Sept 2007): e289, <https://journals.plos.org/plosone/article?id=10.1371/journal.pone.0000829#s2>; Estes, "Native American Mitochondrial Haplogroups," *DNAeXplained* (Sept 18 2013), <https://dna-explained.com/2013/09/18/native-american-mitochondrial-haplogroups>.

¹² Stephen White, "Dictionnaire généalogique des familles acadiennes; Ajouts et corrections," <https://www.umoncton.ca/umcm-ceaac/files/umcm-ceaac/wf/wf/pdf/cor-dict.pdf>, (2011), 115-116.

¹³ Beauregard, "TRI0792 Philippe Mius d'Azy & Unknown Amerindian," DNA Signatures Catalogue, Nov 3 2020, <http://www.francogene.com/triangulation/mt.php>.

Note: three of the four living descendants trace back to Marie Joseph Viger ← Mius + Unknown Amerindian. The fourth, however, traces back to Angélique Viger whose matriarch is Jeanne Henry + Jean Godet. Same haplogroup, wrong parents. It appears the reconstruction skipped a generation.

Figure 2 – mtDNA matrilineages of Edmée and Cécile Joseph

NL = Newfoundland; NS = Nova Scotia

X2a2 Triangulation – Unknown Amerindian + François Joseph → Edmée Joseph

Amerindian (unknown) + Joseph, François, c. 1673 Acadia
Joseph, Edmée + Chauvet dit Lagerne, Charles, c. 1697 Acadia
Chauvet, Marie Charlotte + Leroy/Roy, Charles, c.1723 Acadia
Leroy Genevieve + Fournier, Jean, before 1752, Cape Breton NS
Fournier, Marie Anne + Jesseau, Jean, c.1775, St Pierre & Miquelon, France

Jesseau, Sophie Adelaide + Marche, Vincent Fr., c.1809, Cape Breton NS
Marche, Ursule + Benoit, Louis, c.1830, Cape Breton NS
Benoit, Delphine + Bourdelou, Yves, Feb 20 1868, St George NL
Bourdelou, Flora Anne + Hynes, William, c. 1882, St George NL
Hynes, Anne Ellen + LeBlanc, William, 8/13/1911, St George NL
Private
Private (Kit N19932)

Jesseau, Catherine + Lejeune, Jacques Christophe c. 1798, Cape Breton NS
Lejeune, Charlotte + Marche, Denis Francois c. 1815, Cape Breton NS
Marche, Barbe + Felix, Gilles Henri c. 1815, Cape Breton NS
Felix, Rose + Dutreuil, Jean 5/8/1875, St George NL
Dutreuil, Marie Rose + Bruce, John Henry 11/27/1894, St George NL
Bruce, Anastasia+ Hickey, James 10/19/1925, Cape Breton NS
Private
Private (Kit IN41321)

Note: A third verified X2a2 kit is pending upgrade to a full-sequence mtDNA test.

A2f1a Triangulation – Jeanne LeJeune dit Briard + François Joseph → Cécile Joseph

Lejeune dit Biard, Jeanne + Joseph, François, c. 1679 Port Royal Acadia
Joseph dit Lejeune, Cécile + Corporon, c. 1708 Acadia
Corporon, Marie + Trahan, Honore, c. 1746, Pisiguit Acadia
Trahan, Marie + Bellard, Antoine, c. 1766, Maryland USA
Bellard, Esther + Matte, Joseph, 1796 June 28, Louisiana USA

Matte, Celeste + Leger, Michel, 6/28/1821, Louisiana USA
Leger, Josephine + Taylor, Alexandre, 1/16/1862, Louisiana USA
Taylor, Anna + Fuselier, Theophile, 11/6/1888, Louisiana USA
Fuselier, Anna + Mayer, Arthur Solomon, 2/22/1914, Louisiana USA
Private
Private (Kit# MK76085)

Matte, Azelie + Leger, Placide, 1834 Jan 7, Louisiana USA
Leger, Azema + Daigle, Louis, c. 1872, unknown location
Daigle, Louise + Fall, Joseph Thomas, 3/2/1891, Louisiana USA
Fall, Hermina + Benoit, John Ulysse, 12/20/1913, Louisiana USA
Private
Private (Kit# N90149)

Brief historical context

The first organized French settlement in Acadia (now Nova Scotia) was founded in 1604 and moved to PR¹⁴ a year later.¹⁵ During the first decade, lasting bonds were forged between the Mi'kmaq and the French newcomers. The colonists survived in great part due to the Mi'kmaq who benefited from the ensuing commerce. Chief **Membertou** was welcoming and easily convinced to convert to Catholicism. The absence of French women contributed to assimilation into native culture. Within a few years, a good number of French traders were living in Mi'kmaq communities, married to Amerindian women, with their children of mixed/métis ancestry.¹⁶

Because France and the British both claimed Acadian lands, the colony was continually contested by both nations as evidenced by ongoing hostilities starting as early as 1613 when the British destroyed PR and dispersed the inhabitants. Although French colonization continued, PR never returned to its former self.¹⁷ PR finally fell to the British in 1710 resulting in the 1713 Treaty of Utrecht, at which time France ceded to the British mainland Nova Scotia and most of traditional Acadia which included present-day New Brunswick and parts of the Gaspé peninsula.¹⁸

Despite post 1713 periods of détente between the French and the British as well as the efforts of the

Acadians to remain neutral, British concerns regarding the imminence of war with France and doubts as to the sincerity of Acadian neutrality prevailed, and thus began the massive 1755 Acadian Expulsion (Le Grand Dérangement). By then, more than half of the Métis were in Île St-Jean (now Prince Edward Island/PEI) and Île Royale (now Cape Breton Island/CBI).¹⁹ In 1758, the demolition of Louisbourg (CBI) was quickly followed by the deportation of some 4,500 PEI settlers even though the colony had not yet been ceded to the British.²⁰ The 1763 Treaty of Paris finally ended the hostilities, resulting in France losing all of its territory in what is now Canada, including PEI and CBI, with the exception of the islands of Saint-Pierre and Miquelon on the South coast of Newfoundland.²¹

The movements of the Joseph family follow those of the Mi'kmaq Métis population in Acadia. Prior to the 1713 Treaty of Utrecht, the Métis were living primarily in the PR area. After the Treaty, the majority of them migrated towards the region of Les Mines (Minas Basin) and to CBI and PEI.²² Figure 3 provides a bird's eye view of key locations in 18th century Acadia, with focus on census locations where members of the Joseph family were counted. Current nomenclatures for some of these locations have been added for clarity in the context of this article. In no way do they disparage the original document nor purport to modify it.

¹⁴ Later renamed Annapolis Royal, Nova Scotia.

¹⁵ John Mack Faragher, *A Great and Noble Scheme – The Tragic Story of the Expulsion of the French Canadians from their American Homeland* (W. W. Norton & Co, New York, 2005), 2-3.

¹⁶ Faragher, *A Great and Noble Scheme*, 9-21.

¹⁷ "The History of Acadia," The Canadian Encyclopedia, <https://www.thecanadianencyclopedia.ca/en/article/history-of-acadia>.

¹⁸ "Treaty of Utrecht," The Canadian Encyclopedia, <https://www.thecanadianencyclopedia.ca/en/article/treaty-of-utrecht>.

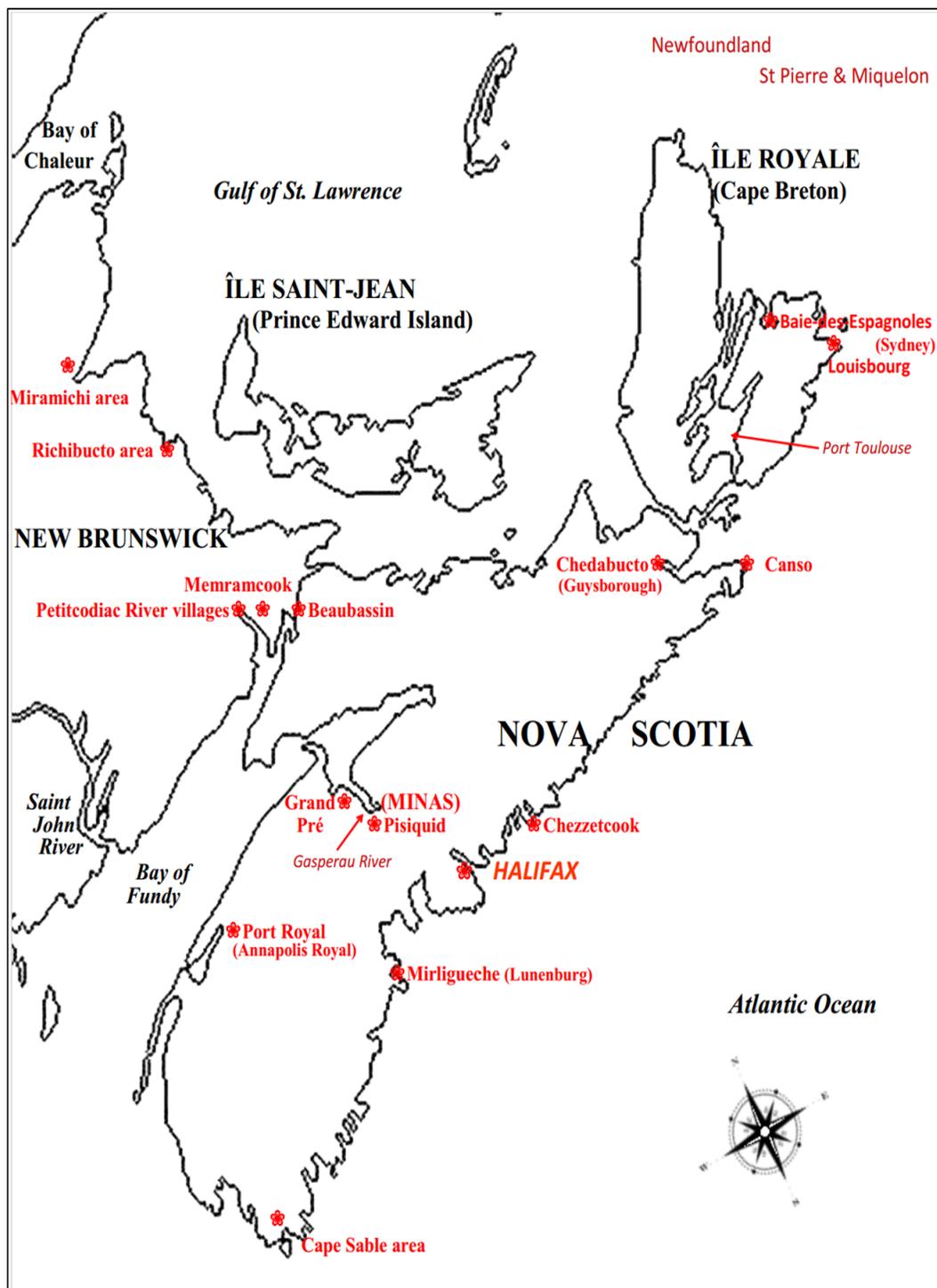
¹⁹ Denis Jean, "Ethnogénèse des Premiers Métis Canadiens – (1603-1763)" (Thesis, University of Moncton, 2011), 103.

²⁰ "Prince Edward Island," The Canadian Encyclopedia, <https://www.thecanadianencyclopedia.ca/en/article/prince-edward-island>; "Cape Breton Island," Britannica, <https://www.britannica.com/place/Cape-Breton-Island>.

²¹ "Prince Edward Island," The Canadian Encyclopedia; "Cape Breton Island," Britannica; "St Pierre and Miquelon," The Canadian Encyclopedia, <https://www.thecanadianencyclopedia.ca/en/article/saint-pierre-and-miquelon>.

²² Jean, "Ethnogénèse des Premiers Métis Canadiens," 83-84.

Figure 3 – Map of 18th century Acadia²³



²³ Ronnie-Gilles LeBlanc, “Acadians in Halifax and on Georges Island, 1755-1764,” [http://amis-de-grand-pre.ca/documents/dossiers/Ronnie-Gilles/Acadians-Halifax-Georges-Island-1755-1764-\(English\).pdf](http://amis-de-grand-pre.ca/documents/dossiers/Ronnie-Gilles/Acadians-Halifax-Georges-Island-1755-1764-(English).pdf). Originally published in French: Ronnie-Gilles LeBlanc, “Les Acadiens à Halifax et dans l’Île Georges, 1755-1764” *Port Acadie: revue interdisciplinaire en études acadiennes*, no 22-23 (fall 2012-spring 2013): 43-76.

Note: “Port Toulouse”, “Newfoundland,” and “St Pierre & Miquelon” were added for context and are **not** part of the original publication.

What do we know about the Joseph and LeJeune families?

Documenting 17th and 18th century Mi'kmaq and Métis history is challenging. The scarcity of written records makes it difficult to ascertain the geographic presence/absence of individuals. This applies to François **Joseph's** family in the context of Mi'kmaq Métis communities established in the Acadian and Gaspé peninsula until the inception of the Acadian Expulsion in 1755.

François Joseph does not appear in the earliest known Acadian census taken in 1671²⁴ nor is he named in the 1690 Acadian Loyalty Oath which would have included most of the male heads of household present in PR and the surrounding communities.²⁵ That is not to say he was not in the area, especially if he was living in an Amerindian or Métis community. The Joseph family is first recorded in the **1693 Acadian PR Census**.²⁶ The parents are recorded as "Francois Joseph" and "Jeanne **la Jeune**". The original census contains an undated note in the margin, in different script, perhaps inserted at a later date, stating that both François and Jeanne were Métis.

Denis Jean lists 16 early to mid 17th century founding Métis families, including that of François Joseph, as well as a number of well known Métis unions such as that of Jean-Baptiste **d'Abbadie de St Castin**, Philippe **Mius d'Azit**, and Claude **Petitpas**.²⁷ Métis families were often counted as Amerindians ("sauvages")²⁸ or not counted at all if they were living among Amerindian communities.

François died sometime between 1693 and 1698 as evidenced by his last known presence in the **1693 PR Census**²⁹ and the fact that the **1698 PR Census**³⁰ has Jeanne LeJeune now married to Jean/Jehan **Godet/Gaudet**.

At the time Jean Godet married Jeanne LeJeune, he was already twice widowed.³¹ His first wife, Françoise **Comeau** died before 1678 (PR); his second wife, Jeanne **Henry**, who was Amerindian/Métis,³² died before 1693 (Pisiguit).³³ Jean Godet is recorded in the **1693 PR Census**³⁴ as 47 years old with four children from his first two marriages. Based on review of censuses and BMD, Jean Godet and Jeanne LeJeune do not appear to have had children together.

²⁴ "1671 Acadian Census," Canadiana Heritage, Archives des colonies: Série G 1 – 2572, "Acadie Recensements (1671 – 1752)", Library and Archives Canada, img 3-14, https://heritage.canadiana.ca/view/occihm.lac_reel_c2572.

Note: page numbers are not searchable but images are. Thus, the inclusion "img" is necessary to avoid reader confusion. This applies to all the Canadiana Heritage census records footnoted in this article.

²⁵ Estes, "Acadian 1695 Loyalty Oath Signatures," DNAeXplained – Genetic Genealogy, Apr 22 2023, <https://dna-explained.com/2023/04/22/acadian-1695-loyalty-oath-signatures-52-ancestors-395/>.

²⁶ "1693 Port Royal Census," Canadiana, Archives: Série G 1 – 2572, img 80.

²⁷ Jean, "Ethnogénèse des Premiers Métis Canadiens," 72-73_ Tableau 3, Les souches métisses du Kmitkinag. Jean notes that the data were obtained from White's "*Dictionnaire généalogique des familles Acadiennes*" but does not reference the pages.

²⁸ Jean, "Ethnogénèse des Premiers Métis Canadiens," 73-75.

²⁹ "1693 Port Royal Census," Canadiana, Archives: Série G 1 – 2572, img 80.

³⁰ "1698 Port Royal Census," Canadiana, Archives: Série G 1 – 2572, img 129.

³¹ "1686 Port Royal Census," Canadiana, Archives: Série G 1 – 2572, img 32, 35.

Note: Jean Godet appears twice, first as part of his widowed mother's household and later as his own household. Census specifically identifies children born of then deceased Françoise Comeau and those born of Jeanne Henry. Jean's 79 yo mother Nicole Colleson likely died in the course of the census.

³² The author's triangulation of matriarch Jeanne Henry is in progress. To date, the mtDNA testing of one of her living descendants has revealed Amerindian haplogroup X2a2.

³³ Pisiguit is also spelled *Pisiquit*, *Pigiguit*, *Pisiquid*, *Pisiguid*. <https://en.wikipedia.org/wiki/Pisiguit>.

³⁴ "1693 Port Royal Census," Canadiana, Archives: Série G 1 – 2572, img 94.

Given that François **Joseph** was generally considered Amerindian or Métis, it is likely that his mother was also Amerindian. François' surname suggests but does not prove that his father or grandfather may have been French. The Joseph surname varies in spelling and nomenclature, and, in some cases, it consists of the addition of "dit LeJeune"; François' son, François Jr, was referred to as Francois LeJeune at the marriage of his daughter 27 Feb 1727, PR.³⁵ White mentions François as François Joseph dit LeJeune, an Amerindian from PR, Acadia.³⁶ We know nothing of Edmée Joseph's mother other than her Amerindian haplogroup.

Little is known of the founding Acadian LeJeune family. The surname often includes the addition of "Briard/Briart" following "LeJeune" which suggests that the LeJeune were originally from the region of Brie in France. The surname sometimes appears simply as "Briad/Briart." Much of the information about the Acadian LeJeune lineages is speculative and to date there are no conclusive data regarding Jeanne LeJeune's parentage.

In order to avoid confusion, it should be noted that Edmée and Cécile **Joseph** (dit LeJeune) are *not related* to Edmée and Catherine **LeJeune**. As reported by White, the latter two were born in France circa (c.) 1624 and 1633 respectively, parents unknown; White's analysis of consanguinity dispensations recorded by the clerics confirms that the two women were siblings.³⁷ A 2011 mtDNA

triangulation of living descendants of Edmée and Catherine LeJeune revealed they shared the same European haplogroup U6a7a1a.³⁸

It is beyond the scope of this article to delve deeply into the various hypotheses regarding the Acadian LeJeune lineages, many posited by well-regarded researchers such as White³⁹ and Vachon.⁴⁰ However, one of White's statements regarding Jeanne's parentage⁴¹ warrants reassessment as the mtDNA triangulations in this article have shed new light on his assertion that Jeanne could not be the sister of Martin and Pierre **LeJeune dit Briard** (parents Pierre + unknown Amerindian/Métis Doucet) due to the absence of a consanguinity dispensation at the marriage of Joseph LeJeune dit Briard and Martine **LeRoy** in Louisbourg, 5 November 1754.⁴² Martine was Edmée Joseph's granddaughter: Martine LeRoy ← Charles LeRoy + Charlotte Chauvet ← Charles Chauvet dit Lagerne + Edmée Joseph ← Unknown Amerindian X2a2. Thus, Martine's haplogroup was Amerindian X2a2 (see Figure 4).

According to **White**, Jeanne LeJeune was Martine LeRoy's great-grandmother⁴³ but mtDNA has proven otherwise since Martine inherited X2a2, not Jeanne's A2f1a. Figure 4 illustrates that if Edmée's mother had been Jeanne LeJeune, the union would have indeed required a consanguinity dispensation of the third to fourth degree, proving Pierre, Martin, and Jeanne LeJeune were siblings. So, while the absence of a

³⁵ "Registres St Jean Baptiste, Annapolis Royal 1702-1755," <https://archives.novascotia.ca/acadian/>.

³⁶ Stephen White, *Dictionnaire généalogique des familles Acadiennes*, Centre d'études Acadiennes, (Moncton, New Brunswick, 1999), 876.

³⁷ White, *Dictionnaire généalogique*, 1048.

³⁸ Jacques P. Beaugrand & Doug Miller, "TRI0021 Lejeune, Edmée m 1647 François Gautreau; Lejeune, Catherine m 1651 François Savoie," DNA Signatures Catalogue, 2001, <https://www.francogene.com/triangulation/mt.php>.

³⁹ White, *Dictionnaire généalogique*, 1048-1058; White, "A closer look at some of the records; Study of the Native American Ancestry of Pierre Lejeune and his Native American wife", <http://www.acadian-home.org/SAW-CloserLookRecords.html>.

⁴⁰ Carl-André Vachon, *L'histoire de la famille acadienne des Lejeune dit Briard: les sept premières générations et plus, Sainte-Adèle (Québec)*, (KLEMT édition, 2014).

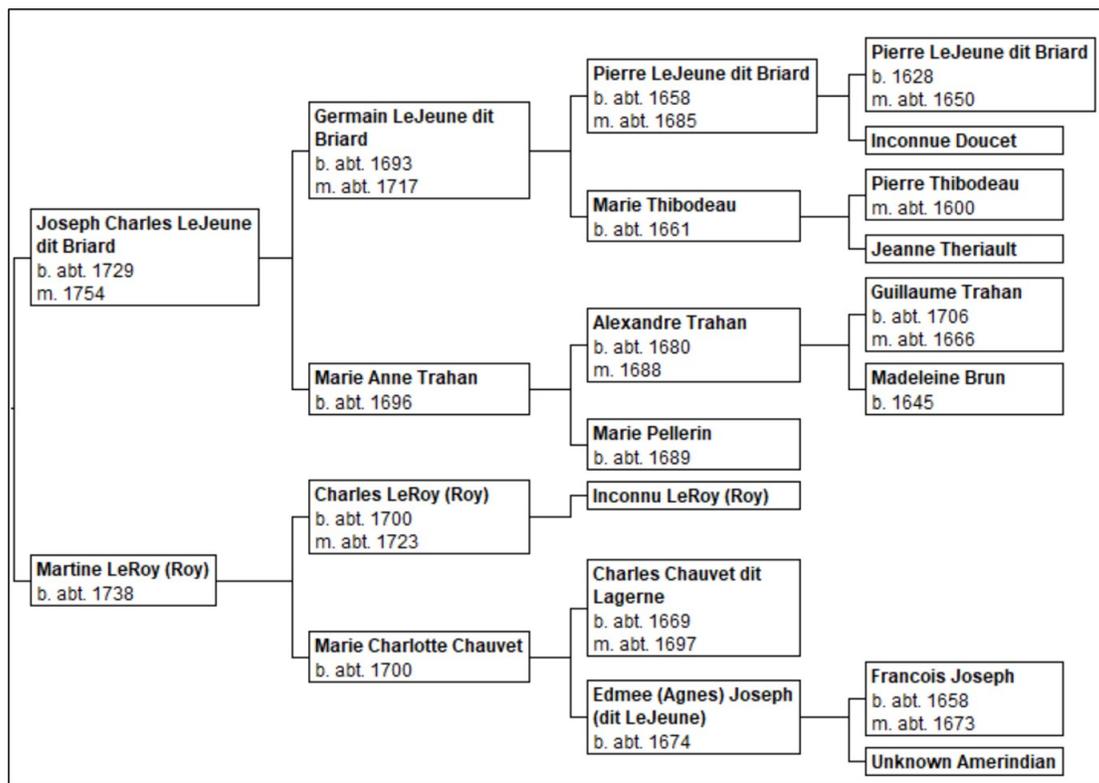
⁴¹ White, "A closer look at some of the records".

⁴² Ile Royale: Louisbourg Deux Registres et un Cahier Reliés Ensemble, 1754-1758, MG1-G1, vol. 409/2, Microfilm reel number: C-2573, F-593, Library and Archives Canada (LAC), img 73-74, <https://recherche-collection-search.bac-lac.gc.ca/eng/home/record?idnumber=2318737&app=fonandcol>. Note: this is the original marriage record. The version in "Registre Port Royal Acadie," Registres du Fonds Drouin, GQ is a transcription and differs somewhat from the original.

⁴³ White, "A closer look at some of the records." Note: White's transcription of the marriage record differs somewhat from the original.

dispensation is *correct*, White interpreted it *incorrectly*. Consequently, one should not rule out the possibility that Jeanne **LeJeune** may have been the sister of Pierre and Martin **LeJeune** or, at the least, related to them!

Figure 4. Ancestry of Joseph Charles LeJeune and Martine LeRoy



The following grouping of LeJeune families in the **1708 La Hève Census**⁴⁴ lends credence to Jeanne’s affiliation to her LeJeune neighbors, the Pierre and Martin LeJeune dit Briard families (Table 1). Surnames were recorded as “Briart” in the census, and families listed in order of proximity to each other.

Table 1. LeJeune/”Briart” families – 1708 La Hève Census

All are Métis or Amerindian except for italicized names. Haplogroups (hg) are Amerindian.

1. Pierre Briart + Marie Thibodeau	Pierre (<i>Pierre</i> + Unknown Doucet), brother of Martin #3
2. Joseph Boutin + Marie Briart	Marie, daughter of Pierre Briart #1
3. Martin Briart* + Marie Godet	Marie (<i>Jean Godet</i> + Jeanne Henry (hg X2a2))
4. <i>Jean Godet</i> + Jeanne Briart	Jeanne (hg A2f1a), François Joseph’s widow
5. Rene Labauve + Anne Briart	Anne, daughter of Martin by 1 st wife Marie Kagigoniac

*Martin was married three times: 1) Jeanne Marie Kagigoniac, 2) Marie Gaudet, 3) *Marie Renot/Arnaud* (Marie Renot was the widow of Jacques Carne, unknown origins).⁴⁵

⁴⁴ “1708 Acadia Census,” Acadian and French Canadian Ancestral Home, 54-55.

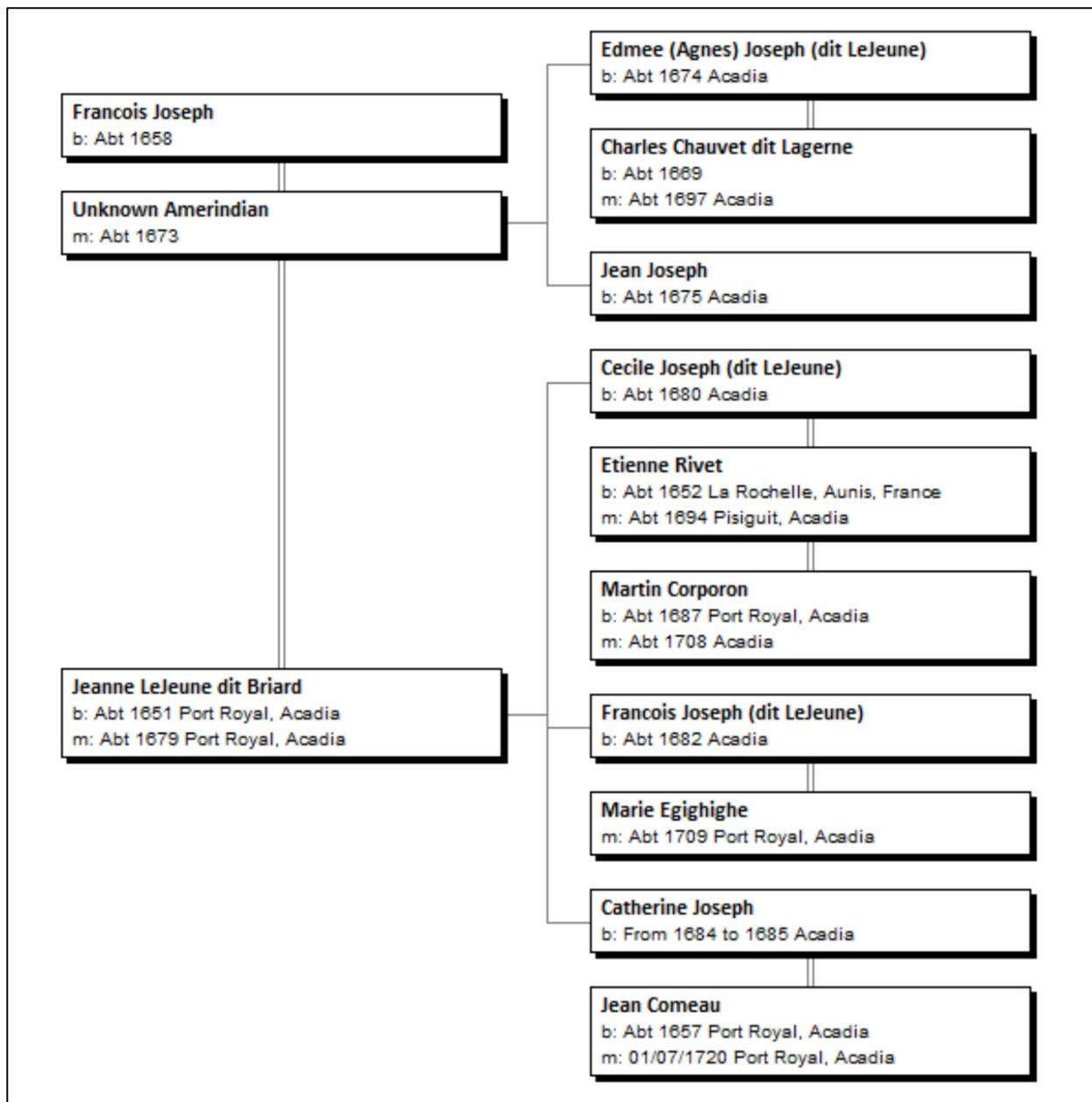
⁴⁵ White, *Dictionnaire généalogique*, 317.

A sixth member of the LeJeune/Briart family was not counted but was identified as living in proximity to the rest of the family: Claude **Lejeune dit Briart** (Martin + Marie **Kagigogniac**) + Anne Marie **Godet** (*Jean + Jeanne Henry* (hg X2a2)).⁴⁶ Note that Martin and his son Claude each married a daughter of Jean Godet and Jeanne Henry, thus, Claude married his step-mother’s sister!⁴⁷

Reconstruction of the Joseph family

Combining the new mtDNA evidence revealed in this article with census data and BMD records, the Joseph family presents as follows in Figure 5.

Figure 5 – The François Joseph family reconstructed



⁴⁶ Jean, “Ethnogénèse des Premiers Métis Canadiens,” 78-79, 200.

Note: His accounting of Métis families recorded in the 1707 and 1708 censuses reveals that close to 40% of métis families were not listed even though they were identified in previous censuses and were still present in the area encompassing Les Mines, Port Royal, La Hève, and Cape Sable.

⁴⁷ “Acadia-Families,” Registres du Fonds Drouin, <https://www.genealogiequebec.com/fr/outils/acadie-familles>.

QUERIES & ANSWERS

Mary Anna **Paquette**, #2378

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Q. 3812 – MOORS/MOORE, John and Betsy

I am searching for the origins and parents of my 4th great-grandparents John and Betsy **Moors** of Plainfield, Washington, VT, as well as the date and place of their marriage. John was born abt 1770 and Betsy born abt 1769. I don't know when or where they married, but suspect it was about 1795, as their oldest child was born 31 Mar 1796. They were some of the original inhabitants of Plainfield, as John was one of the one of the 10 signers of the 3 Oct 1797 petition by 10 individuals - representing the inhabitants of St. Andrew's Gore, Caledonia, VT - to the VT General Assembly, requesting incorporation as the Town of Plainfield.

As a side note, in 1810 that part of Caledonia County became part of the newly formed Washington County. They lived in Plainfield until their deaths, John on 27 Feb 1852 at age 81 and Betsy on 7 Mar 1852 at age 82. Both are buried in the Village Cemetery there. The 1850 Plainfield census (surname Moore) and indicates that John was born Massachusetts and Betsy born Connecticut. John and Betsy had 10 children recorded in the Plainfield town records (vol 51, p57) with surname of Moors, however in most subsequent records the surname of Moore was used. These children were: Polly b 1796, William b 1798, David b 1799, twins Joseph & Benjamin b 1801, Daniel b 1803, John b 1805, Parline/Carlina b 1808, Heman Allen b 1809 and Sally b 1811. (Bob Hall, 10113)

Q. 3813 – CAMERON, Thomas

Thomas **Cameron** (b. 1740 Scotland - d. 5 April, 1820, Saint-Vallier, Quebec, son of John Cameron and Mary Ann **Fraser**) is my five-times great-grandfather. He arrived in Canada as a soldier of the Fraser's Highlanders and fought in the battle on the Plains of Abraham in 1759. After the peace treaty, he settled in St. Vallier and married my five-times great-grandmother, Marie-Francoise **Roy**, a French Canadian, on 6 July 1772.

I would like to connect with living, direct male descendants of Thomas Cameron through any of his sons. His sons were Jean-Baptiste **Cameron** (1762-1841, married Rosalie **Roy** in 1788), Antoine **Cameron** (1776-1846, married Marie-Louise **Bourg** in 1797), and Augustin **Cameron** (1777-1858, married Angelique **Molleur dit Lallemand** in 1802).

A Cameron FTDNA project is currently looking to collect enough Y-DNA samples so that the Cameron y-haplotype that Thomas Cameron and his male descendants belong to can be identified. This would allow us to identify the branch of the Cameron clan from which Thomas descended. Currently, there is little participation in the DNA project from my family's Cameron line, so I've been asked to reach out to others in the hope that we can expand the pool of DNA samples. (Monique Buchanan, #10580)

QUERIES & ANSWERS

Mary Anna **Paquette**, #2378

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Q. 3814 – **BESAW (BISSON), Clarence**

Please help me find Clarence **Besaw (Bisson)** born in Malone Village, Franklin, New York on April 20, 1919 to Richard and Bertha Besaw (Bisson) on May 9, 1919. Bertha was homeless and was admitted to the Franklin Almshouse. I have a birth certificate for Clarence and I know he was in the 1920 census. Please help me find him from 1919 to 1929, thanks. (Beverly Palmore)

Answers to Queries

ACGS thanks our members who are able to find answers for those searching their elusive ancestors. It would be helpful if the source of the information was also given. PLEASE NOTE: Any member who has access to records, or may already have the answers can send them in. Answers are submitted to the Queries Editor, at the address above, to be published in the next earliest possible Journal. It is not the responsibility of the Queries Editor to do the research of queries.

No answers provided for this issue.

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