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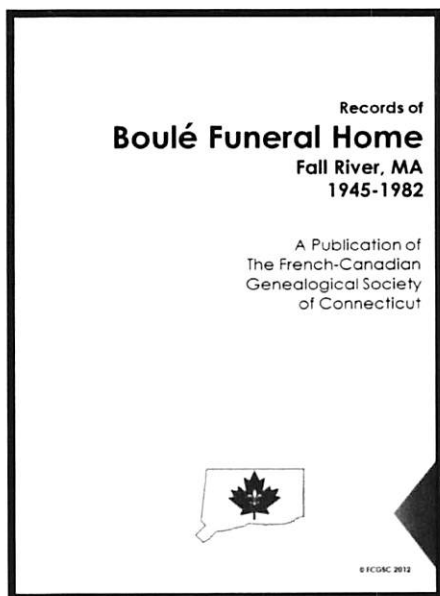
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Journal of the
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Former Tolland County Courthouse - 1822



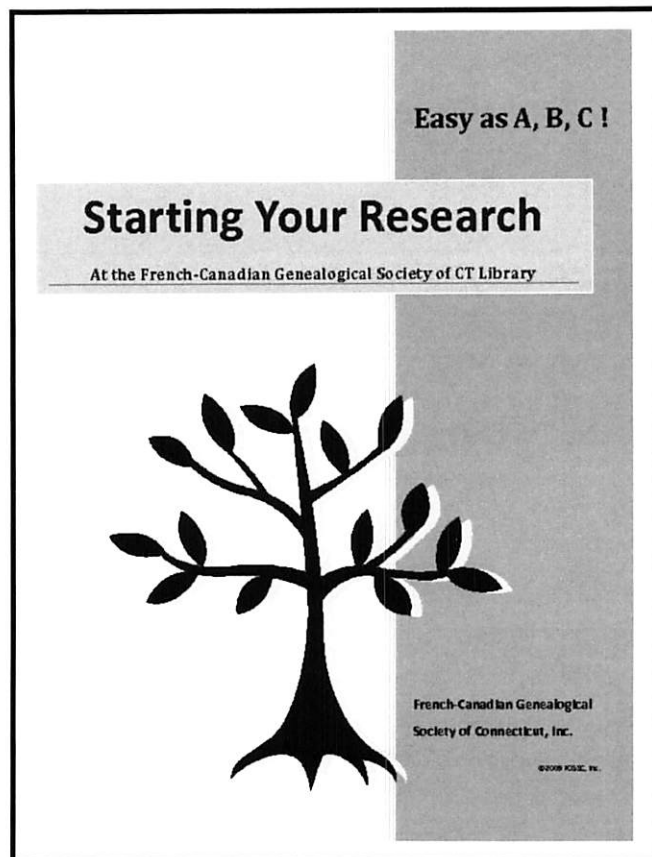
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CONNECTICUT MAPLE LEAF

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Quick Facts About the FCGSC Library

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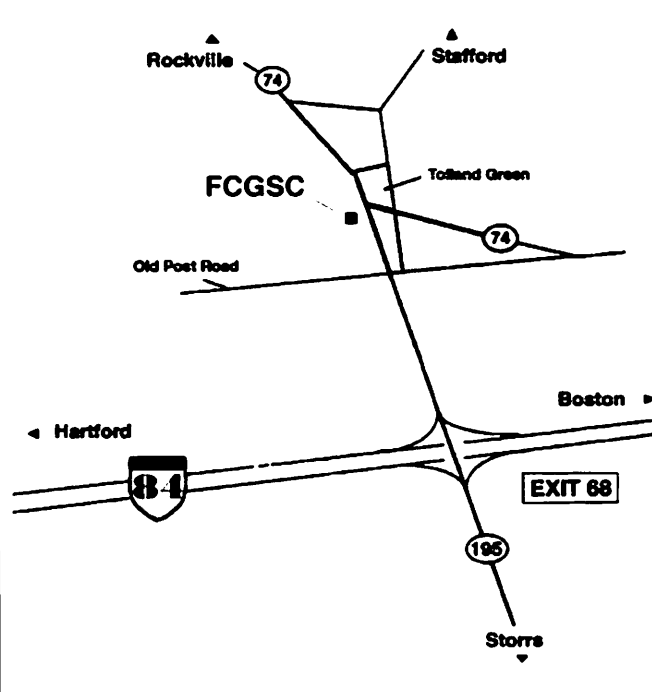
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- They agree not to re-publish the same or substantially the same article for a period of one year after publication in the CML, and to cite the *CML*

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- They assume responsibility for the accuracy of any material submitted for publication.
- They grant the CML staff the right to edit contributions for punctuation, spelling and grammar, and to shorten lengthy articles to fit available space.
- Neither the Society nor the Editor assumes any responsibility for errors in content.

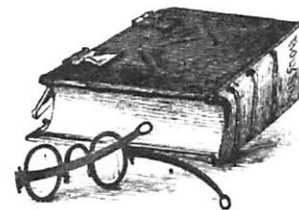
Submission Guidelines:

- Electronic submissions are preferred. E-mail material to mlegrow@fcgsc.org as Word, pdf, plain or rich text format documents, using a standard font. • Zip files cannot be accepted.
- Accurate citations for all sources of information must be provided.
- Original photographs or scanned images (as *pdf*, *bmp*, *gif*, or *tif* files) in the public domain or to which the author holds copyright are accepted if they compliment the article. The editor reserves the right to decide on use and placement of illustrations.
- Length should be dictated by the topic and its scope. Long articles may be published in two or more parts.

Deadlines: • Winter issue: November 1; • Summer issue: May 1

Editor's Niche

Maryanne LeGrow, #696



Dear Cousins,

We've all heard many times about the importance of understanding and remembering history, a point that is usually reinforced by more or less accurate repetition of George Santayana's famous statement "Those who cannot remember the past are condemned to repeat it"¹. Certainly it's true that knowing more than a little something about history IS important to us, both as genealogists and as citizens. But it's probably equally true that far too many people, even genealogists, tend to think of "history" as it used to be presented in school – in terms of dates, battles, lists of dead kings, and catch-phrases that convey little meaning and stir no emotion. Pretty boring stuff, really.

I have high hopes for the new generation of primary and secondary school history teachers whose methods aim to bring the past into living, breathing relevance to children of the present. Still, I suspect that youngsters today, like youngsters of all times, tend to separate in their minds what's taught in school from what's "real" and applicable to the here-and-now.

As family historians we benefit from learning about the historical context in which our ancestors lived. In fact, it's difficult to understand our ancestors or to do a thorough job of researching genealogies without knowing something about the laws, customs, conditions and events of our ancestors' times. Armed with this knowledge, we can even do something to equip newer generations to be more informed citizens. Right now, as we gather to celebrate holiday traditions, you and I can seize the opportunity to talk to a child or young adult about history.

We don't need to be experts to do that. It isn't necessary to discuss sweeping trends or to speak in terms of great economic or social movements in order to teach a young person something of value. "History" doesn't mean only the long ago and far away: you and I have lived history. Our parents saw history in the making; so did our grandparents. Who thought of Viet Nam or the Bush administrations as "history" while we were living through those years? Yet it was history as surely as is the American Revolution. Using what we know, we can simply talk about the lives of the people we are researching. What are the unanswered questions you have about your ancestors? What would you most like to know about them? If you could ask one question of your great-grandmother, what would it be? Sometimes a good question is a more useful thing to give a child than a whole book of answers.

If you can give to even one youngster a sense of what the late Terry Pratchett called "the depths of history over which we float,"² you will have gone far toward providing the future with a thoughtful, discerning adult. The wonderful Mr. Pratchett goes on to say "it is important to know where we come from, because if you do not know where you come from, then you don't know where you are, and if you don't know where you are, then you don't know where you're going. And if you don't know where you're going, you're probably going wrong."¹

Read history! Talk history! And have a beautiful holiday season!

Maryanne

¹ Santayana, G. (1905). *The Life of Reason*. NY: Scribner.

² Pratchett, T. (2010). *I Shall Wear Midnight*. NY: HarperCollins, p. 351.

Queries, articles or letters to the editor can be sent by e-mail to: mlegrow@fcgsc.org
or to Maryanne LeGrow, CML Editor
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January 2016	Saturday, Jan. 2, 2016 Sunday, Jan 3, 2016	New Year Observance New Year Observance
March	Saturday, Mar. 26 Sunday, Mar. 27	Easter Observance Easter Observance
April	Saturday, Apr. 23	Semi-Annual Membership Meeting <u>closed 1-3 pm</u>
May	Sunday, May 8 Saturday, May 28 – Monday, May 30	Mother's Day Memorial Day Observance
June	Sunday, June 19	Fathers' Day
July	Saturday, July 2 – Monday, July 4	Independence Day Observance
August	Sunday, August 28	Volunteer Appreciation Day Picnic
September	Saturday, Sept. 3 – Monday, Sept. 5	Labor Day Observance Labor Day Observance
October	Saturday, Oct. 15	Annual Membership Mtg. <u>closed 1-3 pm</u>
November	Wednesday, Nov. 25 – Sunday, Nov. 27	Thanksgiving Observance Thanksgiving Observance
December	Saturday, Dec. 24 – Saturday, Dec. 31	Christmas Holiday Observance Christmas Holiday Observance
January 2017	Sunday, Jan 1, 2017	New Year Observance

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WWW.WVIT.COM

My Life in Frog Hollow

Odette Drouin Manning, #2364

We arrived at midnight at the Charter Oak Bridge in Hartford, Connecticut, having travelled all day from St-Georges de Beauce, Québec, Canada. I remember seeing all the lights shining in the distance. Although St-Georges was a good-sized city for the times, Hartford was much larger. Wow! This was where we were moving.

It was May, 1955, and my father, Oscar Drouin, had purchased a rooming house on Wadsworth Street in the section of Hartford known as Frog Hollow. His uncle, who lived across the street from St. Ann's Church, had convinced him that Hartford, Connecticut, was the place to be. There were many opportunities here.

At the time, the area in Hartford called Frog Hollow was mostly French. It takes its name from an old marsh that existed long before anyone of French extraction settled there. Of course, the area has changed tremendously since the fifties. The French people and other nationalities like Italian, Polish, Irish, etc. have moved to the suburbs.

Ten years after the end of World War II, construction was booming. Many people were able to get mortgages through the VA (Veterans Administration) program and therefore were able to buy their first house. Contractors couldn't hire sheet rockers and tapers fast enough to meet the demand. Manufacturing was booming as well. There were over 200 factories in Hartford in 1955. Everybody was working. After the hardships of the Depression and the Second World War, people were enjoying life again.

It was a bit difficult to get used to the hot and humid summers in Hartford since it was much cooler in St-Georges during the summer. I remember going to church at St. Ann's, the French Church in Hartford, wearing a spring coat, not knowing that it would be too warm to wear one in May. The church was full both upstairs and

downstairs. People all seemed to know each other. Of course, my father's uncle Donat greeted us. He used to visit the Drouin family in St-Georges while on vacation from Pratt & Whitney where he worked. So, we knew him.

I'll never forget our first day at St. Ann's School. We, the five Drouin children, walked up Park Street to Babcock Street. Our father had shown us where it was after church.

Mother Superior was expecting us since our father had already registered us. Of course, she asked us our birthdays and couldn't understand how my sister Pauline and I could have been born in the same year. I was the oldest of the family, born in January 1942, and the next child, Pauline, was born in December of 1942. So, Mother Superior asked that our parents bring her our birth certificates. Then she told us that since we couldn't speak English we would have to go back one year. Well, we didn't expect that.

There were other unexpected differences, too, but we adapted to the new language and customs pretty quickly. We didn't wear school uniforms at St. Ann's though we had worn them in St-Georges. Of course, we had no uniforms at Hartford Public High School. But the daily routine at St. Ann's included prayers and religious instruction, just as we'd had at St-Georges, and even recital of the rosary from time to time. Of course, prayers were not recited in public schools.

So, with only one month left until summer vacation, I had to go back to the sixth grade. On the last day of school, my teacher announced that in order for me to go into the seventh grade I would have to go to summer school for six weeks at Hartford Public High School. What a disappointment! However, she added that another girl in my class, Lise, would also be going to summer school.

Was I lucky or what? Lise and I became good friends since she helped me understand what the teacher was telling us. She had been in this country for one year. She and I would go together to see a movie at the Lyric Theater on Park Street from time to time.

During the summer, we would walk to Pope Park to go swimming. The water was so blue and refreshing. Since it was so hot in Hartford – in the nineties – it was great to enjoy a good swim. That happened rarely in St-Georges de Beauce. We liked going to Pope Park almost every day which we enjoyed, going swimming in the summer, seeing the Fireworks on July 4th and ice skating in the winter. However, my brother Julien preferred going swimming at Colt Park where he became a very good diver and won a few trophies because of it. In the winter, we would go ice skating on a small rink in Pope Park which was so much fun.

September came and we settled into our new life learning English and making new friends. Having boys in our class was something new to us since my sisters and I had gone to a “Couvent” which was a school for girls only. Our brothers attended the “College” a school only for boys, taught by Brothers.

What I missed the most, personally, was friends in St-Georges with whom I corresponded faithfully but my siblings didn't seem to miss their friends as much. Of course, we missed our cousins but we went to St-Georges every summer to visit our relatives as well as to Quebec City to visit my mother's family. We are still very close to our cousin Nicole who lives in Beauport: my brothers and sisters and I have visited her quite often.

Our father worked on construction that first summer but the flood of '55 interrupted his employment. Hurricanes Connie and Diane hit Connecticut within a few days of each other. It rained and rained for one full week, causing disastrous flooding, and my father couldn't go to work. Friends of the family who lived on Laurel Street near the Park River had to be taken out of their house by boats since the area was flooded

and so was the Underwood Typewriter factory located in the same neighborhood.

A week or so later, after the water had receded, I remember our father driving us to the area to see all the damage that the flood had caused. We could see on television all the destruction of homes and businesses along the Farmington and Connecticut Rivers. What a disaster! It would take months or even years to clear the damage and rebuild the businesses, so our father decided to look for another job. The rooming house could help with the expenses of supporting a family of seven but that income was not enough. By October, our father had found a job at the Whitney Chain Company which was located on Hamilton Street in Hartford where he continued to work for 23 years as a parts inspector.

Our mother operated the Rooming House on Wadsworth Street. She had taken courses back in St-Georges to learn English, so she was able to understand the roomers who paid by the week. She would give them a receipt for their payment. She would also rent these rooms when needed.

My mother continued cooking the same food as she did in St-Georges. We never ate at a restaurant. However, a roomer by the name of Walter would bring a Pizza for us as well as a few other roomers, though we wouldn't eat it because we had never eaten it. But as the years passed, we were introduced to Pizza by our friends and started liking it.

We didn't know about Thanksgiving since it is not celebrated in the Province of Québec, and we didn't celebrate it in 1955. But friends of my parents realized that we weren't aware of that Holiday. So, the following year, they invited us to their house for Thanksgiving.

I grew up very fast. By the age of 14, I knew enough English to be able to interpret for my parents. I remember calling the *Hartford Courant* to advertise that we had a room for rent. I would mention “Gentlemen Preferred” since our parents

didn't want to rent to both males and females in our Rooming House.

I and all of my siblings went to Hartford Public High School. Helene, the youngest of our family, attended it for one year. Then she transferred to Albert I. Prince Technical School and then to the Hartford Academy of Hairdressing to learn to become a hairdresser. She worked as a Hairdresser for 32 years.

I graduated from high school in 1961 and became a member of the National Honor Society in my Junior Year. On weekends, my girlfriends and I would walk to the Loew's Poli Theater or the Strand Theater which were located downtown in Hartford to see a movie. Life was good.

Our brother, Julien, graduated in 1963. His class was the last one to graduate from the old Hartford High School, the second oldest in the country. Then he took evening classes at the Albert I. Prince Technical School to learn carpentry. He did become a Union carpenter, and was Foreman for the building of high risers in downtown Hartford. Julien was in the Air Force Reserve for six years.

Pauline and Michel (Mike) had other plans. They were anxious to make money and both dropped out of high school. At the age of 18, Mike bought himself a 1957 Chevy from which he removed the V8 engine to put into his 1957 six-cylinder three-speed Chevy. He was the wonder of the neighborhood since he had hung this old engine on a tree branch in our backyard. He told me that he used a chain which had a hook and attached the engine to it to crank it up into an old oak tree while he worked on the car. Older men in the neighborhood were amazed to watch what he was doing. This

way, the engine was out of the way since we didn't have a garage to use (we did have one but my father rented it to someone) and the other parking spaces behind the house were also rented.

At the age of 16, Pauline was already working as the head cashier at the Stop & Shop which was located on Park Street in Hartford. She has always been very good with numbers and as a cashier was always able to balance.

They both got their GED later on in life and even went to College. Michel attended the Ward School of Electronics and Asnuntuck Community College in Enfield where he studied Computer Science. He worked in that field all his life after spending two years in the Army.

Pauline raised four children. She now has nine grandchildren and ten great-grandchildren. Her husband, Joe, died at the age of 39. It was not easy for her to raise four children. She worked as a waitress and later attended Tunxis Community College in Farmington, Connecticut, where she earned an Accounting Certificate.

I started working at the Travelers Insurance Company the day after my high school graduation and then worked in different offices in Hartford. In 1974, I was fortunate to be hired by Connecticut Natural Gas Corporation where I worked for the next 23½ years in their Purchasing Department.

We are very grateful to our parents for having had the courage to leave our hometown of St-Georges de Beauce to move to a bigger city where we had to learn a new language and adapt to a new way of life. It was a new life but a HAPPY and SAFE LIFE.

Proposed Trip to Montreal and Québec City

We're exploring the possibility of bus trip to Montreal and Québec City, 5 days/4 nights, probably in early to mid-June, 2016. Possible activities: city tours, Ste-Anne de Beaupré, Québec Parliament Building, Plains of Abraham, Mount Royal Park, etc.— plus time to do genealogical research at Laval University. To put your name on a mailing list for info on dates, cost, itinerary, etc. as soon as it is available, or to volunteer suggestions or help with planning, e-mail semfcgsc@aol.com and we'll contact you. Watch for details in the March Maple Leaflet.

French-Canadian Cookbook Available from FCGSC

The FCGSC is offering a limited edition of a very special cookbook, *Favorite French-Canadian Recipes*. Each recipe is presented in French as well as in English, and each has been kitchen-tested by the contributor. The book is comb-bound to lie flat for convenience, and contains 160 pages of new and old favorite soups, salads, main dishes and desserts. Time-honored specialties such as Coquilles St-Jacques appear along with mouth-watering instructions for Nova Scotia Scallop Soup, Maple Syrup Fudge, and no fewer than five recipes for the beloved Canadian meat pie. Here are two samples:

Meat Pies

Double crust for three pies	1 ½ t. salt
4½ lb. lean pork loin, ground	6 large potatoes
1½ c. coarsely chopped onion	1 ½ t. pepper
1 t. ground cloves	1 t. poultry seasoning
1 t. ground sage	

Peel and boil potatoes. In large pan, cook meat and onions thoroughly. Mash potatoes and mix with meat mixture. All spices and mix. Put into 3 (9-inch) pie crusts and top with crusts. Bake in a 450°F oven 30 minutes or until golden.

Tourtieres

3 croûtes de tarte doubles	1½ c. à thé poivre
4½ livres porch haché	6 grosses patates
1 c. à thé clou de girofle	1½ tasse oignon haché
1 c. à thé épices pour poulet	1½ c. à thé poivre

Peler et bouillir les patates. Dans une grosse poêle bien cuire la viande et les oignons. Écraser les patates et mélanger avec la viande site. Ajouter les épices et bien mélanger. Mettre entre deux croutes de tarte. Cuire à 450°F pour 30 minutes ou plus.



Canadian Dumplings

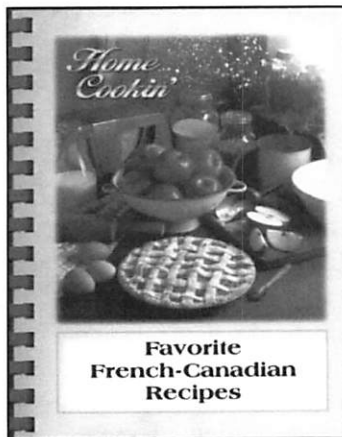
2 c. flour	1 c. milk
4 t. baking powder	4 T. butter
Salt	2-3 c. maple syrup
1 – 1½ c. water	½ c raisins (optional)

Mix maple syrup, water, salt and raisins. Bring to a boil. Sift flour, baking powder and salt together. With 2 knives mix in butter and add milk. Drop by spoonfuls into boiling syrup. Cover and cook 20 minutes on medium heat without lifting cover.

Grand Pères Canadiens

2 tasses farine	1 tasse lait
4 c. à thé poudre à pâte	4 c. à thé Beurre
2 pincées de sel	2-3 tasses sirop d'érable
1 – 1½ tasses eau	½ tasse raisins secs (facultatif)

Tamiser farine avec poudre à pâte et sel. À l'aide de deux couteaux, incorporer le beurre et ajouter le lait et laisser tomber par cuillère dans le sirop bouillant Couvrir la casserole et cuire 20 minutes, sans découvrir, a feu moyen.



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Mail to: FCGSC, P.O. Box 928, Tolland, CT 06084-0928.
For questions, contact Odette Manning, 860-644-1125.

My Acadian Roots

Roger G. Langevin, #2188

My maternal grandmother, Marie Elise (“Elsie”) Léger, who was affectionately called “Mémère”, was a descendent of French Acadians. She was born in the Town of Bouctouche, Kent County, Province of New Brunswick, Canada, on October 27, 1891. That was more than 135 years after the expulsion of the French Acadians from their homeland in 1755. Acadia – or L’Acadie as it was referred to, was a colony consisting of what is today Prince Edward Island, Nova Scotia, and New Brunswick.

La Grande Dérangement: The Acadian Expulsion

In his book, *A Great and Noble Scheme: The Tragic Story of the Expulsion of the French Acadians from their American Homeland*, John Mack Farager described how the British forcibly removed thousands of French subjects from their farms in Nova Scotia and scattered them throughout the American colonies and beyond.

For years, the territory passed back and forth between France and Britain as one European war followed another. The French Acadians lived in peace with their Indian neighbors, the Mikmaq. They declared themselves “neutral French” who would abide by French or English laws, whichever happened to apply, but would not take up arms against anyone. This policy came to be seen by the British as a provocation.

The French and Indian War forced the issue. The British decided that the Acadians must go and expelled and deported about 7,000 Acadians, nearly half the colony. Some established enclaves in New England, others were shipped back to France or England. Several hundreds were taken to Louisiana,

where their descendants became known as Cajuns. Some were left behind; they either escaped to the far reaches of Nova Scotia, and onward to Quebec and New Brunswick, or toiled as tenant farmers on the land that had once been theirs. It is estimated that 10,000 Acadians, a majority of them infants and children, lost their lives through warfare, exposure or starvation.

The “ethnic cleansing” worked so successfully that an entire people vanished from the land they called paradise, almost without a trace. Only a few historical accounts were written by the British victors and the Acadians left very few records of their ordeal.

Mémère’s parents (my great-grandparents) were François Denis Léger and Sara Leblanc. Unfortunately, I never had the opportunity to meet my Acadian great-grandparents, the Légers and the Leblancs. It would have been enlightening to hear my ancestors’ experiences going from Acadia, to New Brunswick, and then to Massachusetts.

The Légers

On November 5, 1980, Stephen A. White, Genealogist at the University of Moncton, N.B., sent me a letter outlining my Léger Lineage back to the first Léger to come to Acadia from France. Jacques Léger, a soldier and drummer in de Villieu’s company of the French marines, married Madeleine Trahan about 1694, and settled on a piece of land on the south side of what is now the Annapolis River. His letter denoting the line of my grandmother back to the first Léger to come to Acadia from France is attached (See Appendix A).

It has been 35 years since I received that cherished letter from Stephen White. My more recent research into the Leger family has provided additional details (dates and locations) from personal interviews, and review of birth,

baptism, marriage, parish, and Census records, as well as internet sources, such as Ancestry. I would welcome any corrections, additions, or updates to the lineage (TheLanges@al.com).

My Leger Lineage

1. **Gabriel Léger** (b. 1642 in Vienne-Le-Chateau, France) married **Francise L. Hostel** (b. 1642) in France in 1662.
2. Their son, **Jacques Léger dit la Rosette** (b. 1668, d. 1751) married **Madeleine Anne Trahan** (b.1677, d. 1742) about 1694 in Port Royal, Acadia.
3. Their son, **Jacques Léger** (b. 1695, d. 1757 in Port Royal) married **Anne Amirault** (b. 1691, d. 1758) 12 JAN 1717 in Port Royal.
4. Their son, **Pierre-Jacques Léger** (b. 1726, d. 29 MAR 1814 in Grand Digue, N.B.) married **Agathe Breu** (b. 1713, d. 1761).
5. Their son, **Joseph Léger** (b. 22 APR 1753 in Petitcodiac, d. 1845) married **Anne Gaudet** (b. 1766, d. 1840).
6. Their son, **Jean "Nivelle" (dit Petit) Léger** (b. 1780 in Memramcook, Comte de Westmoreland, N.B., d. 1854 in Bouctouche, N.B.) married **Genevieve Cormier** (b. 1785, d. 1823) in 1804.
7. Their son, **Etienne Léger** (b. 1805 in Kent, New Brunswick, d. 1865) married **Marguerite Robichaud** (b. 1808, d. 1861 in New Brunswick) 8 AUG 1826, in Richbouctou-Village, N. B.
8. Their son, **Denis Léger** (b. 10 JUL 1827, Memramcook, Westmorland, N.B., d. 1921) married **Marie Donnelle** (b. 1832) 23 JAN 1849 in St. Jean-Batiste de Bouctouche.
9. Their son, **Francois Denis (or Xavier) Léger** (b. about 1870 in St. Anthony, Wellington, N.B. married **Sara Leblanc** (b. about 1872 in St. Marie de Kent (now Mt. Carmel), N.B., d. about 1893 in Leominster, Massachusetts) in St. Marie de Kent.
10. Their daughter, **Marie Elise ("Elsie") Léger**, my grandmother, (b. 27 OCT 1891 in Mt. Carmel, N.B., d. 20 AUG 1983 in Astoria, Queens, New York) married **Gustave Napoleon Strong** (b. 22 JUN 1884 in Newport, Vermont) on 4 JUL 1910 in New Bedford, MA.
11. Their daughter, **Florence ("Flo") Sarah Strong**, my mother, (b. 7 AUG 1915 in New Bedford, MA, d. 7 Mar 1984 in Toms River, New Jersey) married **Lucien Charles Langevin** (b. 15 Nov 1911 in Montreal, Quebec, d. 22 AUG 1990 in Toms River, N.J.) on 10 JUN 1934 in New York City.
12. Their son, **Roger G. Langevin, c'est moi**, (b. 21 Nov 1938 in New York City) married **Carolyn Alderese** (b. 9 DEC 1939) 4 APR 1959 in Astoria, Queens, New York.

My Acadian Roots (continued): The Leblancs

Farager noted that several Leblancs played an active role during the expulsion. For example: Daniel was one of the founding generations/elderly inhabitants of the Acadians; Pierre was a commander (Captain) of the Port Royal militia; Antoine was designated a member of the representative system; and René, a notary who spoke English, served as the community's intermediary with the provincial government.

A large number of Leblanc families were exiled to Massachusetts. I don't know how or when my ancestors came from Acadia to Bouctouche, New Brunswick, and eventually to Massachusetts. I don't have many facts about my Leblanc lineage.

According to my limited records:

Maxim J. Leblanc (b. about 1845 in St. Louis, Kent, N.B.) married **Genevieve Richard** (b. about 1843).

Their daughter, **Sara Leblanc** (b. about 1872 in St. Marie de Kent, [now Mt. Carmel] N.B. married **Francois Denis Leger** (b. about 1870) on 19 MAY 1890 in St. Marie de Kent.

The daughter of Sara and François Denis Leger, **Marie Elise ("Elsie") Leger**, my grandmother, (b. 27 OCT 1891 in Mt. Carmel, N.B.; d. 20 AUG 1983 in Astoria, Queens, New York) married **Gustave Napoleon Strong** (b. 22 JUN 1884 in Newport, Vermont) on 4 JUL 1910 in New Bedford, MA.

Before she died, my grandmother, Elsie Léger, told me her family came from Bouctouche, N.B., and eventually settled in New Bedford, Massachusetts, where she met and married my grandfather, Napoleon Strong. When she was a young child, they had moved to Worcester and Leominster, MA, where her mother, Sara (Leblanc) died at the age of 22. My grandmother

was only five months old at the time. She was returned to Mt. Carmel and Moncton, N.B. Then, at the age of 14, she went to work at a mill in Fitchburg, MA, where she "inspected cloth." She got married at the age of 18 on the Fourth of July, 1910, at the Church of St. Anthony in New Bedford.

Perhaps some day I'll be able to compile my complete Leblanc ancestor's family tree and learn more of their plight during the Acadian Expulsion.

NOTES

Evangeline: Mémère often mentioned the legendary tale of family separation, *Evangeline, A Tale of Acadie*, written in 1847 by the American poet, Henry Wadsworth Longfellow. The poem follows an Acadian girl, Evangeline Bellefontaine, from the village of Grand-Pré and her search for her lost love, Gabriel Lajunesse, set during the time of the expulsion of the Acadians by the British. She traveled far and wide in search of Gabriel only to eventually find him on his deathbed in Philadelphia.

Bouctouche: My grandmother's birthplace, Bouctouche, is a Canadian town in Kent County, New Brunswick, Canada. According to Wikipedia, the region was settled in 1785 as an Acadian community by the brothers François LeBlanc and Charles (Charlitte?) LeBlanc. A cross commemorating the founders of Bouctouche was unveiled on August 29, 1954 to pay tribute to the founders of the town. It says "We remember François and Hélène (née Breau) LeBlanc; Charlitte and first wife Marie (néé Breau) LeBlanc, and his second wife Madelein (néé Girouard) ..." The stones at the base of the cross indicate the origins of the settlers who came from France, Grand-Pré, and Memramcook.

Appendix A: Letter from Stephen A. White of the Centre d'Études Acadiennes, University of Moncton, New Brunswick

Léger Lineage

Dear Mr. Langevin:

Your great-grandparents, François Léger and Sara LeBlanc, were married at Saint-Marie de Kent, May 19, 1890. His parents were Denis Léger and Marie Downing (or Donelle). Sara's parents were Maxime J. LeBlanc and Geneviève Richard.

Denis Léger, son of Etienne Léger and Marguerite Robichaud, married Marie Downing, daughter of Joseph Downing and Adélaïde Gallant, January 23, 1849, at Bouctouche.

Etienne Léger, son of Jean Léger and Geneviève Cormier, married Marguerite Ribichaud, daughter of Pierre Robichaud and Agnès Cormier, August 8, 1826, at Richibouctou Village.

We are missing the marriage records of the next several generations of the Léger line. Nevertheless, the late Placide Gaudet traced this line, through information gathered from reliable traditional sources over a century ago.

Jean Léger, son of Joseph Léger and Anne Gaudet, married (1) Geneviève Cormier, daughter of Pierre Cormier and Marie-Rosalie Godin, and (2) April 12, 1825, at Memramcook, Marie Guimond, daughter of Louis Guimond and Osite Roy.

Joseph Léger, son of Pierre-Jacques Léger and Agathe Breau, married Anne Gaudet, daughter of Jean-Baptiste Gaudet and Anne Bastarache, about 1778.

Pierre-Jacques Léger, son of Jacques Léger and Anne Amirault, married (1) about 1752, Agathe Breau, daughter of Pierre Breau and Anne LeBlanc, and (2) about 1759, Marie-Madeleine Haché (or Gallant), daughter of Michel Haché and Marie Gravois.

Jacques Léger, son of Jacques Léger and Madeleine Trahan, married Anne Amirault, daughter of François Amirault and Marie Pitre, January 12, 1717, at Port-Royal, Acadia.

Jacques Léger, the first of the line in Acadia, a soldier and drummer in de Villieu's company of the French marines, married, about 1694, Madeleine Trahan, daughter of Guillaum Trahan and Madeleine Brun. Discharged from the army, Jacques settled on a piece of land on the south side of what is now the Annapolis River.

Such is the line of your grandmother, back to the first Léger to come to Acadia from France.

Sincerely yours,

*Stephen A. White
Genealogist*

*University of Moncton, New Brunswick, Canada
November 5, 1980*

Appendix B: Royal Proclamation of 2003

After more than a decade of legal effort, the persistence of Mr. Warren Perrin, a Louisiana attorney of Acadian descent, paid off. Since the deportation order which forced the inhabitants of Acadia from their homes and confiscated their property had never been annulled, Mr. Perrin reasoned that Acadians and their descendants were “still formally regarded as traitors and, in theory, still . . . [faced] the death penalty if they return to Nova Scotia.”¹ In a painstaking 13-year effort, Perrin petitioned the British government for recognition of and apology for atrocities against the Acadian people. As precedent he cited apologies by Britain to the Maori people of New Zealand for confiscation of their lands during the mid-1800s and to the Irish for their treatment during the potato famine of the early 1800s, as well as Britain’s own demand for apology by the Japanese government for mistreatment of captive British soldiers during World War II.

Through the efforts of Perrin and others, in 2003, nearly 250 years after the expulsion of the Acadians, the Government of Canada issued a royal proclamation in the name of Queen Elizabeth II acknowledging the historical fact of the Great Upheaval and consequent suffering experienced by the Acadian people. Formally known as *Proclamation Designating 28 July of Every Year as “A Day of Commemoration of the Great Upheaval,”* the document acknowledges Britain’s expulsion of French-speaking Acadians from Nova Scotia, beginning in 1755 through 1763. Although the proclamation is solely an expression of regret and includes no acknowledgement of financial responsibility or provision for compensation, its admission of British injustice as the cause of immense suffering by a disenfranchised people is a great triumph and vindication for Acadian descendants.

The full text of the proclamation is as follows²:

¹ Perrin, W.A. (2005). *Acadian Redemption*. Opelousas, LA: Andrepont Publishing LLC.

² en.wikipedia.org/wiki/Royal_Proclamation_of_2003

Elizabeth the Second, by the Grace of God of the United Kingdom, Canada and her other Realms and Territories Queen, Head of the Commonwealth, Defender of the Faith.

To All To Whom these Presents shall come or whom the same may in any way concern, Greeting:

*Morris Rosenberg
Deputy Attorney General of Canada*

A Proclamation

Whereas the Acadian people, through the vitality of their community, have made a remarkable contribution to Canadian society for almost 400 years;

Whereas on 28 July 1755, the Crown, in the course of administering the affairs of the British colony of Nova Scotia, made the decision to deport the Acadian people;

Whereas the deportation of the Acadian people, commonly known as the Great Upheaval, continued until 1763 and had tragic consequences, including the deaths of many thousands of Acadians – from disease, in shipwrecks, in their places of refuge and in prison camps in Nova Scotia and England as well as in the British colonies in America;

Whereas We acknowledge these historical facts and the trials and suffering experienced by the Acadian people during the Great Upheaval;

Whereas We hope that the Acadian people can turn the page on this dark chapter of their history;

Whereas Canada is no longer a British colony but a sovereign state, by and under the Constitution of Canada;

Whereas when Canada became a sovereign state, with regard to Canada, the Crown in right of Canada and of the provinces succeeded to the powers and prerogatives of the Crown in right of the United Kingdom;

Whereas We, in Our role as Queen of Canada, exercise the executive power by and under the Constitution of Canada;

Whereas this Our present Proclamation does not, under any circumstances, constitute a recognition of legal or financial responsibility by the Crown in right of Canada and of the provinces and is not, under any circumstances, a recognition of, and does not have any effect upon, any right or obligation of any person or group of persons;

And Whereas, by Order in Council P.C. 2003-1967 of 6 December 2003, the Governor in Council has directed that a proclamation do issue designating 28 July of every year as "A Day of Commemoration of the Great Upheaval", commencing on 28 July 2005;

Now Know You that We, by and with the advice of Our Privy Council for Canada, do by this Our Proclamation, effective on 5 September 2004, designate 28 July of every year as "A Day of Commemoration of the Great Upheaval", commencing on 28 July 2005.

Of All Which Our Loving Subjects and all others whom these Presents may concern are hereby required to take notice and to govern themselves accordingly.

In Testimony Whereof, We have caused this Our Proclamation to be published and the Great Seal of Canada to be hereunto affixed. Witness: Our Right Trusty and Well-beloved Adrienne Clarkson, Chancellor and Principal Companion of Our Order of Canada, Chancellor and Commander of Our Order of Military Merit, Chancellor and Commander of Our Order of Merit of the Police Forces, Governor General and Commander-in-Chief of Canada.

At Our Government House, in Our City of Ottawa, this tenth day of December in the year of Our Lord two thousand and three and in the fifty-second year of Our Reign.

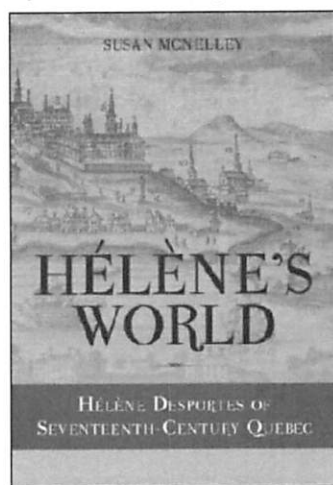
By Command,

*Jean-Claude Villiard
Deputy Registrar General of Canada*

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Charles Argencourt dit Ménard, a Slave in New France

Maryanne LeGrow, #696

In the winter of 1741, at Chambly, Québec, a scandal was brewing. Marie Charlotte Rondeau, teenage servant of the prominent merchant Clément de Sabrevois de Bleury, had found herself to be pregnant out of wedlock, and on the 10th of October, 1741, had declared her pregnancy to Brother Michel Levasseur of the church of St-Joseph in Chambly¹. Such an occurrence was not uncommon, and the problem normally could be solved with a discreetly timed wedding. However, in this instance it appears that neither the priest nor anyone else involved was insisting on a marriage. The mother-to-be was a servant in the de Bleury family, an employee and a free woman, while the future father was Charles Argencourt dit Ménard, the Native American slave of neighbor Antoine Ménard.

The situation was unusual, and the legal issues involved in the birth of a child to a free woman and an enslaved man were complex. Normally the child of a slave would belong to the slave's owner². But according to French custom and law, the child to be born would assume the condition of the mother and in this case would be a free person, even if the father was a slave³. Marriage probably was never even considered by the couple's employer and owner.

Whether or not Charlotte and Charles wished to marry or were even consulted in the matter is unknown. Perhaps the young couple did not want to marry, or perhaps Charles' status as a slave negated the possibility of marriage. Unlike in the English colonies to the south, marriage between native peoples and Europeans, at least between Amerindian women and European men, was neither prohibited nor uncommon, so that under

different circumstances such a marriage might possibly have been considered if the parties were willing. But a slave had no property, no means of supporting a wife and family, and certainly no right to contract marriage without his owner's consent. Charlotte was under age, described as "about eighteen years"⁴ at the time of the baby's birth. Charles appears to have been equally young, and as a slave, he would have had no rights in the matter at all.

As Charlotte's employer, de Bleury had an almost paternal responsibility for the moral and physical well-being of his servants. The taint of her offense as well as the expenses of Charlotte's lying-in and the cost of raising the child while she remained in his household would fall on his shoulders. But as the owner of a slave, Antoine Ménard would have had equal responsibility for the actions of his property, and was liable for any damages caused by him. It was thus no surprise that in February of 1742, with the birth of Charlotte's baby imminent, Clément de Bleury filed suit against Antoine Ménard for the cost of supporting the child and for expenses associated with its birth.

Marie Charlotte Rondeau's daughter, also named Marie Charlotte, was born on 3 March 1742 and was baptized shortly afterward at Chambly. The usual marginal notation in the parish record shows "Rondeau" crossed out and "Argencourt" listed as her surname. In the record, the parents are called "fille" and "garçon" – clear indications of their youth and unmarried status. The godparents were Nicolas Letourneau and his mother, Marie Hélène Paquet, wife of Bernard Letourneau, of whom more will be said later.

On the 20th of April, 1742, judgement was given by a court in Montréal against Antoine Ménard

¹ Fonds Juridiction Royale, *deBleury vs. Ménard*.

² Ostiguy, R.

³ Trudel, p. 214.

⁴ de Bleury vs. Ménard.

and in favor of Clément de Sabrevois de Bleury. Ménard was ordered to pay de Bleury the costs of Charlotte Rondeau's delivery and lying-in, and to provide for the care and upbringing of her child until the age of 18 years. Very specific instructions and amounts were named: Ménard was to furnish a nursemaid for the child for the first three months after its birth; he was to pay de Bleury 15 livres per month for the first three months, then 10 livres per month for the next 15 months for its care and maintenance. In addition to continuing to pay for the child's subsistence, Ménard was required, among other things, to furnish funds for her future religious instruction. He was also required to pay the mother, Charlotte Rondeau, 200 livres for costs and damages.

These were no insignificant amounts, even for a financially well off voyageur, explorer, and trader such as Antoine Ménard. According to a recent estimate of wages in New France between 1743 and 1750, an unskilled laborer made about 150 livres a year; a skilled laborer could expect to earn as much as 360 livres a year⁵, while a common soldier was paid 9 livres a month or 108 livres per year, before deductions. (Although after mandatory subtractions were taken for clothing, rations, etc., the average soldier ended up actually being paid about 15 livres a year⁴.) For comparison, a chicken or a gallon of wine each cost one livre: a house might be purchased for 250 livres.⁶

A male servant who would receive room and board and probably a yearly allowance of clothing could not expect to earn as much as a laborer, and of course women were paid much less than men. But to a young servant such as Charlotte Rondeau, the sum of 200 livres would undoubtedly have seemed large. Given her reduced value in the marriage market, perhaps the sum was awarded at least partly with the intention of providing a small dowry to help Charlotte eventually find a husband.

No records have been found to tell us how long or even whether or not Marie Charlotte Rondeau and

her baby did remain in the de Bleury household. However, it is likely that Charlotte's parents or someone responsible for her during her minority had previously negotiated a contract of employment for her with de Bleury. If so, then she may have been legally obligated to remain as a servant in his household (and he may have been obligated to keep her as an employee) until the completion of the time specified in the contract or unless he went to court to be released from his legal responsibility. A good guess is that her obligation would end at age 20 or 21⁷. We do know from the child's later marriage record that at some time little Marie Charlotte Argencourt was adopted by Antoine Ménard and his wife, and it is likely that at that point Charlotte Rondeau's connection with the de Bleury household would have ended.

Probably the transition occurred some time after 1746 when de Bleury bought a city lot in Montréal and moved his family from Chambly to a house on the Rue St-Gabriel to be closer to the government contacts with whom he did business⁸. He is known to have lived there prior to 1749, when he hired contractor Paul Lavigne to enlarge the house⁹, and doubtless he and his family were in residence well before that date.

Clément, Seigneur de Sabrevois et de Bleury (1702-1781), was a successful merchant from a socially important family. His mother was Jeanne Boucher, daughter of Jeanne Crevier and Pierre Boucher, the founder of Boucherville. His family connections extended to all of the prominent families of Montréal. The socially-minded de Bleury family might have found it inconvenient to be burdened with the care of an illegitimate infant, or perhaps Charlotte Rondeau did not want to leave Chambly with her young daughter.

As for the Ménards, adoption of the child would probably have been a more economical move than continuing to pay de Bleury for her keep. Her adoption could also have been motivated by the

⁵ Canadian Military History Gateway.

⁶ Lalonde.

⁷ Société d'Histoire de la Seigneurie de Chambly.

Domestiques d'autrefois.

⁸ Pritchard.

⁹ *History of the Maison Clément-Sabrevois de Bleury*.

fact that a Métis (mixed race) child might have been more welcome in the Ménard household.

Antoine Ménard (1695-1764), himself of Métis origins, had at least one child by “his slave, Marie”¹⁰ at Michilimackinac, Michigan. He was born there, a son of Maurice Ménard of Trois Rivières and a Métis mother, Madeleine Couc. Antoine’s maternal grandparents were Pierre Couc and Marie Miteamegk8k8e, an Algonquin woman from Michilimackinac. A more compelling reason for the Ménards to assume responsibility for the small Marie Charlotte could have been their affection for Charles Argencourt, whom they seem to have viewed as more than a slave or household servant.¹¹

If the Ménard family did adopt Charlotte Argencourt sometime around 1747-1749, it is probable that they did not take in her mother as well. Where, then, did Charlotte Rondeau go? No records of her life after the birth of her daughter have yet been definitely identified, but close examination of parish documents can provide at least a plausible explanation.

A search of the PRDH¹², Tanguay¹³, and the Chambly parish registers yields information about four women named Charlotte Rondeau who have been suggested by various researchers as the possible mother of Charles Argencourt’s child.

Court records¹⁴ from the de Bleury-Ménard lawsuit tell us that at the time of her daughter’s birth in 1742, Charlotte was about eighteen years old, putting her own birth date around 1724. Thus the daughter of Thomas Rondeau and Andree

Remondiere who was born 25 DEC 1684 would have been too old to be the mother of Charles’ child; likewise, the daughter of Joseph Rondeau and Marie Passerieux, who was born 24 NOV 1736, would have been too young to become a mother in 1742. A third person who is sometimes listed as a possibility is Marie Charlotte, daughter of Thomas Rondeau and Catherine Bourgouin, who was baptized 10 MAY 1719 at St-Antoine de Tilly. However, this Charlotte died at the age of only ten years, on 28 FEB 1729, at St-Antoine.

Thus the most likely candidate is Marie Charlotte, daughter of Etienne Rondeau and Louise-Marie-Gabrielle Moreau, who is said to have been born about 1727. Her birth record has not been found, but she married Pierre-Noël Pepin on 17 SEP 1748 at St-Jean, Île d’Orléans and died there on 16 JAN 1786, at age 62. If the age given in her burial record is accurate, it puts this Charlotte’s birth year at 1724, the estimated birth year for Charlotte Argencourt’s mother. The year of her marriage is also within a year or two of the approximate date of the de Bleury family’s removal to Montréal and the possible time of adoption of Charlotte Argencourt by the Ménard family.

One interesting fact suggests a possible link between Charlotte Argencourt, her mother Charlotte Rondeau, and the Letourneau family of St-Jean, Île d’Orléans. As previously noted, Charlotte Argencourt’s godparents are Nicolas Letourneau and his mother, Marie-Hélène Paquet. They are the son and wife of Bernard Letourneau who was a resident of Chambly at the time of Charlotte Argencourt’s birth. But in 1708 Bernard Letourneau and his wife lived at St-Jean, where on 01 JAN 1708, Marie Hélène bore him a daughter, Marie Françoise. Six weeks later, on 18 FEB 1708, also at St-Jean, a woman named Catherine Rondeau bore him an illegitimate daughter, Marie Hélène, who died on 29 APR 1708.¹⁵

Catherine Rondeau, the mother of Bernard Letourneau’s illegitimate child, was the daughter of Pierre Rondeau and Catherine Verrier. On 29

¹⁰ Historical Society of Wisconsin. (1908). “Register of Marriages in the Parish of Michilimackinac.” *Collections of the State Historical Society of Wisconsin*. Madison, WI. Vol. 18, p. 469.

¹¹ In deBleury vs. Ménard, Charles is twice described as “le soie [sic] disant esclave de Ménard” – “the so-called slave of Ménard”, perhaps hinting that there was some doubt about his status as a slave.

¹² Charbonneau & Legare.

¹³ Tanguay, *Dictionnaire généalogique, Vol. VII*.

¹⁴ de Bleury vs. Ménard.

¹⁵ St-Jean, Île d’Orléans, Québec. *Parish Register*.

JUL 1709, the year following the birth of her child by Letourneau, she married Jean Mimaux, a soldier of the Carignan regiment who died in 1743. Might she have borne a second illegitimate child to Bernard Letourneau some years after the first child and while married to Mimaux? If so, that child could have been of an age to be the Charlotte Rondeau employed by de Bleury. This is admittedly a far-fetched theory. The records do not show such a child, and as of this writing, no connection has been found between Catherine Rondeau and Charlotte Rondeau, the mother of Charlotte Argencourt. But the presence of Bernard Letourneau at the baptism in 1742, and the appearance of his son and wife as Charlotte Argencourt's godparents do raise some questions about the interesting coincidence.

Oddly, we do not find Charlotte Rondeau's parents named, either in the court records of the de Bleury-Ménard lawsuit or elsewhere. It's tempting to assume that they were not living because they were also not mentioned as being present at the child's baptism in 1742. However, Louise Gabrielle Moreau is known to have died in 1750 and Etienne Rondeau in 1758, so if this couple were her parents, they would have been alive at the time of Marie Charlotte Argencourt's birth. It may be a mistake to assume that Charlotte's parents were not involved or at least consulted in the decisions about the young mother and child. The only two records directly bearing on the issue are the court case, which was strictly between de Bleury and Ménard, and the child's baptism, where not all of those present are named in the record. For all we can tell, Charlotte Rondeau's parents might well have been present and very much involved in deciding what was to be done about the situation.

Perhaps De Bleury took responsibility for pursuing support from Ménard for a reason other than the absence of Charlotte's parents. For instance, if a binding employment contract between Charlotte Rondeau and Clément de Bleury existed, it might have been viewed as superseding the responsibility of her parents or guardians for her welfare. Or perhaps it just made more sense to have her

employer sue for compensation, since he was going to bear the cost and would be deprived of her services while Charlotte recovered from the birth. Whatever the reason for their absence from the records, the missing parents are just one part of the mystery surrounding Charlotte Rondeau and her daughter.

Even more mystery seems to surround the birth father of Charlotte Argencourt. There is no mention of the name Charles Argencourt before or after 1742 in the Chambly records or anywhere else in Québec or in the Detroit or Illinois regions. The court record of the de Bleury-Ménard lawsuit and Charlotte's baptismal record are the only instances in which the name Charles Argencourt can definitely be identified.

Thus we come to some thought-provoking questions surrounding Charles Argencourt, supposed Native American slave¹⁶ of Antoine Ménard. Who was he? Where was he born? How did he come to Chambly? And what happened to him after his daughter, Marie Charlotte Argencourt Ménard, was born?

As is common in French-Canadian genealogical research, when no records at all concerning an individual can be found, the reason nearly always turns out to be a problem connected with that person's name. It is never wise to assume that anyone in French Canada was consistently known by a particular name throughout their lifetime. In this case, a search for records that mention someone who might be Charles, slave of Antoine Ménard, does yield several interesting results.

On 3 APR 1742, two contracts written by the notary de Blanzly were registered at Chambly. The first engaged Antoine Mesnard to César Dagneau, Sieur Dequindre, to go to Michilimakinac. On the same day, another contract, signed by Ménard, also engaged Charles (a slave of Ménard) to go

¹⁶ Strong circumstantial evidence does indicate that Charles Argencourt was of Native American origin, but although he is described as a slave, it should be noted that nowhere in any of the records is it stated that Charles was a Native American.

with César Dagneau, Sieur Dequindre, and his company to Michilimackinac¹⁷. This is probably the contract mentioned by Laprise¹⁸ as dated 13 APR 1742. He describes it as obligating a slave of Antoine Ménard to help take a canoe of merchandise to Michilimackinac and to return with a canoe load of furs. The fee of 180 livres for the slave's (Charles') service was to be paid partly in merchandise and partly in cash¹⁹.

This can be no other than Charles Argencourt, slave of Antoine Ménard, who engaged both Charles and himself to make the trip. Perhaps it seemed like a good idea to get the young man out of town until matters had a chance to cool down. At any rate, the fee earned by Charles for the trip would also have covered a good portion of the 200 livres that Antoine Ménard had been sentenced to pay to Charlotte Rondeau on Charles' behalf.

The slave of Ménard in the 1742 contract is mentioned only by the name Charles. But on June 14th of the following year (1743), permission was given to a group of voyageurs to travel via the north of Lake Ontario to the Miamis. Included in that group were Antoine Ménard, père; Charles Ménard; and Jean-Baptiste Morin, all of Chambly²⁰. It is known that Antoine Ménard did not use the name Charles for any of his sons, so this Charles Ménard is more than likely to be the Charles Argencourt whose child was born at Chambly the previous year. In support of that assumption, we find that the court record of de Bleury vs. Ménard consistently refers to the defendants as "Antoine and Charles Ménard," not "Antoine Ménard and Charles Argencourt." In addition, Trudel quotes testimony given at a slave trial in 1740: "It is customary in this country for slaves to bear the name of their master, even in the absence of any relationship of paternity or filiation."²¹

Charles must have returned to Chambly and remained with the Ménard family after his 1743 voyage. Subsequently, Antoine Ménard's name appears in a number of voyageur contracts between 1744 and 1751, and it is probable that Charles accompanied him on many of them. In a contract of 6 JUN 1751²², permission was granted to Gonneville Volant, merchant, for a trading voyage to Michilimackinac. Included in one of his canoes were Louis Ménard, guide, from l'Île Perrot; Jean-Baptiste Ménard from Pointe-Claire; and Charles Ménard of "Chambly." The 1743 and 1751 contracts simply use the name Charles Ménard: they do not identify him as a slave.

A year later, on 16 OCT 1752, one Charles Baron, son of the late Pierre Baron, married Marie Jeanne Deniaux, daughter of Pierre Deniaux and Marie Jeanne Lamarre, at Chambly. Noteworthy is the fact that Charles' father's name is given, but his mother's name is omitted. This may be an indication that the mother was Native American, it being unlikely that the name of a French mother would not have been known.

Charles' marriage contract, dated 15 OCT 1752, states that the Sieur Ménard, Captain of Militia, and Marie Huet Dulude, wife of Ménard, stand as surety for him [Charles Baron] in place of his father and mother (with again no mention of his mother). The marriage record lists as witnesses Pierre Deniaux and his wife, Marie Therese Dechambre²³, the parents of the bride; Antoine Ménard, Captain of Militia; Antoine Ménard, fils; and Charles Baron, age one month, son of Charles Baron and Jeanne Deniaux.

The marriage record in the parish register also states that the child Charles was born out of wedlock one month and eighteen days previously

¹⁷ Archives de Québec. (1930). p. 232.

¹⁸ Laprise.

¹⁹ Danré de Blanzy. *Contract*, 13 APR 1742.

²⁰ Archives de Québec. (1923), p. 206.

²¹ Trudel, p. 191.

²² Archives de Québec. *Les Congés de Traite*, p. 257.

²³ The marriage contract correctly lists the mother of Marie Jeanne Deniaux as Marie Jeanne Lamarre. Jeanne Lamarre died in 1734, and in 1736 Pierre Deniaux married Marie Thérèse Dechambre, who is incorrectly listed as Jeanne's mother in the marriage record.

(29 AUG 1752), and that he had been legitimized with the marriage of his parents and baptized that same day.

Tanguay²⁴ lists Pierre Baron, son of Léger Baron and Marie-Anne Beaudon of Boucherville as the father of Charles Baron who married Jeanne Deniaux. Pierre was born and baptized 25 NOV 1700 at Boucherville and was buried there at the age of 25 on 13 OCT 1725. He was a voyageur, as were his brothers Jean-Baptiste and Joseph: he is noted by Jetté²⁵ as “engagé ouest” on 8 SEP 1724, when he signed a contract with de Lignery to go to Michilimackinac²⁶. No marriage has been found for Pierre Baron, and the records indicate that he was buried in Boucherville but probably did not die there. Tradition has it that he died on the voyage back from Michilimackinac. The 1724 voyage may have been his first and only one: no other contract has been found for him.

The most likely explanation is that Charles Baron, son of Pierre Baron, was born to an Amerindien woman at Michilimackinac sometime in the summer or autumn of 1725, after his father left for the return trip to Boucherville. It is known that Pierre’s brother Jean-Baptiste married Marie-Catherine Ouékioukoué, an Illinoise of Kaskakia, at St-Joseph, Illinois, on or sometime before 23 APR 1728²⁷. Baptismal records of the period are incomplete, but Charles Baron may have been baptized at Michilimackinac, or possibly at St-Joseph, since no baptism is found for him in the Québec records. Charles’ mother was most likely either one of the Sioux slaves brought to Illinois by various slave-hunting expeditions, or a Native American woman from the Michilimackinac area.

Tradition also has it that Antoine Ménard brought Charles Baron back from Michilimackinac, most likely sometime between 1730-31, when Ménard settled in Chambly²⁸ and 1741 when Charles’ daughter Charlotte Argencourt dit Ménard was

conceived. Antoine Ménard was at Michilimackinac in 1729 and again in 1731²⁹. Charles might have come with Ménard to Chambly in 1741 when Ménard returned from a prolonged slave-gathering expedition west with Verendraye, or maybe earlier during one of Ménard’s many other western trips.

Charles Argencourt dit Ménard is undoubtedly the same person as Charles Baron. This identity is suggested by the records of Charles Ménard’s presence as an *engagé* on voyages with Antoine and his sons and nephews, and by the details of Charles Baron’s marriage contract and marriage record in Chambly. It is confirmed by the baptism and marriage records of his sons and daughters. Twelve children were born to Charles Baron and Jeanne Deniaux at Chambly, and the majority of them married at that place as well. Their first few children were baptized with the surname “Baron,” but the younger children were entered into the parish registers as “Ménard,” and their subsequent marriage records confirm the use of that name. Here is the list of the Baron dit Ménard children, all born at Chambly, along with the surnames used at their baptisms:

Charles Baron	b. 29 AUG 1752
Alexis Baron	b. 20 FEB 1754
Marie Thérèse Baron	b. 18 AUG 1755
Pierre Baron	b. 5 FEB 1757
Joseph Baron	b. 9 SEP 1758
Marguerite Baron	b. 22 JUN 1760
Charlotte Baron dit Ménard	b. 5 MAY 1762
Pierre Baron	b. 26 FEB 1764
Felix Ménard	b. 30 MAY 1766
François Ménard	b. 21 SEP 1767
Marie Agathe Ménard	b. 12 MAR 1769
Charles Ménard	b. 23 JAN 1772

It appears that Charles began consistently to use the Ménard surname sometime around the middle of the 1760s. If any more proof is needed, it can be found in his death and burial record of 28 FEB 1798³⁰, which lists his name as “Baron dit

²⁴ Tanguay, p.128.

²⁵ Jette, Rene. *Répertoire des noms*, p. 31.

²⁶ Archives de Québec. (1930). *Répertoire des Engagements Pour L'Ouest*, p. 246.

²⁷ Garneau.

²⁸ Soc. d’Hist. de la Seig. de Chambly. *Domestiques*.

²⁹ Parish Records of Ste-Anne, Michilimackinac.

³⁰ St-Joseph de Chambly, Québec. *Parish Register*.

Ménard.” Clearly this Charles is also the Charles Argencourt who was raised by Antoine Ménard and who fathered Marie Charlotte Argencourt dit Ménard in 1742.

At a time when most slaves in Québec died young, the majority not living very far into their 20s³¹, Charles lived to be 85. In his 1752 marriage contract, Charles’ occupation is listed by the notary as *ecuyer* – esquire or landed proprietor. This may have been a bit of exaggeration by a young man wishing to impress his future in-laws, but he seems to have done very well as a voyageur, making money enough to buy land and eventually become a settled citizen of Chambly. This speaks to Charles having received exceptionally good treatment from the Ménards. More than good treatment: it appears that he had been allowed the opportunity to learn a trade and to earn and keep money in his own name.

From *esclave* in 1742 to *ecuyer* in 1752 seems like a big jump in only ten years. But great fortunes were being made quickly in the fur trade in those days, and as the protégé of an experienced and successful voyageur such as Antoine Ménard, if not actually an adopted son, Charles was positioned to succeed in trade on a grand scale.

Certainly he does not fit the concept of “slave” that comes most readily to mind. Of course, the view of “slaves” in French Canada was somewhat different from the way we think of slavery today. According to Laprise, “Native Americans were divided into nations, some of which practiced slavery before the arrival of Europeans. Most often, the slaves were captured during conflicts between communities or nations, as in some societies of European antiquity. However, the prisoners did not become exclusively market goods. In some cases, they were killed to satisfy the desire for revenge of their captors, [were] taken as spouses, kept as servants, adopted to replace a deceased [person] or given to a third party to cement an alliance or receive considera-

tion in trading goods.”³² Native Americans also captured Europeans, for example in the Deerfield, Massachusetts raids, and kept them as slaves or adopted them into their tribes.

Many Europeans viewed “country wives” – native women who were given to European traders in the *pays en haut* – as slaves. The original concept of the relationship is as misunderstood today as it was in the 18th century. The late Richard Garneau noted on his web site *Canadian History: A Distinct Viewpoint* that the 29 SEP 1731 baptism of Rene Michel Ménard, son of Antoine Ménard by his “slave” Marie contains the first mention of the term “slave” in connection with a baptism. “In this context the country wife Marie is probably viewed as a purchase from the Jesuit perspective. The Natives would consider it a gift of good faith being an alliance between two peoples. The perversion of this ancient gift giving ceremony into a business transaction would occur later. Originally the woman had a say in the ceremony and if not in agreement it wouldn't happen.”³³

Both Black and Native American peoples were enslaved in New France, but the vast majority of slaves were Native Americans. Most had been captured in raids by one tribe on another: some had been sold into slavery; some had been given as gifts by their captors; some were given or sold into slavery by the leaders of their own tribes; and a small proportion had been born into slavery.

There was a fine line between *engagés*, servants and slaves in French Canada, but the line was thin and sometimes blurred. It was, for example, legal to beat slaves, but children, apprentices, servants and intractable wives could also be beaten for transgressions. According to Trudel, a husband, father, or master of servants had the same legal obligation to treat his slaves decently and to provide for them as he did for his family and employees. Obligations of slave owners included provision of food and clothing, medicine and care in sickness and age, and religious instruction.

³¹ Trudel (p. 136) estimates the average age at death of an Amerindien slave as 19.3years.

³² Leprise.

³³ Garneau.

Slaves also had rights: they could bring lawsuits, even against their masters; they could serve as witnesses to baptisms and weddings; they could claim compensation for injury or injustice under the law; they could learn a trade; they had a right to *habeas corpus* and could demand trial by jury³⁴. In short, Québec slaves were marketable goods but they were also seen as people to whom the laws applied just as they did to Europeans.

This is not to say that slave owners always behaved decently or that the lot of a slave in New France was a good one. Slavery by any standard and under any conditions is repugnant. But slaves not infrequently achieved freedom, and the laws and customs of the country and the times did allow the occasional slave to prosper. Those who held the Native American view of a slave's position in the community would see nothing unusual in a family's adoption of a slave child as an additional son. In Antoine Ménard's Québec, conditions were such that an orphaned Métis child could end his days as the independent and respected patriarch of a large family.

On May 20, 1765 in Chambly, Marie Charlotte, adopted daughter of Antoine Ménard and Marie Huette, married François Patenaude³⁵, son of François Patenaude and Marie Ursule Achim dit St-André. They had five children together and both died in Chambly, Charlotte on 2 APR 1774, and François on 3 AUG 1795. Their children, all born at Chambly, were:

Marie Charles	b. 11JAN1766
François	b. 7FEB1767
Alexis	b. 11OCT1770
Jean Baptiste	b. 23AUG1772
Marie Marguerite	b. 27MAR1774

It says a great deal about the generosity and traditional values of Antoine Ménard and Marie Huet that they fostered both Charles Baron dit

³⁴ Trudel, pp. 179-196.

³⁵ Tanguay erroneously lists a first marriage for her, in 1740, to J-Bte LeFort. The Charlotte Ménard who married LeFort (Chambly, 15 SEP 1738) was the widow of Michel Lamoureux (m. 1732) and daughter of Louis Ménard and Marie-Anne Février.

Argencourt dit Ménard and his daughter, Marie Charlotte Rondeau dit Argencourt dit Ménard. Between them, Charles and Charlotte left a large progeny that flourishes today in Canada and other countries. It is unfortunate that many of their descendants are unaware of their Native American heritage and its fascinating history. Far from leading lives of subjugation and hardship, both father and daughter lived and died as part of the large French-Métis family of the Ménards of Chambly.

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The *Connecticut Maple Leaf* of 25 Years Ago

Continuing our retrospective look at past *CML* articles, we present an interesting and very useful extraction from the Judd 1876 Census of Waterbury, Connecticut, transcribed by the noted French-Canadian genealogist Robert R. Bisailon. From the *CML*, Vol IV, No. 4, pp. 331-339.

French Background People in the Judd Census of Waterbury, CT in 1876

Robert R. Bisailon, #13

A special thanks to Mr. Sando Bologna for his article on "Judd for the Census" that appeared in the *Waterbury Sunday Republican Magazine*, Waterbury, CT on July 12, 1979. According to Mr. Bologna, the full title of the Census is "Census of the City and Town of Waterbury made by Struges [sic] M. Judd in the year of our Lord 1876, being the 100th Year of the Independence of the U.S. and 199th from the Settlement of the town."

After reading the article I spent several hours going over a microfilm at the Silas Bronson Library, in Waterbury, of the 1876 Census to extract or list all French, Canadian, Swiss and Belgians in Waterbury.

Sturges Morehouse Judd's ancestors were among the first settlers of Waterbury around 1686. He was born in Danbury, CT on Feb. 6, 1809 and moved to Waterbury in 1849. In 1870, he took a census of the towns of Waterbury and Wolcott as an agent of the U.S. Government. In 1876, he undertook a census of Waterbury at his own expense. He used blanks similar to those printed by the government in order to have a very complete census. Waterbury was divided into wards and Judd's census gives the streets, the numbers of houses, families and boarders, the age and occupation of all persons in Waterbury. (Biography in Rev. Anderson's history of Waterbury, 1896, Vol. III, p. 1133.)

In 1876, the population of Waterbury was 16,039. Foreign-born residents totaled 4,860. Of the 56 males and 59 females who were born in Canada,

the following list will show that the majority were not of French-Canadian back-ground. There were 44 males and 35 females born in France. Seven males and 5 females were born in Switzerland. Three males and 3 females were from Belgium. Of foreign parentage we find: 32 males and 16 females of French parents; one male and one female of Swiss ancestry; one male and one female of Belgian ancestry; 34 males and 24 females of Canadian ancestry. Totals in the Census give us: France 137, Switzerland 14, Belgium 7 and Canada 173 (of these there were 68 French-Canadians, including some mixed marriages.) The 68 French-Canadians were not listed as such by Mr. Judd. They are recognizable by their family names. There were a few mixed marriages. Unfortunately, the maiden name of the wife wasn't given. Some of the children were born in Canada, others in the U.S.A.

The following names were arranged alphabetically for this article:

1. **ADAMS, Frank**. Boarder. See #80 for details
2. **ADAMS, Lewis**, age 33, male, white, a carpenter, born in Canada. His wife, **P. Olive**, age 32, housekeeper, born NY; **George**, age 9, at school, born Rhode Island; **Frank**, age 7, at school, born CT; **P. Henry**, age 3, at home, born CT; **D. Loomis**, age 1, male, at home, born in CT.
3. **BABIN, William**, age 36, tailor, b. Canada; wife, **Martha**, age 31, house-keeper, b. New York; **Florence** age 8, F., W., at school, b. New York; **Emily**, age 6, F., W., at school, b. New York.

4. **BACON, Edward**, age 60, clock maker, born Canada. Boarder at the home of James Bradley (4th Ward).
5. **BAILEY, Elisa**. Boarder. See #53 for details. Wife of #6?
6. **BAILEY, German**. Boarder. See #53 etails.
7. **BAILEY, Nelly**. Boarder. See #53. Daughter of # 5 & 6?
8. **BAKER, Frank**, age 23, burnisher, born Canada: wife, **Rosa**, age 23, keeps house, b. CT; **Lillie**, age 2, W.F., born CT.
9. **BALLARD, D. Ann**, age 45, W F, keeps house, from PA, lived in 4th Ward at 39/52.
10. **BINWARE, Pappie**. Boarder. See #82, Catharine Paul, for details.
11. **BOOTH, William**, (not born in Canada) has a child, **M. Emily**, age 6, born in Canada.
12. **BOULET, Joseph**, age 23, works at Brass Mills, born Canada; wife **Anna**, age 18, keeps house, b. CT; Boarder: **Paul, Anthony**, age 47, works in Pin Factory, born in Canada.
13. **BOUVALLY** (illegible) **Lawrence**, age 46, works in Brass mills, born in France; wife, **Margaret**, age 40, housekeeper, b. in Ireland; **Leo**, age 8, male, at school, b. CT; **Eugene**, age 6, male, at school, b. CT; **Bernhard**, age 3, male, b. CT; **John**, age 2, at home, b. CT.
14. **BRADLEY, Elira**, age 54, b. Canada, husband deceased; **Mary A.**, age 31, F.W., seamstress, b. Canada; **Eliza**, age 20, F., dressmaker; **Nelle**, 18, F., Packs Pins, born in Canada.
15. **BRUST, L. Anna**. Boarder? See #63.
16. **BURCEY, J. L. Charles**, age 45, Super Chemical Works, b. France; **HENNES-SEY, Culvert**, age 48, male, Stationary Engineer, b. France; Wife, **Margaret**, age 40, keeps house, b. France. Lived in 4th ward.
17. **BURNS, Peter**. Boarder. See #26.
18. **CAKCAR**, (illegible) **George**, age 66, in brass mills, b. in France. Wife **Mary**, age 58, housekeeper, b. France.
19. **CHINEY, Benjamin**, age 22, day laborer, b. Canada. Wife **Elvina**, age 20, keeps house, b. Canada. **Iott, Willeur**, illegible, age 7, at home, b. Canada, male.
20. **CLEMMONS, David**, boarder. See #54, Philonese Lorance.
21. **CLEMMENS** (1880 Census: Glenmont) **Joseph**, age 40, carpenter, b. Canada. Wife, **Matilda**, age 27, keeps house, b. Canada. **Nancy**, age 6, FW, at home, b. Canada; **Della**, age 2, FW, at home, b. Connecticut.
22. **CONNOR, Albert**, boarder. See #36, Benj. Franey.
23. **DARFORTH, Edmund**, age 40, clock maker, b. Canada. Wife, **May**, age 31, keeps house, b. Mass.; **Minnie**, age 13, F., at school, b. Conn.; **Burton**, age 9, M., at school, b. Conn.; **Anna**, age 7, F., at school, b. Conn.; **Ida**, age 4, F., at home, b. Conn.; **Dasie**, age 2, F., at home, b. Conn.
24. **DARION, Alexander**, boarder. Living second floor of home of Emma Todd. Alexander was 41, a factory watchman, b. in France. (Lived in 3rd ward, house #299).
25. **DEARING, Phoebe**, age 23, F., house keeper, b. Canada. Living at the home of Emil Rattell, #81, boarder.
26. **D HESON**, (Illegible), **Silvaine**, age 45, decorator, b. France; wife, **Eugenie**, age 43, keeps house, b. France; **Louis**, 20, M., decorator, b. Mass.; **Adrian**, age 17, M., decorator, b. Mass.; **Benjamin**, age 13, M., b. Mass., at school; **Eugene**, age 8, M., at school; **Anatole**, age 4, M., at home, b. Mass.
27. **DIGEON, Alexander**, age 36, M., factory watchman, b. France. Lived at home of Charles Pretat, #87. Boarder.
28. **DOESCHER, Alfred**, age 26, works in Brass Mill, b. Switzerland; wife, **Elisa**, age 25, keeps house, b. Switzerland; **Theodore**, age 21, M., in Brass Mill, b. Switzerland.
29. **DOHERTY, H. William**, age 55, carpenter, b. Canada; wife, **Matilda**, age 55, keeps house, b. Canada; **B. John**, 21, M., clothier, b.

- Canada; **B. Elisa**, 23, F., home work, b. Canada; **H. Anna**, 19, F., paper box maker, b. Canada; **M. Rebecca**, 15, F., at school, b. Canada; **Mary**, age 12, F., at school, b. Canada.
30. **DOLLINGER, Frank**, age 27, barber, b. Canada. Boarder at the home of **Mary Hine**, age 26 (3rd Ward, house #171).
31. **DONAHUE, Thomas**, 35, attorney-at-law, b. Conn.; wife, **Marg.**, age 29, keeps house; **Mary E.**, age 5, F., at home, b. Conn.; **Francis L.**, age 3, M., at home, b. Conn.; **Thomas**, age 2.
32. **DUBOISE, Baptiste**, age 35, burnisher, b. France; wife, **Philomene**, age 28, keeps house, b. Canada; **Edmund**, age 4, at home, b. Conn.; **Lulia**, age 1, F., at home, b. Conn.
33. **DUSET, Neircue** (illegible), age 25, carriage maker, b. Canada. Living at home of Robert Lattin, 4th Ward, #321.
34. **FITZPATRICK, James**, age 23, attorney-at-law, b. Canada. Boarder at 2nd Ward, #226.
35. **FOISEY, Frank**, age 29, blacksmith, b. Canada; wife, **N. Lucia**, age 30, keeps house, b. Canada; **Frank**, age 8, at school, b. Conn.; **Joseph**, age 6, at school, b. Conn., **Mary**, age 5, at home, b. Conn.; **Henry**, age 1, at home, born in Connecticut.
36. **FRANEY, Benjamin**, age 24, farm laborer, b. Canada; wife, **Lavina**, age 20, keeps house, b. Canada. Boarder: **CONNOR, Albert**, 23, day laborer, born in Canada.
37. **FRETTS, Henry**, age 35, teamster, b. Canada; wife, **M. Lucy**, age 23, keeps house, b. Canada; **J. John**, age 10, at school, b. Conn.; **L. Charles**, age 3, at home, b. Conn.
38. **FRISH, John**, age 34, stone mason, b. Canada; wife, **Lucy**, age 33, keeps house, b. Canada; **Ellen**, age 14, F, at school, b. Canada; **Lucy**, age 12, F, at school, b. Conn.; **William**, age 10, M, at school, b. Conn.; **James**, age 2, at home, b. Connecticut.
39. **GANION, Phema**, age 19, F., works at Brass Mills, b. Canada. Boarder at home of #54, John Langlois.
40. **GANION, Rose**, age 23, F., works at Brass Mills, b. Canada. Boarder at home of #54, John Langlois.
41. **GAY, Calloch**, age 21, button factory, b. Canada, boarder at home of Salomon Paovo.
42. **GIERER, Peter**, age 45, day laborer, b. France; wife, **Esther**, age 45, keeps house, b. France. (Gierer...illegible).
43. **GOANNIO, Alsonso**, age 54, Boss Brass Roller, b. Conn.; wife, **Esther**, age 54, F., keeps house, b. Conn; **Frederic**, age 24, domestic, b. Conn.; **Fanny**, age 24, F., keeps house, b. Canada.
44. **HABLETSEL, Frederic**, age 34, tool maker, b. Wittenbury [sic], Germany; wife, **Julia**, age 24, keeps house, b. France; **E. Eugenie**, age 4, F., at home, born in Connecticut.
45. **HILL, Addie**, age 39, works in factory, b. France; wife?; **Jane**, age 6, F., at school, born in Connecticut; **John**, age 5, at school, b. CT.
46. **HOBLAND** (partially illegible) **Hamilton**, age 41, Brass Turner, b. Canada; wife? **Little**, age 18, house keeper, b. Conn.; **Isabel**, age 17, F., clock factory, b. Conn.; **Eva**, age 15, F., home, b. Conn; **Frederic**, age 12, M., insane asylum in Hartford, b. Conn.; **Ida**, age 9, F., at home, b. Conn.; **George**, age 3, M., at home, b. Conn.; **Lewis**, age 1, M., at home, b. Conn.
47. **HOFFMAN, Joseph**, age 46, in Brass Mills, b. Switzerland; wife **Mary**, age 33, keeps house, b. Switzerland; **Mary**, age 13, F., cigar maker, born in Switzerland; **John**, age 16, M., street lamp burners, b. Switzerland; **Francis**, age 13, M., at school, b. Switzerland; **Loui** (sp.), age 1, M., at home, b. Connecticut. (No mention of Mrs. Hoffman.)
48. **HUMPHREY, N.**, age 70, makes pearl goods, b. England; wife?? **Malla**, age 38, keeps house, b. Canada. **F. Emma**, age 18, buckle shop, b. New York; **A. Hattie**, age 14, F., buckle shop, b. Conn.; **Nelly**, age 11, F., at school, b. Connecticut.

49. **KEAGAN, Mary**, age 19, F., button factory, b. Canada. Boarder at the home of John McElligot in the 4th ward, house #535.
50. **KENNEDY, Margaret**, age 51, keeps house, b. Ireland; Husband? **Elisa** age 24, F., tailoress (sic), b. Canada; **J. Patrick**, age 14, at school, b. Canada.
51. **KIVERNEY, Gus**, age 26, silver plater, b. Belgium; wife, **Julia**, age 36, keeps house, b. Belgium.
52. **LACHANCE, Peter**, age 49, burnisher, b. Canada; wife, **Addie**, age 36, keeps house, b. Canada; **Solomon**, age 13, M., at school, b. Canada; **Julius**, age 10, M., at school, b. Canada; **Joseph**, age 8, at school, b. Canada; **Peter**, age 6, at school, b. Canada. (Daughter found in the 1880 Census, **Lena**, age 15, about 11 in 1876, why is she missing from this census?)
53. **LACKEY, Edward**, age 22, machinist, b. France. Boarder with #82, Catherine Paul.
54. **LANGLOIS, John**, age 27, stamper, b. Canada; wife, **Frances**, age 22, keeps house, b. Connecticut. Two boarders, Rosa and Phema Ganion.
55. **LAPROTH**, (illegible) **Edward**, age 22, carriage painter, b. France; wife, **Mary**, age 23, house keeper, b. Connecticut.
56. **LAUPPER**, (illegible) **Lacole**, male, age 30, brass mill, b. in Switzerland; wife, **Sophia**, age 22, keeping house, born in Switzerland; **Anna**, age 2 months, F., at home, b. Conn.
57. **LAHELA**, (perhaps Lawley in 1880 Census) **Moses**, age 30, burnisher, b. Canada; wife, **Philemon**, age 25, keeps house, born in Canada.
58. **LEBLOW, John**, age 41, works in factory, b. France; wife, **Mary**, age 32, keeps house, b. France. Boarders? At the home of Samuel Gerome or two families together? Or possibly lived on the 2nd floor.
59. **LEDEAUX, Julia**, age 55, at home, b. Canada. Boarder? Living with #79, Charles Paradise.
60. **LEROY** or **LEMAY** (illegible), **Richard**, age 25, burnisher, born in France; wife, **Elisabeth**, age 25, keeps house, b. New York; **B. William**, age 4, at home, b. New York; **J. Lewis**, age 2, at home, b. New York; **E. Margaret**, 3 months, at home, b. New York. Boarders: **L. Anna Brust**, age 7, b. New York; **Wesenrider, Edward**, age 20, machinist, b. France.
61. **LEWIS, E. Lyon**, age 31, metal buffer, b. France; wife, **Sarah**, age 29, keeps house, b. France; **Edward**, age 6, at school, b. Conn.
62. **LOCKE, George**, age 41, factory watchman, b. Canada; wife, **Mary**, age 31, keeps house, b. Canada; **George**, age 6, at home, b. Conn.; **Frank**, age 3, at home, b. Conn.; **Clara**, age 2, at home, b. Conn.: **Roseanna**, age 2 months, b. Conn. Boarders: Rosa, Sarah, and Flora Shepard. See #96. Rosa Shepard, age 25, b. Canada; Sarah Shepard, age 24, b. Canada; Flora Shepard, age 65, b. Canada. (Could Shepard be the same as Chabot?)
63. **LORANCE, K. Ella**, age 20, keeps house, b. Canada. Living with the family of Philonese Lorance #64. How related?
64. **LORANCE, Philonese**, age 46, keeps house, b. Canada; **Magloire**, age 27, burnisher, b. Canada; **Dekua**, age 20, keeps house, b. Canada. **Rimie**, age 17, works in Jewelry Shop, b. Canada; **Matilda**, age 11, at school, b. Mass. Boarders: **RODGERS, Henry**, age 22, burnisher, b. Canada; **LORANCE, K. Ella**; **CLEMMONS, David**, age 36, burnisher, b. Canada; **ROGERS, Albino**, age 1, at home, F., b. Conn.
65. **MANIOT, Emil**, age 34, clock maker, b. Belgium. Boarder at the home of Catherine Paul.
66. **MARTIN, Annetta**, age 50, keeps house, b. France. Boarder at the home of Emma Todd. (3rd Ward)
- 67A. **MARTIN, Eugene**, 59, gold and silver plater, b. France. Has his own home.
- 67B. **MARTRIN**, (illegible), age 46, works at Brass Lamps b. France. Boarder at #77.

68. **MATTHEWS, Samuel**, age 9, M., at school, b. Mass., stepson of Charles Paradise, #79.
- 69A. **MATTHEWS, Augusta**, age 2, F., at home, b. Conn. Boarder? Lived at home of Charles Paradise.
- 69B. **MATTHEWS, John B.**, age 8, at home, b. Conn. Stepson of Charles Paradise.
70. **MAYNARD, F. John**, age 48, M., farmer, b. Canada; wife, **Caroline**, age 47, keeps house, b. Penn.; **M. Louisa**, 15, at school, b. Conn.; **Hattie**, 14, at school, b. Conn.; **A. Charles**, 12, at school, b. Conn. Boarder? **PHILLIPS, Mary**, age 71, at home, b. Mass.
71. **MENDER, D. John**, age 65, Dyer, b. France; wife, **Margaret**, age 61, keeps house, b. France.
72. **MEYER, John B.**, 22, button factory, b. Canada. Boarder at the home of Clark Platt who lived in the 2nd ward.
73. **MILLARD, Charles**, age 30, brass mill, b. France; wife, **Mary**, age 25, keeps house, b. Conn.; **Henry**, age 3, at home, b. Conn.; **Thomas**, age 1, at home, b. Connecticut.
74. **MILLAUX, Ludovic**, 42, foreman at button factory, b. France; wife, **Elisa**, age 41, keeps house, b. Conn.; **Caroline**, age 82, at home, b. France.
75. **MONNOTT, (or MORROTT?)**, **Lewis**, age 34, sailor, b. France; wife, **Elise**, age 22, keeps house, b. France; **Mary**, age 2, at home, b. Connecticut.
76. **MURPHY, Robert**, age 46, tool maker, b. England; wife, **Ruth**, age 44, b. New Jersey; **Edith**, age 21, b. New Jersey; **E. Charles**, age 18, b. New Jersey; **Martha**, age 16, b. New Jersey; **J. Robert**, age 14, b. New Jersey; **A. Ruth**, age 8, b. Canada; **Lillie**, age 10, born in Canada.
77. **NAVY, Newell**, age 51, at lamp work, b. France; wife, **Sophia**, age 49, keeps house, b. France; Boarder: **Carole Martrin**, age 47, works at brass lamps, b. France (name partly illegible).
78. **PARTREI, John**, age 23, button maker, b. Canada. Boarder at Julia Chappel's home in the 4th ward.
79. **PARADISE, E. Charles**, age 35, car-penter, b. Canada; wife **Julia**, age 30, keeps house, b. Mass.; Boarders?? Stepchildren of Charles, children of Julia: Samuel, John, Augusta and Matthews...see #68, 69A, 69B, and Julia Ledeaux #59.
80. **PAOVO (1880 Census Provost)**, **Salomon**, age 25, carpenter; wife, **Mimmie**, age 24, keeps house, b. Mass; **Sarah**, age 5, at school; **George**, age 2, at home, b. Mass.; **William**, age 1, at home, b. Conn. Boarders: **ADAMS, Frank**, age 35, carpenter, b. Canada; see #1 ...**TROMBLY, John**, age 31, carpenter, b. Canada, see #102.
81. **PAUL, Anthomy**, 47, works in pin factory, b. Canada. Boarder at home of Joseph Boulet, #12.
82. **PAUL, Catherine**, age 42, keeps house, b. Belgium; **August**, age 4, at home, b. Conn., male. Had 8 boarders including the following: **PELTIER, Adelard**, age 27, button maker, b. Canada, see # 83; **MANIOT, Emil**, age 34, clock maker, b. Belgium, see #65; **BINWARE, (spelling?) Rappie**, age 32, male, brass mill, b. Belgium, see #10; **LACKEY, Edward**, age 22, male, machinist, b. France, see #53.
83. **PELTIER, Adelard**, age 27, see # 82. Boarder.
84. **PERTIN, Leon**, age 30, ornamenteer, b. France; wife, **Delphine**, age 23, keeps house, b. France; **Henry**, age 5, at school, b. Conn.; **Lewis**, age 3, at home, b. Conn.; **Edward**, 6 months, at home, b. Connecticut.
85. **PICHARD, David**, age 40, wire drawer, b. Switzerland; wife, **Maria**, age 35, keeps house, b. Ireland; **Louis**, age 2, at home, born Connecticut.
86. **PLUME (spelling?)**, **David**, age 47, manufacturer of brass and goods, b. Conn.; wife, **Abby C.**, age 42, keeps house, b. Canada; **Frank C.**, age 20, bookkeeper, b.

New Jersey; **Emily M.**, age 11, at school, b. New Jersey.

87. **PRETAT, Charles E.**, age 57, kie [sic] sinker and engraver, b. France; wife, **Matilda F.**, age 50, keeps house, b. France; **Emma**, age 18, at home, b. New York; **William**, age 14, at school, b. New York; **Eleanor**, age 12, at school, b. New York; **Frederick**, age 9, at school, b. New York. Boarder: **DIEGEON, Alex**, age 36. See #27.

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Total of French, Canadian, Belgian and Swiss origins in 1876 Judd Census of Waterbury (includes nuns & boarders): 345

Total boarders: 67

Total families (includes couples living with other families): 69

Test Your Knowledge

To break down those brick walls in your research, it's helpful to have a working knowledge of the important events, persons, places, and customs of French Canada. How many of these questions can you answer correctly? (Hint: Some questions require more than one response.)

- Battles of the Seven Years' War were fought in which of the following countries?
 - Norway
 - Prussia
 - France
 - Brazil
- Which of the following were forbidden in New France?
 - Bibles
 - Protestants
 - Slaves
 - Lawyers
- Who were the Daughters of the King?
 - City girls who could not adapt to life in the wilderness
 - Marriageable girls sent to Canada for whom Louis XIV provided dowries
 - Patty, LaVerne, and Maxine
 - Upper class women who refused to associate with commoners
- Louis Riel, leader of the Red River Rebellion of 1869 and the North-West Rebellion of 1885, fought for the rights of:
 - Freed slaves
 - French-Canadian landowners
 - Métis people
 - Immigrants
- The Carignan Regiment was:
 - An honorary social society
 - The name of the Québec militia
 - A military unit from France
 - A rock group from Trois Rivières
- The age of majority in 1750 Québec was:
 - 18
 - 21
 - 15
 - 25
- Residents of New France were not permitted to do the following:
 - Vote
 - Print newspapers
 - Return to France without permission
 - Beat a servant
- If you were an unmarried girl of sixteen in 17th-century Québec:
 - You could not inherit land
 - You could claim a dowry from the King
 - Your father could be fined until you married
 - You could dance only with another unmarried girl
- The Jesuits were also known as:
 - Blackrobes
 - Society of Jesus
 - Redsox
- The Treaty of Paris in 1763:
 - Ceded Québec to the British
 - Angered Britain's American colonists
 - Allowed Catholics in Canada to continue practicing their religion
 - Created the 14th British colony in America
- Which of the following cities was founded by settlers from French Canada?
 - Seattle, WA
 - Green Bay, WI;
 - Biloxi, MS
 - Davenport, IA
- The statutory age for marriage without parental consent in 17th-century New France was:
 - 16 for women, 18 for men
 - 25 for women, 30 for men
 - 13 for women, 14 for men
 - 12 for women, 14 for men

(Correct responses on page 92)

Materials Contributed to the Society

June 2015 - December 2016

Jean Fredette #153

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French Families of Early Detroit – Part I

from *Legends of Le Detroit*, by Marie Caroline Watson Hamlin

Marie Caroline Watson Hamlin's *Legends of Le Detroit*, published in 1884, is a lovingly researched and compiled book of French-Canadian folk stories from the days of the settling of the Detroit region and the founding of the city of that name. Her tales were drawn from contemporary diaries, documents, interviews with elderly residents, and other records of the era. In true Victorian fashion, the stories are replete with chaste and timid maidens, valiant gentlemen of good family, ill-mannered evil villains and a full repertoire of Gothic premonitions, hair's-breadth rescues, supernatural apparitions and happy endings.

The results of painstaking scholarship can never really go out of style, and though modern readers may smile at the quaintness of Mrs. Hamlin's prose, we still find her book to be a treasure trove of preserved French-Canadian folklore and traditions. In praise of her work, James LaForest¹ says: ". . . the British and Americans were not magnanimous in victory nor did they see any honor in French Canadian culture. In effect, they saw nothing worth saving. They were true to the aphorism, 'history is written by the victors.' Hamlin's work shows that a young woman, within the context of a large, French Canadian family in late 19th century Detroit, had a visceral understanding of the mentality that was slowly erasing the culture of her family and the city they had helped to found. M. Caroline W. Hamlin's short lifetime (she died at the age of 35) was spent living with and near an extended French Canadian family. Her family background and her understanding of history and culture led to a strong sense of ethnic pride. This facilitated the process she undertook to record the folklore and customs that became *Legends of le Detroit*."

Two sources whom the author mentions with gratitude in her Introduction are "my friend, L'Abbe Tanguay" and Canadian writer and historian Benjamin Sulte. Perhaps due to their influence, the final part of her book – almost an afterthought to the folk tales – consists of a section of genealogical data about the founding French-Canadian families of the Detroit region. The information contained in those pages is likely to be a great help for anyone struggling to find French-Canadian ancestors from that area in the often difficult to trace mid- to late-19th century. To provide our readers with access to these genealogies, in this issue of *The Connecticut Maple Leaf* we begin a series of articles reprinting Hamlin's section on "Early French Families," starting with her account of the history of Ste. Anne's Church in Detroit.

¹LaForest, James. *The Red Cedar: Essays on Heritage and Culture*. At theredcedar.wordpress.com/2013/03/28/marie-caroline-watson-hamlin-detroit-folklore-and-french-canadian-identity/

Early French Families of Old Detroit

STE. ANNE'S CHURCH

A history of Ste. Anne's Church would be a history of the early Colony. To more graphic pens than mine I leave this task. Like a tender mother she gathered her children around her, she smiled in their joys and mourned in their sorrows, she placed the signet of heaven on the brow of the new born, she blessed the nuptial pair, and laid to sleep within her consecrated bosom the weary pilgrim. She kept a faithful record of the names and places of birth of all her children. Through

fire, wars and Indian devastations she was true to her sacred charge, and to-day many a claim to disputed property has been justly settled by her undeniable evidence. To the student of genealogy these old records with their musty yellow paper, blurred writing and odor of antiquity are most eloquent epitomes of the brevity of human life. Each generation like a wave of the sea rises, swells, then bursts on the shores of Eternity. He realizes the deep, profound truth hidden in the homely child rhyme of Solomon Grundy. The

lullaby of the nursery only hides the De Profundes of the church.

The first Ste. Anne's Church was built within the portals of old Fort Pontchartrain, and was called Ste. Anne's, from the fact that the first mass celebrated therein was on the feast of that Ste. (who was the mother of the Blessed Virgin), July 26, 1701. This church built by Cadillac was destroyed by the Indians, but rebuilt shortly afterwards in 1723. It occupied the ground on the north side of Ste. Anne's street (now Jefferson Avenue), and stood opposite Joseph Campeau's homestead between Griswold and Shelby Sts. It was then customary to bury within its walls the trustees. Robert Navarre, Sr., Royal Notary and Sub-Intendant, Pierre Chesne, Pierre Godfrey de Roquetiliade, Chevalier Trotier des Ruisseaux and Dr. Chapoton were buried therein. The trustees also occupied a special pew, generally the first one on the right side of the aisle, near the altar. In 1805 the fire swept away the church. On the 4th of October, 1806, the Governor and Judges granted the petition presented by Father Richard for a deed to the ground to erect a new church. The following was the resolution passed:

"Resolved, That the Roman Catholic Church be built in the centre of the little military square on section No. 1 on the ground adjacent to the burying ground, the said lot fronting on East and West avenue (Michigan avenue) 200 feet wide and running back 200 feet deep, and bounded on the three sides by three other streets." For a few years subsequent to the fire, the people attended service in the Meldrum storehouse near the river, between Randolph and Bates streets, from thence Father Richard removed to Springwells, where mass was said in a house on the Laselle farm. The records of Ste. Anne's have been faithfully kept from 1701, when the first baptism administered in the colony was to Therése, daughter of La Mothe Cadillac. To show the care manifested in preparing these early records, below an instance is given (translation).

"The undersigned Recollêt Priest exercising vicarial functions at Fort Pontchartrain of Detroit,

declares that the present book contains 13 sheets of paper, being the veritable first book or registry of baptisms and interments at Fort Ponchartrain, and that it has been prepared and arranged by the venerable Pere Dominique de la Marche, formerly Professor of Theology and Recollet Priest, my predecessor at this same mission of Fort Ponchartrain, and for the purpose of giving to this registry all necessary force and value, I have requested Monsieur Antoine de la Mothe Cadillac, commandant for the king at said fort, to honor it with his signature.

Done at said place the 15th of January, 1709.

FRERE CHERUBIN DENIAU
Recollêt Miss. Priest"

"We, Antoine De la Mothe Cadillac, Lord of the places of Douaguet and Mont Desert, Commander for the king at Fort Ponchartrain, certify that the present book contains 13 sheets, being the faithful registry of baptisms and interments. In faith of which we have signed.

Done at said fort, January 16th, 1709.

(Signed) LA MOTHE CADILLAC."

The signatures attached to the different entries show that the officers and many of the colonists were familiar with the pen. The spirit of caste is apparent in the designation of titles and various employments. A glance at the signatures at the end of a marriage entry, at once gives a clue to the social position of the contracting parties. The officers, both civil and military, belonged to the old regime and many of them bore names which stood high among the noblesse of France. Louis XIV, anxious to promote the interests of his colonies, offered every inducement in the shape of grants of land and bounties to emigrants from France. By younger sons of the nobility, by those whose fortunes had been ruined, and by the adventurous, these opportunities were readily seized; whilst the feudal system was dying out in France, the king revived it in the colony of Canada, by granting to his officers, distinguished soldiers and prominent colonists, so called seigneuries, (a domain of half a league front and two or three

leagues deep) mostly situated on the St. Lawrence and its tributaries, outside the grants to Cadillac.

There were no seigneuries granted on the Detroit or along the lakes, save the one to the Chevalier Le Gardeur de Repentigny, at Saulte Ste. Marie, but in place were the grants of land, at present called farms, and which were only originally given to prominent colonists. The younger scions of French noblesse could enter into trade in these colonies without derogating from their rank, and at once opened an immense trade in bear, mink and other furs with the Indians. A merchant then, was a man requiring considerable wealth, for every article of use was brought from Québec or Montreal by canoe, which was dangerous and perilous with tedious portages. The officers who came here were generally accompanied by their wives and some of their connections. Sometimes the love of admiration was greater than that of conjugal affection, as in the case of the beautiful Angelique des Meloises, the wife of Hugues Pean, who found Quebec and the society of Intendant Bigot too interesting to accompany her husband to the uncivilized wilds of his new post. The Campeaus, Cuillerier de Beaubien, Trotier des Ruisseaux, Chesne St.Onge, Godefroy de Roquetiliade, and Godefroy de Marboeuf, Barthe, Cicotte and Godé de Marentette accompanied some of the officers to whom they were related. DeMersac, Chapoton, Reaume, Chabert de Joncaire and Mouet de Moras came as officers. The Morand Grimard, Des Comptes Labadie, De Quindre came between 1745 and the English conquest. The Macombs, Anthons, McDougalls, Riopelles and many others came in with the English conquest of Canada, in 1760. Titles were dropped from the record entries, also the general designation of employment, place of residence and profession, in 1760. It was then customary to confer soubriquets or nicknames. These were either derived from the province, city or village from whence the individual came, viz.: Casse dit St. Aubin Cauchois (de Caux), Provensal (de Provence); or from some agricultural source such as: L'oignon (onion), La Tulippe (Tulip), La prune (plum); from some marked peculiarity: Grosse Jambe (big leg), Momirelle (mummy); others

from the estates, viz.: De Beaubien, de Bondy; De Quindre, de Marentette. A child born on a festival was pretty sure of perpetuating the event in his name, viz.: Noël, Pasques, Toussaint, Assumption. This custom prevails to some extent to the present day, among their descendants.

Some of these families have thus, in the course of two hundred years lost their original names and are either known by their title or soubriquet or their names have become completely Anglicized. The older officers who came with La Mothe or were stationed at the post at different times, are usually designated in the records as having belonged to the Carignan Sallières regiment or to a "Detachment of Marines." They were not marines in the present acceptance of the term, but troops sent out from France under the auspices of the naval department, and responsible to that authority alone.

Many think that the French Canadian spoke only a patois forgetting that at the period when these pioneers came, French literature was in its zenith. Being a conservative people, they preserved not only the manners and customs of the mother country, but the purity of its language, a fact illustrated by a request made recently by certain French writers for the simple old Norman songs, which the French Canadian alone retained in all their original purity. Many words which are considered patois, may be found in the works of Racine, Corneille, or Boileau. The language of France like the human body is constantly undergoing a change. A Parisian four years absent from Paris is liable to be detected when he writes. One is reminded of the fish woman of Athens who knew by a new customer's accent that he belonged to the suburbs of the city.

SOME FRENCH FAMILIES OF OLD DETROIT

ADHEMAR DE ST. MARTIN

To this family belong a branch of Navarre, Godé de Marentette, the Anthons of New York, the Scotch branch of McIntosh. Antoine Adhémar de

St. Martin was appointed a Royal Notary at Quebec as early as 1660. He was the son of Michel and Cecile Gache, de St. Salvy, Haut Lanquedoc. He married twice. His descendants by his first wife are still in Canada. By his second, Michelle Cusson, whom he married in 1687, he had one son, Jean Bapte, born 1689, who in 1709, came to Detroit, and married there Marie Louise Dogon, by whom he had five children: 1. Joseph, married 1757, Madeleine Peuillet; he died in 1778; 2. Jacques, surnamed La Butte, married 1760, Marianne Navarre, daughter of Robert, the Sub-Intendant; 3. Francois; 4. Marguerite, married 1758, Col. Louis Jadot. She is the ancestress of the Anthon's of New York; 5. Marie Louise, married 1760, Jacques Godé de Marentette.

Jacques de St. Martin, frequently called La Butte, was a noted interpreter. He was a brother-in-law of Lt. Geo. McDougall, whom he accompanied with Major Campbell to Pontiac's camp at that chief's suggestion that he wished to treat with them. The office of interpreter was a very important one, and the English suffered much owing to the rascality of some of these men. The French missionaries and French officers were mostly all familiar with the Indian languages and were seldom imposed upon. Bradstreet and Sir William Johnson complained of their interpreters, but always made honorable exceptions of Chabert de Joncaire Chesne La Butte, later of Henry Connor and Whittmore Knaggs. He married Marianne Navarre, who after his death in 1768, married Dr. George Christian Anthon. She died at the age of 86 leaving no heirs by Anthon, but three by St. Martin. They resided in the old Cass House which belonged to St. Martin. 1. St. Martin St. Martin, died in early manhood, unmarried. 2. Finon, married Philip Fry; 3. Archange, born 1766, married Angus McIntosh, who inherited the estates which belonged to the Earldom of Moy, the Earldom itself having been forfeited in the rebellion against the House of Hanover. He was noted for his lavish hospitality. The sons of this marriage returned to Scotland. Two of the daughters were well known in Detroit, Mrs. Henry J. Hunt, and Miss Kittie McIntosh who died a few years ago.

ST. MARTIN: ANTHON BRANCH

Marguerite de St. Martin married, 1758, Col. Louis Jadot, an officer in De Mury's regiment. He was the eldest son of Jacques Jadot, former Mayor and Alderman of Rocrois (France), and Marie Boland. Col. Jadot was killed in 1765 by the Indians, his wife had died in 1764 leaving an infant daughter, Geneviève, to the care of her brother Jacques and his wife Marianne Navarre. Little Geneviève was kindly taken care of by her aunt Marianne, who becoming a widow married Dr. Anthon. In 1773 Mrs. Anthon died, and Genevieve was left with her cousins, the St. Martin children, as the wards of Dr. Anthon and their uncle, Alexander Macomb. When Geneviève reached her fifteenth year Dr. Anthon married her; he was at the time forty-five.

A brief sketch of the Dr. whose life was an adventurous one and who gave to America its most celebrated classical scholar, Chas. Anthon, may be interesting to many. Dr. Geo. Christian Anthon, born at Salzugen in 1734, died in New York, 1815. He studied medicine in his native place, afterwards at Gerstungen. In 1750 he passed his examination before the medical authorities of Eisenbach. From thence in 1754 he went to Amsterdam, passed two examinations there before the College of Surgeons, and was appointed surgeon in the Dutch West India trade. He made several voyages but the vessel he was on was captured in 1757 by a British privateer from N. Y., and was carried into that port. At the age of twenty-three, he found himself in a new and strange country without friends and with no other resources than his profession. Confident of his ability he applied for a position in the military hospital at Albany. His talents were recognized and he was appointed Ass. Surgeon in the First Battallion, 60 Regiment, Royal Americans. In 1760, he was detached with the party which under Major Rogers took possession of Detroit. He married twice: 1st, Marianne Navarre, the widow of Jacques de St. Martin, by whom he had no heirs; in 1778 Geneviève Jadot, her orphan niece on the St. Martin side. In 1786 Dr. Anthon removed with his family to New York, journeying

thither by way of Montreal. Three of the Dr.'s children were born in Detroit. George, born 1781, died, N.Y., 1865; John,³⁸ born 1784, died, N.Y., 1863; Dorothea Louisa, born 1786, died N.Y., 1786; Catherine, born 1787, died N.Y., 1789; Jane, born 1791, died N.Y., 1859; Louisa, born 1793; Henry, born 1795, died 1861, became the Rev. Henry Anthon of "St. Mark's" in the Bowery; Charles, born 1797, died 1867, the most accomplished Greek and Latin scholar of America; William, born 1799, died 1831; Marie, born 1801, died 1803; Edward, born 1805, died 1830.

BABY

This family, strictly speaking, after the English Conquest became and remained English subjects. One of its illustrious branches was born in Detroit, and a few of its descendants still reside in the State. The founder was Jacques Baby de Rainville, son of Jean, Seigneur de Rainville and Isabeau Robin, of Guienne, France. Jacques was an officer in the famous Carignan Regiment, and thus came to America. He married, in 1670, Jehanne Dandonneau du Sablée. Their children were:

Marie Jeanne, born 1671, married 1689, Paul deLusignan, and in 1700, Claude Pauperet.

Jacques, born 1673, married 1709, Madeline Veron de Grandmenil.

Marie Madeleine, born 1683, married 1708, Jean Bapte, Crevier de Duvernay, a noted family, allied to the Gamelins, Hertels de Rouville, Boucher and Gatineau Du Plessis.

Raymond, born 1638, married 1721, Thérèse Dupré, daughter of Louis Lecpmté Dupré and Oath. St. Georges. They were blessed with many children; of their daughters, one became the Mother Thérèse de Jesus, Ursuline nun at Three Rivers, one married Dr. Claude Benoist, of Montreal, another married Louis Perrault, the fourth married Jean Bapte, deNiverville Seigneur de Chamblay; of the sons, Antoine died unmarried, Louis, married 1758, Louise de Couague, daughter of Jean Bapte, Capt. of Infantry, and Marguerite Le Neuf de Falaise.

Jacques Duperon Baby settled at Detroit. His name is intimately woven in the history of the siege of Pontiac, in 1760. He was a man of great worth and integrity, gaining alike the respect and confidence of the French, English and Indians. He married in 1760 Susanne Reaume, daughter of Pierre and Susanne Hubert de la Croix. Jacques died in 1796, leaving eleven children to bless his name and to emulate his good example. Of the girls, one mar. Mr. Caldwell, one Mr. Allison, another Ross Lerin, and the fourth Mr. Bellingham, afterwards Lord Bellingham. Three of the sons became officers in the British army, and by their bravery won renown and high positions. They were Daniel, Antoine and Louis. Pierre studied medicine at Edinburg, Scotland. He returned to Canada and married a lady of Scotch extraction.

Jacques, the eldest of Jacques Dupéron and Susanne Reaume, after completing his studies at the Seminary of Quebec, went to Europe to perfect himself in certain branches. He married Eliza Abbot, by whom he had five boys and one girl:

Jacques became a lawyer, and died in Toronto; he had mar. the d. of an English officer.

Raymond was sheriff for Kent Co.

Charles settled in Sandwich and left several children.

William also settled in Sandwich.

Eliza married Hon. Chas. Casgrain, son of Pierre Casgrain, Seigneur de la Bouteillerie, whose sons and grandsons have reflected glory on their ancestry, Dr. Casgrain in surgery, Abbé Raymond by his gifted pen, Thomas Chase Casgrain, of Quebec, at the bar, whilst the daughters have devoted their lives to the service of God.

Francois Dufresne Baby, youngest son of Raymond and Thérèse Dupré, married at Québec in 1786, Marianne Tarieu de Lanaudière, granddaughter of Baron de Longueuil. She died in 1844, leaving four boys and four girls. Francois, a son, married a sister of Bishop Pinsonnault.

(To be continued in next issue)

³⁸ John was one of the most eminent lawyers of New York. Author of several valuable legal works

Spring and Summer *Workshops* at the FCGSC Library

The Society will present the following workshops at our library in Tolland, CT, during May–August, 2016. Both will be free and open to the public, with limited seating. Advance reservations required.

Beginning Genealogy Research in French Canada

RECOMMENDED FOR: Those who have extended research through U.S. or other sources to their first ancestor born or married in Canada.

TIME PERIOD: Approximately 1850-1920

PREREQUISITES: 1) Laptop computer with genealogy program installed OR paper forms (5 each: family group sheet, pedigree chart, source sheet). Paper forms will be available for purchase at the workshop; 2) Bring information on your family to enter in your data forms: parents and siblings, grandparents, etc.; 3) advance registration required

DESCRIPTION: This is a beginning-level workshop for those who want to start researching ancestors in French-Canada. Workshop participants will review how to fill out basic forms such as pedigree charts and family group sheets. During the first part of the session, workshop leaders will demonstrate how to use standard source materials to locate ancestors in the U.S. and Canada. The second half of the session will consist of guided hands-on experience. Participants will receive individual assistance with entering their own family information on paper or electronic datasheets and will begin using FCGSC Library resources to build their family lineages.

DATES AND TIMES: May 17, 2-4:30 PM; June 21, 2-4:30 PM; Jul. 28, 2-4:30 PM; August 16, 6:30-9 PM

Overcoming Brick Walls for Beginners

RECOMMENDED FOR: Researchers who want to learn more about overcoming dead ends; those who have reached a brick wall or run out of ideas for further research on a particular line.

TIME PERIOD: Any

PREREQUISITES: General familiarity with genealogical research is helpful, advance registration required

DESCRIPTION: This workshop is for researchers of all ethnicities, not just those of French-Canadian ancestry. Participants will learn about how to overcome the most common obstacles to locating information about their ancestors.

DATES AND TIMES: May 19, 2-4:00 PM; June 23, 7-9 PM; Jul. 26, 2-4:030 PM; August 18, 2-4:00 PM

Reservations:

Email mlegrow@fcgsc.org or call 860-872-2597 during library hours

Lineages: Binette

1st generation: **Mathurin Binette** (– d. before 1667, St-Jean de Sauves, Poitiers, France)
m. in France
Marie Proute

2nd generation: **Rene Binette** (9APR1639-15MAY1699)
m. 19OCT1667 at Notre Dame de Québec, Québec
Catherine Bourgeois (Thomas & Marie Petit) (17FEB1632/33-28SEP1702)

3rd generation: **Nicolas Binette** (11FEB1671-29JUL1753)
m. 12NOV1697 at L'Ange-Gardien, Québec
Geneviève Brisson (Rene & Anne Vesinat) (27FEB1678-)

4th generation: **Louis Binet** (23AUG1709-29AUG1757)
m. 01OCT1731, at Notre Dame de Québec, Quebec
Marie Angelique Landry (Claude & Angelique Vérieul) (6MAR1699-11SEP1754)

5th generation: **Louis Michel Binet** (31AUG1733-17MAY1823)
m. 22APR1754 at Notre Dame de Québec, Québec
Marie Reine Garnier (Pierre & M. Madeleine Tessier) (25APR1732-25JUL1811)

6th generation: **Louis Michel Binet** (7JUL1755-16AUG1842)
m. 26JAN1802 at Ste-Marie de Beauce, Québec
Marie Hélène Lehoux (Charles Hyacinthe & Marie Louise Lessart) (2MAY1780-10AUG1818)

7th generation: **Charles Binet** (25SEP1803-31MAY1863)
m. 20JUL1826 at Ste-Marie de Beauce, Québec
Brigitte Tardif (JBte & Barie-Félicité Rancourt) (4OCT1805-17MAR1876)

8th generation: **Louis-Charles** (11APR1827 – d. between April 1901 and August 1907)
m. 16JUL1850 at Ste-Marie de Beauce, Québec
Adélaïde Nolette (Jean Marie & Lucie Gagné) (ca. 1827-20AUG1907)

9th generation: **Louis Binette** (10JUL1860-19JAN1933)
m. 6AUG1877 at Ste-Hélène de Chester, Arthabasca, Québec
Eliza Tardif (Prudent & Marie Louise Duperron dit Lavertu) (8APR1860-22NOV1928)

10th generation: **Napoleon Guillaume Binette** (26MAY1893-08APR1970)
m. 24FEB1919 at St-Joseph, Biddeford, Maine
Marie Amanda Laura Frappier (Joseph Noé Sylvert Frappier & Amanda Chicoine) (17DEC1901-30NOV1969)

Lineages: Coté

1st generation: **Jean Coté** (ca.1607 – 27MAR1661) (parents unknown)

m. 17NOV1635, Québec

Anne Martin (origin unknown) (ca. 1608 – 4DEC1684)

2nd generation: **Jean Coté** (25FEB1644 – bef. 26MAR1722)

m². 11NOV1669, Notre Dame de Québec (m¹ 25FEB1686 Genevieve Verdun)

Anne Couture (Guillaume & Anne Énard) (- 26NOV1694)

3rd generation: **Noël Coté** (11DEC1672 – 29MAR1701)

m. 28FEB1696, Ste-Famille, Québec

Marie Madeleine Drouin (Nicolas & Marie Loignan)

(m² 27JUL1701 Pierre Paradis)

4th generation: **Pierre Coté** (24APR1701 – 28NOV1775)

m. 09APR1720, Île d'Orléans, Quebec

Dorotheé Marceau (Louis & Jeanne Dumast)

5th generation: **Louis-Marie Coté** (6SEP1742 – 15APR1809)

m. 28OCT1776, Ste-Marie de Beauce [m¹ Marie Genevieve Carrié 24NOV1772]

Thérèse Poqueville dit Normand (Jacques & Marie Catherine Cauchon)

6th generation: **Amable Coté** (21FEB1784 – 18SEP1842)

m. 30JAN1809, St-Henri de Lauzon, Québec

Charlotte Fontaine (Jos. & M. Genevieve Pilette) (30MAR1788 – 24SEP1827)

7th generation: **Amable Coté** (14JAN1810 –)

m. 5MAR1832, St-Nicolas, Québec

Sophie Demers (Joachim & Agathe Lainé dit Laliberté) (17JUN1811 - 11JUL1857)

8th generation: **Elzéar Coté** (10FEB1840, St-Nicolas, Qc –)

m. 18JUN1860, St-Thomas d'Aquin, Québec

Sophie Fontaine (J-Bte Fontaine dit Guy & Sophie Simoneau)(14SEP1845 –)

9th generation: **Emanuel Coté** (20NOV1879, Coaticook, Qc - 23NOV1922, Auburn, ME)

m. 23JUN1904, Auburn, Androscoggin, ME

Claudia Paquette (François & Marguerite Payeur) (Sep1886, Auburn, ME – ca. 1917)

10th generation: **Mary Ida Imelda Coté** (1907-2002)

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Answers to "Test Your Knowledge" on page 81

- | | |
|------------|----------------|
| 1. b, c, d | 7. a, b, c |
| 2. b, d | 8. c |
| 3. b | 9. a, b |
| 4. c | 10. a, b, c, d |
| 5. c | 11. b, c, d |
| 6. d | 12. b |

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A Melange of Current Periodical Selections

Germaine A. Hoffman, #333

The FCGSC has a large periodicals collection from varied genealogical societies. From this collection we occasionally pull articles such as those listed below as a means of introducing members to other avenues available for researching their families.

Connections

Volume 38, Issue 1, Autumn 2015

- Jacques Gagne - *Researching German Ancestry in Quebec*
- Mark W. Gallop, UE – BOOK REVIEW:
The Road to Canada: The Grand Communications Route from St John to Québec

Je Me Souviens

Volume 38, No. 2, Autumn 2016

- Suzette LeClair et al - *Catherine Pillard: In search of the Truth*

Sent By the King

Vol. XVIII, Issue II, Fall 2015

- Peter Gagne - *Dit Names of the Carignan-Sallieres Regiment*
- William F. Kane - *The Carignan Regiment and the Peopling of Canada*

Michigan's Habitant Heritage

Volume 36, #4, October 2015

- *Confirmation in :*
 - Cap-de-la-Madeleine (4 June 1681)
 - Trois-Rivieres (5 June 1681)
 - Sorel (8 June 1681)
- John P. DuLong, PH.D - *Jean Baptiste Cadotte's Second Family*

Memoires

Volume 66, No 3, Automne 2015

- Richard Champagne – *Mon ancetre Bourque, un Allemand?*
- Robert Larin – *La guerre des Canadiens Des Membres de la noblesse aux necessiteux secourus a La Rochelle en 1761-1762*

Repertoires for Sale

B = Baptisms, M = Marriages, S = Burials, A = Annotations

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	Price	Condition
CANADA		
Beauce, Dorchester, Frontenac		
• <i>Recueil de Genealogies des comtes de Beauce, Dorchester & Frontenac</i> (M) 1625-1946. Paperback.		Covers worn but all pages intact and in good condition
Vol. IV (two copies): Dubois – Garneau		
Vol. V: Garneau – Jacques Vol. IX: Pérusse – Routhier	\$15.00	
Vol. VIII: Michel – Pérusse Vol. XI: Thibodeau- Zarem	each	
• G. Morrissette, <i>Ste-Marguerite, Dorchester: (Remembering) 1840-1983</i>	\$15.00	
Beauharnois		
• St. Stanislas de Kostka (M) 1847-1967. Comb binding, 54 pages	\$15.00	Like new
Berthier		
• Lavaltrie (M) 1732-1980. Paper, 218 pages	\$40.00	Good
• St. Ignace de Loyola (B.M.S.A) 1895-1994. Paperback, 409 pages	\$40.00	Good
• St. Joseph de Lanoraie (B.S.A) 1900-1989. Paperback, 340 pages	\$40.00	Good
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• Registres de St-Omer (incl. actes religieux St-Louis.Gonzaga) 1899-1984	\$45.00	New
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• St. Edouard de Knowlton (B.S.). Spiral binding	\$60.00	Like new
• Sutton Township Quebec (B.M.S.) Births Marriages & Burials in the Protestant Civil Registers) 1850-1899. Comb binding, 316 pages	\$40.00	Good
Chambly/Vercheres		
• St-Bruno 1843-1967; St-Basile 1870-1967 (Chambly); Ste-Julie 1852-1967; St-Amable 1913-1967; Ste-Theodosie 1880-1968 (Vercheres):(M)	\$30.00	
Champlain		
• Notre-Dame de la Visitation: Census of 1885. Paperback, 98 pages	\$12.00	Good
Deux Montagnes		
• Saint Augustin (M) 1838-1983 325 pages	\$45.00	Excellent
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• St. Felix, Kingsey, 1863; Ste. Clothilde, 1864; St. Cyrille, 1872; Kingsey Falls, 1875; Bon-Conseil, 1897; St. Majorique, 1900; St. Lucien, 1905; St. Charles, 1950. Paperback, 442 pages	\$40.00	Good

Gatineau and Papineau

Buckingham (M) 1836-1850; Pointe Gatineau (M) 1847-1887; Aylmer (M) 1841-1904; St. Emile de Suffolk (M) 1899- 1959; N. de la Paix (M) 1902-1931; Plaisance (M) 1901-1956; Cheneville (M) 1874-1973; Duhamel (M) 1888-1955. Paper, 226 p. \$30.00 Good

Gaspe

• St. Maurice de L'Echouerie (M) 1914-1977 Soft cover \$25.00

Huntingdon

• Ste. Agnes de Dundee (M) 1861-1967; St. Anicet (M) 1818-1966. Comb binding, 126 pages \$15.00 Fair

Joliette

• Notre Dame de Lourdes (BMSA) 1925-1999 \$20.00

Kamouraska

• St-Gabriel Lalemand (M, S) 1938-1978 \$10.00

Lac Saint Jean

• St. Jean de Brebeuf (M) 1931-1980; Ste. Hedwidge (M) 1907-1980 \$25.00

Montcalm

• Saint Esprit 1808-1999 Soft Cover Nearly New
 o Volume 1 (B) 241 pages \$30.00
 o Volume 2 (BM) 375 pages \$35.00
 o Volume 3 (SA) 331 pages \$35.00

Montmagny, Islet, Bellechasse

• Le Dupas et l'Île St. Ignace Loyola (M) 1704-1960. Paperback, 126 pages \$15.00 Good
 • Des Familles Originaire des comtes Montmagny, L'Islet, Bellechasse: Vol. XI, Malenfant to Morin. Paper, 279 pages \$14.00 Some wear on spine
 • Ste. Apolline (M) 1902-1971 \$33.00

Montmorency

• St. Pierre du Sud (Necrology) 1740-1974 \$10.00
 • St. François de Sales de la Rivière du Sud (Necrologie) 1740-1974 \$10.00
 • Les Passagers du St-André, La recrue de 1659 \$20.00
 • Pierrefonds (Ste-Genevieve) (M) 1741-1972; Île Bizard (St-Rapheal) (M) 1843-1972 \$15.00

Napierville

• Napierville (M) 1823-1970, St-Remi (M) 1831-1969, St-Edouard 1833-1969, Sherrington (M) 1854-1969, St-Michel (M) 1854-1969 \$30.00 Used

Quebec

• L'Hôpital-General de Québec (Paroisse Notre-Dame des Anges) 1693- 1961 \$10.00

Richelieu

• St-Pierre de Sorel 1675-1865 \$25.00
 • St. Pierre de Sorel (M) 1866-1966. Paper, 425 pages \$50.00 Fair
 • Sorel (M): St. Joseph 1873-1965; Notre Dame 1911-1965; Ste. Anne 1876-1965; Christ Church 1784-1965. Paperback, 313 pages \$25.00 Spine worn, fair condition

• St-Roch-Richelieu (M) 1859-1966; Contrecoeur (M) 1668-1966. Paper, 181p	\$20.00	Fair
Rouville		
• St-Mathias (M) 1739-1968; Richielieu (M) 1868-1968	\$25.00	Fair
Saguenay		
• Cote-Nord (M) 1846-1987, Volume 1. Paperback, 607 pages	\$70.00	Good
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Connecticut Maple Leaf, Winter 2014 - 2015

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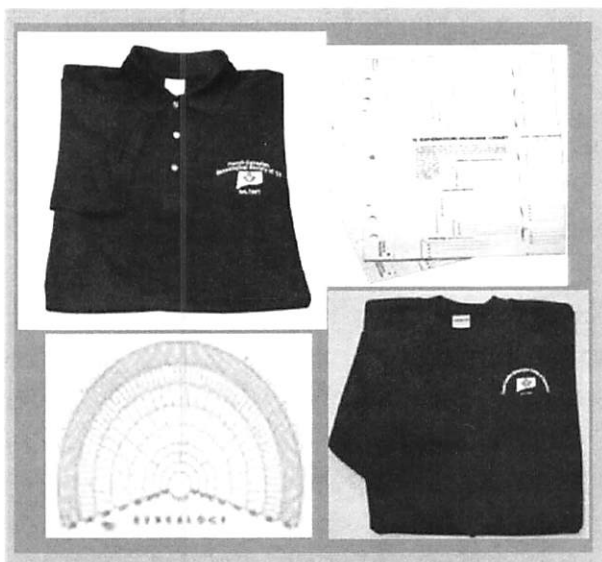
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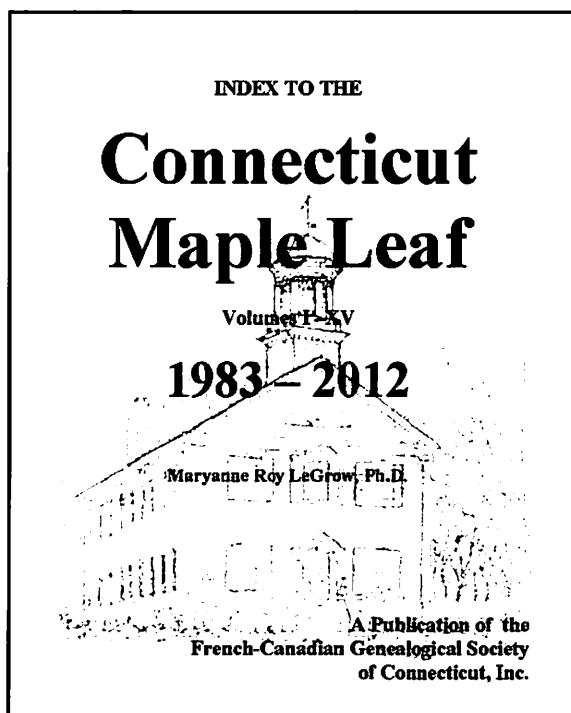
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