

LA ✓

# CONNECTICUT

# MAPLE

# LEAF



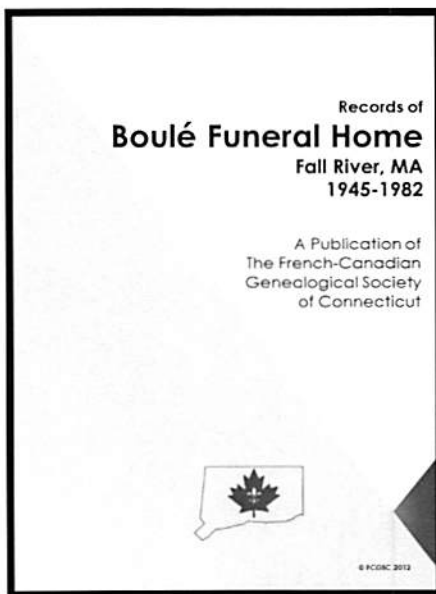
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**Journal of the  
French-Canadian Genealogical  
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Former Tolland County Courthouse - 1822



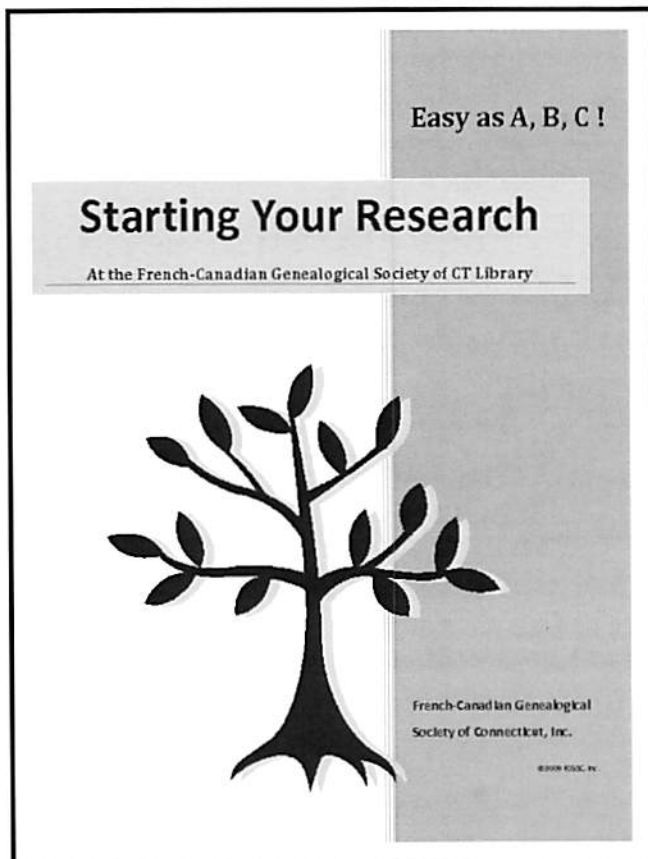
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## Starting Your Research

Guide to the FCGSC Library now available: "Starting Your Research at the French-Canadian Genealogical Society of CT Library." A brief guide to beginning French-Canadian research as well as an introduction to resources available at the FCGSC Library. Contains advice on getting started, documenting your research, how to read and use the standard reference works and source materials, and more. Printable pedigree charts and family group sheet, list of common abbreviations found in French language documents and books; standard format of Québec parish vital records with translation. A great gift for both the beginner and the more advanced researcher. Paperback, comb binding for lie-flat convenience, 8½ x 11 in., 47 pages.

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# French-Canadian Genealogical Society of Connecticut, Inc.



**Location:** Old County Courthouse  
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Tolland, CT

**Hours:** Sat. 9-4 Sun. 1-4 Mon. 1-5 Wed. 1-5  
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**Mail To:** FCGSC  
P. O. Box 928  
Tolland, CT 06084-0928

June 10, 2020

To Our Members and Friends of the FCGSC Library;

During these uncertain times, our first concern is for everyone's safety. Many volunteers and library patrons are high risk for COVID-19, so we are being extremely conservative as we follow State of Connecticut guidelines specific to reopening libraries. We don't yet know when that will happen, but are designing procedures to ensure safe use of the facility and will post information as it becomes available. You can access the latest updates 24/7 at [www.fcgsc.org](http://www.fcgsc.org) or by emailing us at [info@fcgsc.org](mailto:info@fcgsc.org).

We have also been considering how to offer more value for FCGSC membership while the library remains closed. This has evolved into a discussion of how to continue to offer those benefits once we are able to resume normal operation. Here are some of our ideas for adding that value:

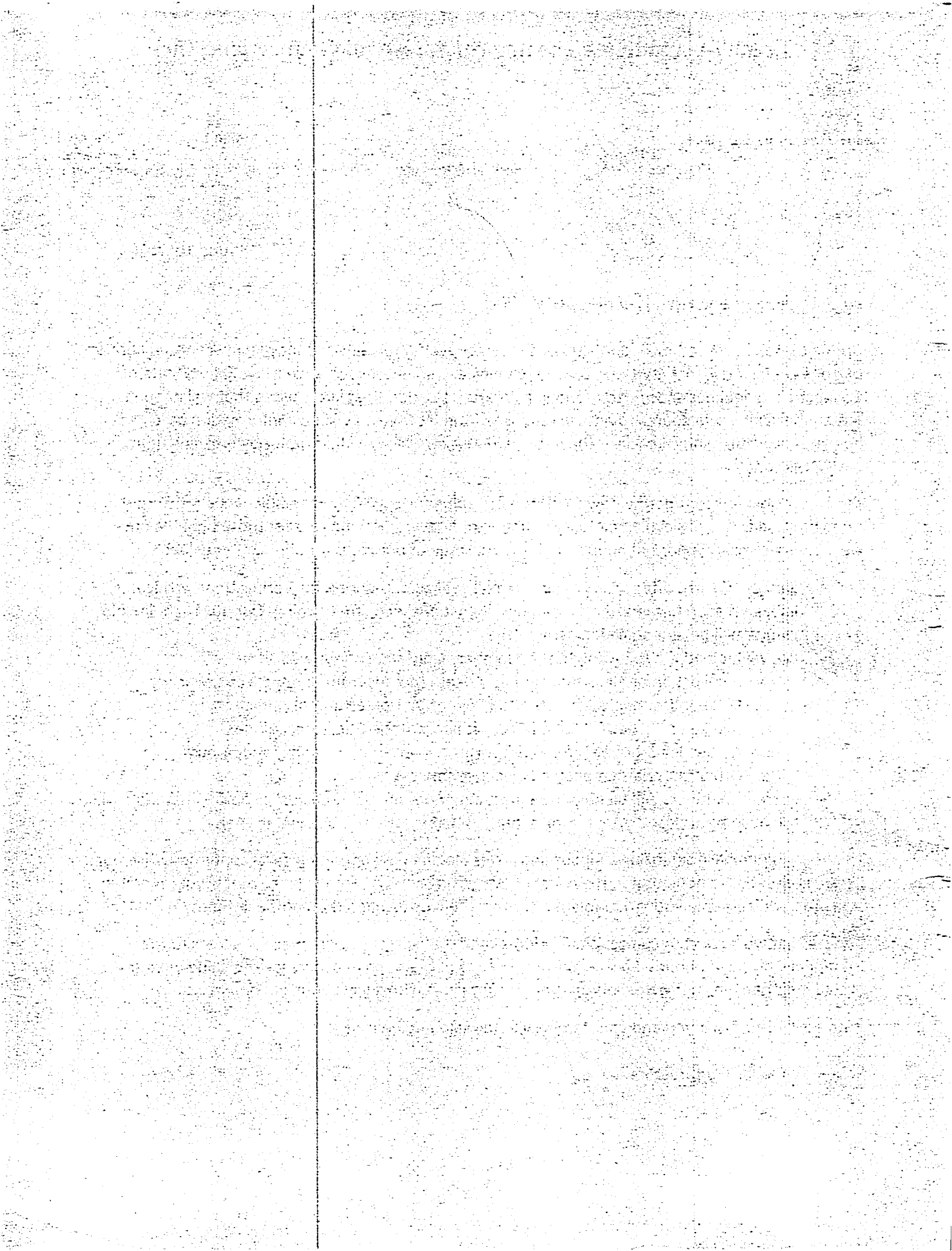
- Services we can offer at a distance are still available: requests for Verification Certificates; lineage research; sales of excess books, logo items, etc., are ongoing. Our 2021 scholarship winner will be announced in early July.
- We will upload the following to the Members Only page of our web site:
  - A collection of birth, marriage and death records from Connecticut towns
  - Our publications, such as the Fall River, MA, Boulé Funeral Home records
  - 37+ years of the *CT Maple Leaf*, with an author/title/subject index
  - A downloadable *Geni for Kids* booklet for kids, parents and grandparents
  - Other materials, as allowed by copyright laws
- Current members will be able to request a number of free "lookups" in library materials while the building is closed. More information on that service will be coming soon.

The need to purchase sanitizing supplies and cover old and new operating costs continues while our library is closed. We hope that in the midst of everything you will not forget to renew your membership. And adding a small donation to your dues will help us through these difficult times.

Be sure that we have your correct email address and that you have signed up for access to the Members Only page of our web site. We are working to maintain and increase the value of your FCGSC membership, and we encourage you to contact us with suggestions or comments.

With best wishes that you and your family will stay safe and healthy,

Your FCGSC Board of Directors





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P.O. Box 928  
Tolland, CT 06084-0928

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# CONNECTICUT MAPLE LEAF

Volume 19, Number 3, Summer 2020

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Because of mandated COVID-19 precautions, some of our regular features were not available to print in this issue. We will include them in the Winter, 2020 edition.

## Quick Facts About the FCGSC Library

**Phone:** 860-872-2597

**Hours:** Sun. 1-4; Mon. & Wed. 1-5; Sat. 9-4  
Closed on major holidays, see below

**Web Site:** [www.fcgsc.org](http://www.fcgsc.org)

**Email:** [info@fcgsc.org](mailto:info@fcgsc.org)

**Mail Address:** P.O. Box 928  
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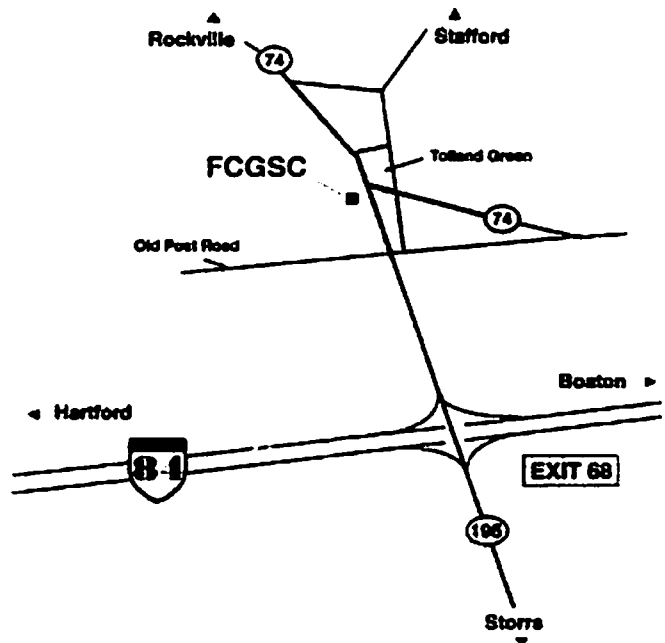
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**Holdings:** About 3,500 books, journals, CDs, and microfiche, including all major resources for United States, French-Canadian and Acadian genealogy

## CML Copyright and Article Submission Policy

Members are encouraged to contribute articles for publication. By submitting material for publication, authors confirm that:

- All submitted work is original unless otherwise noted.
- Authors retain copyright to their original material, granting the French-Canadian Genealogical Society of CT a license to publish that material in the CML.
- 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 as original place of publication if the article is later republished elsewhere.
- 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:**

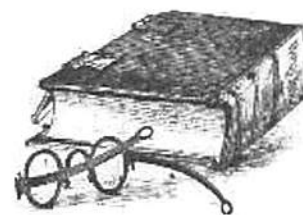
- Electronic submissions are preferred. E-mail material to CML at [info@fcgsc.org](mailto:info@fcgsc.org) as a Word doc, plain or rich text format document, using a standard font.
- Zip files cannot be accepted.
- Accurate citations for all sources of information must be provided.
- Original photographs or scanned images (such 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 editors reserve the right to decide on use and placement of illustrations.
- Length should be dictated by the topic and its scope. Very long articles may have to be published in two or more parts.

**Deadlines effective January 1, 2018**

- Winter issue: October 1
- Summer issue: April 1

## Editor's Niche

Maryanne LeGrow, #696



Dear Cousins,

These are frightening times. The present worldwide health crisis is beyond the previous experience of anyone now living. It is comparable only to events that happened long ago under vastly different conditions. Sickness and the fear that accompanies it spread more easily in a world accustomed to long-distance travel and constant interaction. The isolation enforced upon us by this terrifying disease encourages anxiety today and apprehension of what tomorrow may bring.

But we of the 21<sup>st</sup> century have good reason to keep up our courage, remaining hopeful that conditions will improve and that the future will bring better, healthier, happier days. We are far more able than our ancestors were to deal with contagion and to find effective means of fighting this dreadful disease. Our physical isolation is vastly diminished by the visual, mental and emotional contact made possible by phones and internet connections. Technological innovations allow many people to work from home, even to consult medical advisors from home, and to carry on many activities without changing the physical seclusion necessary to contain the spread of the virus. Most miraculous and wonderful of all, there are cadres of people in medical, retail, law enforcement, food service, package delivery, the postal system, and a multitude of other areas who are selflessly caring for the ill and continuing in their jobs to allow other citizens to shelter in place.

This is not to ignore the hardships or to downplay the devastating loss of lives, occupations, and financial security that persist as I write these words. Too many fellow citizens lack too many things: internet service, medical insurance, the luxury of being able to stay home during this crisis, even the ability to provide adequate food for their families. To those of you who are working to alleviate this kind of suffering and to bring this deadly situation to an end, I also offer my

sincere thanks and great admiration of your courage and unselfish kindness.

A very wise teacher once told me that every problem is an opportunity. He always said that when one door closes, another opens up. I challenge those like myself who are among the seriously at-risk population forced to sequester themselves, to find the opportunities in this very negative situation. Where are the new doors to open? What opportunities do these dreary days and discouraging circumstances offer us?

In this time of physical separation, can you draw on your genealogical expertise to bring your family and friends closer together emotionally? Children love to get something in the mail. (Thank you, USPS, for continuing daily delivery.) Could you take an hour today to write a letter to a grandchild, telling them something about your own childhood? Could you work through a genealogical problem on line with a family member? How about contacting a few cousins to look for family stories that people beyond your immediate family have preserved? Can you spend half an hour talking on the phone to create a closer relationship with a nephew, an aunt or a neighbor whom you rarely contact? That half hour spent chatting with another person who is isolated can greatly relieve the pressure of seclusion for both parties. Now might be the time to collaborate with a family member to plan a fall or winter gathering. Instead of cleaning a closet, why not look through your address book and contact a friend you haven't heard from in a long time? Phone, internet, text message, letter – all forms of contact can serve as doors to new opportunities. (With a problem this big, the opportunities must be enormous.) Look around you to see what you can do to make lemonade out of this gigantic lemon that we have been given.

And stay safe,

*Maryanne*

Queries, articles or letters to the editor may be sent by e-mail to: [info@fcgsc.org](mailto:info@fcgsc.org)  
or to Maryanne LeGrow, CML Editor

French-Canadian Genealogical Society of Connecticut P.O. Box 928, Tolland, CT 06084-09

# FCGSC Library Closings

June 1, 2020 through December 31, 2020

<b>Library Hours</b>
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<b>Monday</b>	<b>1-5 P.M.</b>
<b>Wednesday</b>	<b>1-5 P.M.</b>
<b>Saturday</b>	<b>9 A.M.-4 P.M.</b>
<b>Sunday</b>	<b>1-4 P.M.</b>

**The FCGSC Library Is Closed for the Duration of the COVID-19 Emergency**

**Please check for the latest updates on our web site at [www.fcgsc.org](http://www.fcgsc.org) or call 860-872-2597**

As this journal goes to print, we are uncertain when conditions will allow us to reopen our library. We assume that sometime in late summer or early fall we may be able to reopen, and that announcement will be made on our web site at [www.fcgsc.org](http://www.fcgsc.org) and on the library's telephone message (860-872-2597) when we are sure of a reopening date. Please feel free to email us at [info@fcgsc.org](mailto:info@fcgsc.org) with any questions. We hope you will remain safe and healthy and we look forward to seeing you again soon. Library Scheduled Closings are provided below for reference only.

September	Sunday, Sept. 6 Monday, Sept. 7	Labor Day Observance Labor Day Observance
October	TBA	Annual Membership Meeting Library closed 1-3 pm
November	Wednesday, Nov. 25 Saturday, Nov. 28 Sunday, Nov. 29	Thanksgiving Observance Thanksgiving Observance Thanksgiving Observance
December	Wednesday, Dec. 24 Saturday, Dec. 26 Sunday, Dec. 27 Monday, Dec. 28 Wednesday, Dec. 30	Christmas Holiday Observance Christmas Holiday Observance Christmas Holiday Observance Winter Break Winter Break

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 Radio: WTIC (1080 AM); WFSB-TV, CBS 3; WGGB-TV, ABC 40; WVIT-TV, NBC 30  
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[WWW.WVIT.COM](http://WWW.WVIT.COM)



## LE NAIN ROUGE of OLD DETROIT

### A Legend from the Early Days of Detroit Recorded by Caroline Watson Hamlin

Visitors to Detroit are often entertained with stories and legends of the old days of the city. For many, if not most of these tales, we are indebted to Marie Caroline Watson Hamlin, a late 19<sup>th</sup> century historian who transcribed oral traditions of the stories, legends and folklore of Detroit's French-Canadian founders. In 1884 she published a compilation of those stories called *Legends of le Detroit*.<sup>1</sup> It is the sole source of many folk tales from the days of Detroit's founding that might otherwise have been lost to us.

Hamlin's identity was that of her French heritage in an age when the city had all but forgotten its origins. The elite of Detroit looked down on old French traditions with the scorn with which the city's English conquerors had viewed all things foreign and especially French. In an 1878 address to a Detroit heritage society that is described as "largely bereft of French names" and for whom "... 'pioneer' meant the descendants of Anglo-Americans who relocated from the East early in the 19th century rather than the original French inhabitants of the area"<sup>2</sup>, Hamlin had this to say:

It is to be regretted that we are indebted to the pen of the Englishman for the few written records that we possess. They came as conquerors with but little sympathetic feeling for the vanquished, nor just comprehensiveness of the character of the gay, pleasure loving Canadian. They thought 'nothing good can come out of Nazareth,' especially when that Nazareth was so far removed from civilization, and in the wilds of a new country, peopled by the French, their hereditary foes.<sup>3</sup>

It is a loss to the field of oral history that Marie Caroline Watson Hamlin died at the age of 35, having published only the one small volume. We are obliged to her for the preservation of stories that reflect the customs and national character of Detroit's founders. Presented below are chapters IV and V of her book, the stories *Le Nain Rouge* (The Red Dwarf) and *The May Pole*, which continues the first story. Of this tale, Hamlin says: "The Nain Rouge in the mystic past was considered the banshee or 'Demon of the City of the Straits,' and whenever he appeared it was a sure sign of impending evil. The night before Dalzell's ill-fated attack at Bloody Run [1763], he was seen running along the shore. And in 1805, when the city was destroyed by fire, many an old habitant thought that they caught a glimpse of his malicious face as he darted through the burning buildings. On a foggy morning before Hull's cowardly surrender of Detroit [1813], he was seen; but since then he has never reappeared, having, it is to be hoped, accomplished his mission. But the tradition still lingers among the old habitants that should misfortune ever threaten the bonnie City of the Straits, the Nain Rouge will again appear to give the signal of warning."<sup>4</sup>

Modern residents of Detroit claim that he is still at work. Supposedly the Nain Rouge was seen before the Detroit riots in 1967, and on the first of March, 1976, two utility workers saw the dwarf climbing a utility pole just before the city experienced one of the worst ice storms on record<sup>5</sup>. So is the Nain Rouge a malicious evil spirit or a guardian who comes to warn of approaching harm? You must read the stories and decide for yourself.

The following tales are reprinted from Hamelin's book. Footnotes are original and refer to streets as they were in Detroit in 1883.

<sup>1</sup> *Legends of le Detroit*, Hamlin, Marie C. W. Detroit: Nourse, 1884. Accessed at <http://archive.org/details/legendsofledtr00hamluoft>.

<sup>2</sup> [theredcedar.wordpress.com/2013/03/28/marie-caroline-watson-hamlin-detroit-folklore-and-french-canadian-identity/](http://theredcedar.wordpress.com/2013/03/28/marie-caroline-watson-hamlin-detroit-folklore-and-french-canadian-identity/)

<sup>3</sup> The Red Cedar.

<sup>4</sup> pp. 38-39.

<sup>5</sup> <http://michigansotherside.com/the-red-dwarf-of-detroit-or-the-nain-rouge/>

## Le Nain Rouge

Soft strains of music mingled with sounds of revelry and joyous laughter issued from the banquet hall in the grand old castle of St. Louis, Quebec, on the evening of the 10th of March, 1701. Subdued, shaded lights bathed the room in mellow radiance, where, around a table resplendent with costly silver and sparkling glass, sat a gay party of French officers.

At the head was Hector Louis de Callieres, Governor of New France, and on his left the Intendant le Chevalier Bochart de Champigny. Amid the brilliant group were those bearing names which stood high in la belle France - De Montigny, Le Gardeur, LeMoyne, Dagneaux Douville, De Tonty, Godfroy de Tonnanour, etc. The post of honor was occupied by Monsieur LaMothe Cadillac, Sieur de Douaguet and Mont Desert.

He had just returned from France, bringing with him from Count Pontchartrain, the Colonial Minister, a commission of Commandant, and the grant of a tract of land fifteen acres square, wherever on "le Detroit" he should see fit to locate a colony and build a fort.

Whilst they are toasting Cadillac in many a bumper, let us turn for a brief review of the eventful career of the founder of Detroit.

Antoine de la Mothe Cadillac, son of Jean and Jeanne Malenfant, first saw light at Toulouse in 1661. At the age of 16 he entered the service, and became a Lieutenant at 21. He came to Québec with his regiment, in which were many of the scions of noble houses. Here he met and wedded the beautiful Marie Therese Guyon, the daughter of an influential and wealthy bourgeois. Shortly afterwards the stern decree of war compelled him to leave his bride. He was sent to Acadia, where his bravery won him distinction and a commission from the French Government to make a report of the condition of the English colonies at that epoch. Count Frontenac in 1674 complimented Cadillac as

the most efficient and energetic officer at his disposal, by giving him the command of Fort Buade, Michillimackinac, a post he retained for five years. His treaties with the Indians displayed such thorough experience and ability that he was rewarded by the government with a concession of the Island of Mont Desert (now a watering place on the New England coast), also a grant of a tract on the main land near the River Pentagoet called Douaguet, from whence he took his titles. He had several times passed through "The Strait," (Detroit River) and noted with his quick eye, the wonderful advantages it possessed. As a military post it would be a barrier to the wily Iroquois; to the English a gate, shutting them off from commerce with the Indians of the Far West, and to France, the center of the fur trade in this section of the country. His earnest representations on the desirability of establishing a post on "le Detroit" added to his renown as an able soldier, had gained the consent of the Colonial Minister to his daring scheme.

Let us return to the festive dinner party, where the swiftly passing hours were enlivened by the sparkling repartees which flashed from lip to lip and the brilliant jeu d'esprit, which drew their inspiration from the rare, generous wine of the noted cellars of the castle.

Whilst merriment was at its height, a servant whispered something in the host's ear, and he, turning to the guests, said: "Messieurs, an old fortune-teller craves to enter; shall I bid her do so?" All were in that happy frame of mind eager for any diversion, and a full chorus of "Oui, Monsieur" was the response. One of the gentlemen proposed to change places so as to puzzle the old witch if she had heard anything from the servants. The party had barely changed when the door opened and the figure of an old woman entered.

So strange, so bizarre, was her appearance that a murmur of surprise greeted her. A woman of

unusual height, a dark, swarthy complexion, restless, glittering eyes, strangely fashioned garments yet in harmony with her face. Someone said, "What is your name?" In a deep, sonorous voice, with a slight foreign accent, she answered, "They call me Mere Minique, La Sorciere." On her left shoulder was perched a black, meagre, cat. Half a dozen palms were stretched forth for her inspection; one after another she read. When she hesitated the cat would lick her ear, and the more superstitious thought it the devil giving information.

Many were the lively sallies as she betrayed some marked peculiarity of the guest, and whisperings of amazement, as at times her knowledge seemed almost supernatural. At last she came to La Mothe Cadillac, who, naturally skeptical, said, "Ma bonne Mere, see what you can tell for me of the future, I care not for the past."

Earnestly scanning his bold, energetic face, she took a brazen basin, into which she poured from a curiously carved silver vial, which she drew from her breast, a clear, heavy liquid like quicksilver, and holding La Mothe Cadillac's hand, gazed into the basin. "Sieur," she said, "yours is a strange destiny. A dangerous journey you will soon undertake; you will found a great city which one day will have more inhabitants than New France now possesses; many children will nestle around your fireside." She paused and Cadillac, thoroughly interested, bade her continue. "Mon Chevalier, I wish you had not commanded me to go on, for dark clouds are arising and I see dimly your star. The policy you intend pursuing in selling liquor to the savages, contrary to the advice of the Jesuits will cause you much trouble, and be the cause of your ruin. In years to come your colony will be the scene of strife and bloodshed, the Indians will be treacherous, the hated English will struggle for its possession, but under a new flag it will reach a height of prosperity which you never in your wildest dreams pictured. You will bask in a sunnier climate, but France will claim your last sigh."

"Shall my children inherit my possessions?" asked Cadillac, unconsciously giving utterance to the secret desire of his heart. "Your future and theirs lie in your own hands, beware of undue ambition;

it will mar all your plans. Appease the Nain Rouge<sup>6</sup> (Red Dwarf). Beware of offending him. Should you be thus unfortunate not a vestige of your inheritance will be given to your heirs. Your name will be scarcely known in the city you founded."

All were deeply impressed by the prophecy of the sibyl, save him to whom it was addressed. Shortly afterwards the party separated and Cadillac amused his wife by giving her a humorous account of the old prophetess, but, to his amazement, she too, seemed to look upon the event as of grave import.

On the following day La Mothe Cadillac bade farewell to Quebec and left with his expedition of fifty soldiers and fifty artisans and voyageurs. Alphonse de Tonty, a relative of the Guyons, was his captain; Dugue and Charconale his lieutenants; Jacob de Marsac, Sieur de L'Ommesprou his sergeant; Francois and Jean Fafard his interpreters; Father Constantin del Halle, a Recollet, and Father Vaillant, a Jesuit, the chaplains.

La Mothe Cadillac was not fond of the Jesuits, as they were powerful and strongly opposed to the sale of brandy to the savages, this traffic being an immense source of revenue to the early colonists. The Jesuit was sent by the Governor at the solicitation of the Superior of the Jesuits, and was nicknamed by La Mothe Cadillac as "Monsieur de Trop."<sup>7</sup>

Cadillac wished to go by way of Lake Erie, but the Governor decreed otherwise. They left the Lachine Rapids the 5th of June, the trees were just budding and game and fish furnished an abundance of food. In July they arrived at Georgian Bay, via the Grand River of the Ottawas, and coasting down the eastern shore of Lake Huron they reached, on the 20th, the river Ste. Claire and the old Fort St. Joseph, at the foot of Lake Huron abandoned by Duluth thirteen years before.

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<sup>6</sup> The Nain Rouge was the demon of the Strait, and in the old traditions is described as most malignant, if offended, but capable of being appeased by flattery.

<sup>7</sup> [Editor's note: "de trop" = "too much, excess"]

On the 24th of July, 1701, the head of the expedition rounded Belle Isle and soon landed at a little cove at the foot of the present Griswold Street. The Ottawas and Hurons, whose villages were near, rushed down to welcome them, as did also a few French "coureurs des bois," who lived there. Two of their names are still preserved; Pierre Roy and François Pelletier.

On the following day, with great ceremony, pickets for a new fort on the site of an old stockade were erected and a store house built on the foundation of an abandoned one, previously constructed by the coureurs des bois for their winter supplies.

A salute was given from the guns brought for the new fort, which Cadillac christened Fort Pontchartrain. On the 26th, Ste. Anne's day, with clerical ceremony, the foundation of the first church west of the Alleghanies<sup>8</sup> was laid. Soon the stockade, which enclosed about an acre<sup>9</sup>, was finished, and the streets of Ste. Anne and St. Louis laid out and lined with the barracks for the troops and with houses constructed of hewn logs. Detroit was founded, and its prospects for a successful colony bright.

The fortune-teller's prediction, or at least part of it, was verified.

### The May Pole

Six years had passed since the founding of Detroit. The frontier settlement began to assume a civilized aspect, and everywhere the touch of woman's hand had left its impress of comfort and refinement in the rude pioneer homes, which already extended along the Cote du Nord Est to La Riviere Parent (Bloody Run).

The undaunted energy of Cadillac was rewarded by a yearly increase of settlers, and the records of Ste. Anne's Church, the most accurate and authentic census of those early days, show from 1704 to 1707 an annual birth rate of fourteen. La Mothe Cadillac made his first grant of land to his interpreter, Fafard, on the 10th of March, 1707. It was of a tract adjoining his domains, stipulating as usual for all his feudal rights, including the acknowledgment of faith, homage, and the planting of a May pole each year.

There was great commotion in the little colony on that bright May morning in 1707. The very atmosphere seemed pregnant with excitement, for so does a gala day drape itself around everything, clothe all in its vague fancies, and unconsciously communicate to us more or less of its color. We wear its cockade and favor in our dress and humor.

In front of the Seigneur de Cadillac's manor a great crowd had assembled, and from the eager

expectancy written on every face, it was evident that some unusual event of interest was to take place. Slowly the form of Monsieur Fafard, the interpreter, was seen approaching with a stately, dignified step, each movement measured by the importance of the act of which he was to play the part of chief actor. The French understand perfectly that delicate art of investing even a trifling circumstance with an entourage of interest and display which gratifies their national vanity and love of glory.

Monsieur Fafard knocked at the Seigneur Cadillac's door, which was opened by the majordomo. He inquired for Monsieur la Mothe Cadillac, who immediately stepped forth arrayed in his blue uniform and cavalier hat with white plumes. Monsieur Fafard uncovered his head and falling on his knees rendered fealty in the following manner: "Monsieur du Detroit, Monsieur du Detroit, Monsieur du Detroit, I bring you faith and homage which I am bound to pay you on account of my fief of De Lorme, which I hold as a man of faith, of your Seigniory of Detroit, declaring that I offer to pay my seignorial and feudal dues in their season, and demanding of you to accept me in faith

<sup>7a</sup> Royal sanction for this name was received by Cadillac a year later, July, 1702.

<sup>8a</sup> An acre of ground at the foot of a hillock on the river bank.

and homage as aforesaid." As he saluted la Mothe and turned away, Francois Bosseron and others who had been granted fiefs offered their homage in turn.

Cadillac's house stood on the line of the present Jefferson Avenue before it had been sloped down to the Chemin du Rond<sup>1</sup>. A spacious "gallerie" adorned the front of the manor overlooking the smooth cut lawn and majestic river. A hole had been dug in the center of the lawn, and a tall, stately pole lay ready for raising. The branches had been trimmed off, except a little clump at the top called "the bouquet." And to this had been nailed a parti-colored pole, from which the royal flag with the fair Fleur de Lis of France floated. Smooth and white was the pole and to its sides blocks were nailed to allow a person to ascend. . The firing of a gun was the signal to begin the ceremony. The Seigneur Cadillac had seated himself on the "gallerie," surrounded by his wife, children and officers.

A delegation from the habitants approached and bowing low asked him permission to plant the May pole in front of his house. The request was graciously acceded to and Father Deniau knelt and offered up a prayer that the festivities might pass without accident.

The pole impelled by strong, sinewy arms slowly rose, while the voyageurs broke out in their wild and inspired song, "Vive la Canadienne et ses jolis yeux doux."<sup>2</sup>

'The Seigneur de la Mothe Cadillac then advanced hat in hand and smilingly accepted the pole, and asked all to join him in watering it that it might flourish. A cask of eau de vie was tapped, cups and flasks of every design and shape were passed around, and Cadillac raised his silver goblet and pledged the King and the health of all present. An

<sup>1</sup> Near the old Campau homestead.

<sup>2</sup> The favorite boat songs of the voyageurs were "La Jolie-Canadienne," and "A la Claire Fontaine." Mr. Marinier in his work, "The Songs of the North" ("Chants du Nord"), publishes nearly line for line these songs as belonging to his country, Franche Comté.

agile youth ascended the pole and shouted, "Vive le Roi, Vive le Seigneur Cadillac du Detroit !"

Then all caught the refrain:

Grand Dieu sauve le Roi,  
Grand Dieu venge le Roi,  
Vive le Roi!  
Que toujours glorieux,  
Louis Victorieux,  
Voye ses ennemis,  
Toujours soumis,  
Vive le Roi!<sup>3</sup>

The air was filled with cheers, the drums rolled, the trumpets sounded, and the guns completed the crescendo of acclamations. The pole was then ready to be blackened. This was done by Cadillac taking a gun loaded with powder only, and firing at the pole. Then Madame and Antoine, Jr., a cadet of fifteen, took their turn, followed by the members of the family and officers, and finally each of the habitants until the clean pole was blackened its whole length. It was usually left standing several months, to remove it being considered unlucky. Tables were spread under the shade of the trees, and refreshments in abundance served to all.

Then followed "La dance ronde" on the green sward. Cadillac gazed musingly on the pretty scene before him. The picturesque dress of the habitants and voyageurs, clad in their blue tunics and elk skin trousers, (whose seams were adorned with yellow fringe), their buckskin moccasins ornamented with beads, their scarlet sashes, in which were kept the hunting knife in its silver case, blended with the soldiers' dress of blue, with its white facing. The officers wore gay uniforms and cavalier hats, with the showy ostrich feather, their hair hanging in long powdered queues tied with ribbon. The ladies, in their coquettish costumes, dashed with bright ribbons, resembled birds of paradise as they swayed to the graceful movements of the dance. Each lady's head was surmounted with a gay "fontange" or top-knot. It

<sup>3</sup> Vive le Roi. Handel appropriated this song for the House of Hanover. It was sung by the girls of Saint Cyr before Louis, 1652.

was a gay, light-hearted community, with few taxes to pay, simple tastes to gratify, friendly with the neighboring Indians. Peace, contentment and quiet happiness seemed to reign over this little Arcadia.

So thought Cadillac as at twilight, after the people had dispersed, he strolled with his wife in the King's Garden.<sup>4</sup> Human nature grows more communicative at this hour, thoughts which find no utterance in the broad light of day now glide forth from the heart. He told her that his dreams of ambition were about to be realized, notwithstanding the obstacles of his enemies. His colony was prosperous and his children would inherit a princely portion; that his name would become historic and illustrious. Thus were they talking when two weary revelers homeward bound passed so near them that fragments of their conversation fell on their ears.

"Yes," said Jean Baptiste, "our Seigneur and the Dos Blanc<sup>5</sup> carry themselves very high, with their silver plate and fine clothing, whilst we poor habitants must pay double for everything, even our petit coup d' eau de vie;" expressing a little of the communistic sentiments of the present time.

"Things cannot run very long thus," answered his companion. "My wife saw a few days ago 'le petit Homme Rouge' and - "

The rest was lost as the speakers disappeared. Cadillac's wife grasped her husband's hand convulsively and said: "Did you not hear? 'Le petit homme Rouge' is the dreaded 'Nain Rouge.' "

"What of that?" said Cadillac. " 'Beware of the Nain Rouge' was what that prophetess told you; when he should come misfortune was nigh."

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<sup>4</sup> The King's Garden was between Jefferson Avenue and Woodbridge Street, near the site of the present Chamber of Commerce.

<sup>5</sup> Dos blanc. Literally : 'White backs.' The officers powdered their wigs, and the powder falling on their coats whitened the backs. Many of the habitants encased their queues in eelskin to prevent the powder from ruining their dress.

"Bah! " laughed Cadillac, "have you not forgotten that nonsense of a silly old fortune-teller ? Let us return home."

Annoyed himself at the remembrance, and doubly so at his wife for unconsciously giving utterance to his vague uneasiness, they proceeded in silence. Suddenly across their path, trotting along the beach, advanced the uncouth figure of a dwarf, very red in the face, with a bright, glistening eye; instead of burning it froze, instead of possessing depth emitted a cold gleam like the reflection from a polished surface, bewildering and dazzling all who came within its focus. A grinning mouth displaying sharp, pointed teeth, completed this strange face. "It is the Nain Rouge," whispered Cadillac's wife.

Before she had time to say more, Cadillac's ill-nature had vented itself in striking the object with a cane he held in his hand, saying: "Get out of my way, you red imp!" A fiendish, mocking laugh pierced the still night air as the monster vanished. "You have offended him," said Madame. "Your impetuosity will bring you and yours to ruin. You were told to coax him – to beware of annoying this demon – and in your ungovernable temper you do just otherwise. Misfortune will soon be our portion."

Cadillac shortly afterward visited Montreal, was arrested through the intrigues of his enemies, and was compelled to sell his seigniority in Detroit to pay for his trial. He was removed to Louisiana as Governor, but died at Castle Sarasin, in France. His children never inherited an acre of his vast estates. His colony for the next hundred years was the scene of strife, war and massacre. Its flag changed five times; under that of the Republic it reached that glorious prosperity which the fortune-teller had predicted.

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[The full text of Marie C. W. Hamelin's book can be downloaded as an e-book at [https://books.google.com/books/about/Legends\\_of\\_Le\\_D%C3%A9troit.html?id=eFw6AAAAMAAJ](https://books.google.com/books/about/Legends_of_Le_D%C3%A9troit.html?id=eFw6AAAAMAAJ)

## In Memoriam

Early in 2020, two lights of scholarship dedicated to the preservation of the cultural heritage of the French-Canadian community were darkened when Claire Quintal and Gerard J. Brault passed away.

### **Gerard J. Brault**

(7 November 1929 – 5 February 2020)

Gerard J. Brault, 90, died at State College, PA on 5 February 2020. He was born in Chicopee Falls, MA, the son of Canadian immigrants Philius J. and Aline (Rémillard) Brault. Dr. Brault, Professor Emeritus of French and Medieval Studies at Pennsylvania State University, was a graduate of Assumption College. He earned a master's degree in French from Laval University, Quebec, in 1952, and a Ph.D. in romance languages from the University of Pennsylvania in 1958. During the Korean War he served in France, in the U.S. Army Counterintelligence Corps, before returning to the United States to complete his education. In 1954, he married Jeanne L. Pepin in Chicopee, MA.

Dr. Brault taught French at Bowdoin College; at the University of Pennsylvania in Philadelphia, where he was vice dean of the graduate school; and from 1965 until retirement as professor and then head of the Department of French at Penn State. His interest in medieval French literature resulted in a large body of publications, among them an edition of the *Song of Roland* in 1978, and in 1997 *The Rolls of Arms of Edward I (1272-1207)*, for which he was awarded Riquer Prize of the Académie Internationale d'Héraldique and the Bickersteth Medal of England's Institute of Heraldic and Genealogical Studies. He is best known among students of Franco-American culture for his 1986 book, *The French-Canadian Heritage in New England*, which grew out of his genealogical and cultural studies on his Canadian forebears who settled in New England. For his contribution to education, Brault was awarded France's Ordre des Palmes Académiques and Ordre National du Mérite, both with the rank of officer.

Dr. Brault is survived by his wife, Jeanne; son Francis; daughters Anne-Marie Welsh and Suzanne E. Dannenmueller; a sister, Sister Evelyn R. Brault, S.A.S.V.; and eight grandchildren.

### **Claire H. Quintal**

(28 April 1930 – 30 April 2020)

Claire H. Quintal of Worcester, MA, died April 30, in her adopted city two days after her 90th birthday. Dr. Quintal, a ground-breaking educator and French scholar, was the second female professor hired by Assumption College, Worcester, where she taught French and French Civilization for more than three decades.

Born in Central Falls, RI, to Armand and Helene (Messier) Quintal, she was the first of their six children. Dr. Quintal earned a B.A. in French from Anna Maria College in 1952, and an M.A. in French from the University of Montreal. After a few years spent teaching high school, she went on to take a Ph.D. at the University of Paris, where she lived for ten years. In 1968 she began teaching at Assumption College in Worcester, where she also served as Dean of the Graduate School.

Dr. Quintal was a founder of the French Institute at Assumption College, and was known as a speaker, biographer, translator and editor of works on the Franco-American experience in New England. *Steeple and Smokestacks. A Collection of essays on The Franco-American Experience in New England, Franco-American Women*, and biographies of Joan of Arc and St. Teresa of Avila are among the works for which she is best known.

She was a Chevalier of France's Legion of Honor and an Officer in its National Order of Merit. She was one of the first Americans to be awarded the Ellis Island Medal of Honor in 1986. She worked tirelessly toward erection of the Franco American Monument dedicated in Québec on the 400th anniversary of the city's founding to acknowledge cultural and economic ties between Quebec and New England. Claire Quintal was a role model to academic women, a devoted mentor to students and colleagues; a loving daughter, sister, aunt and friend to her extended family; and a proud descendant of Franco-American forebears.

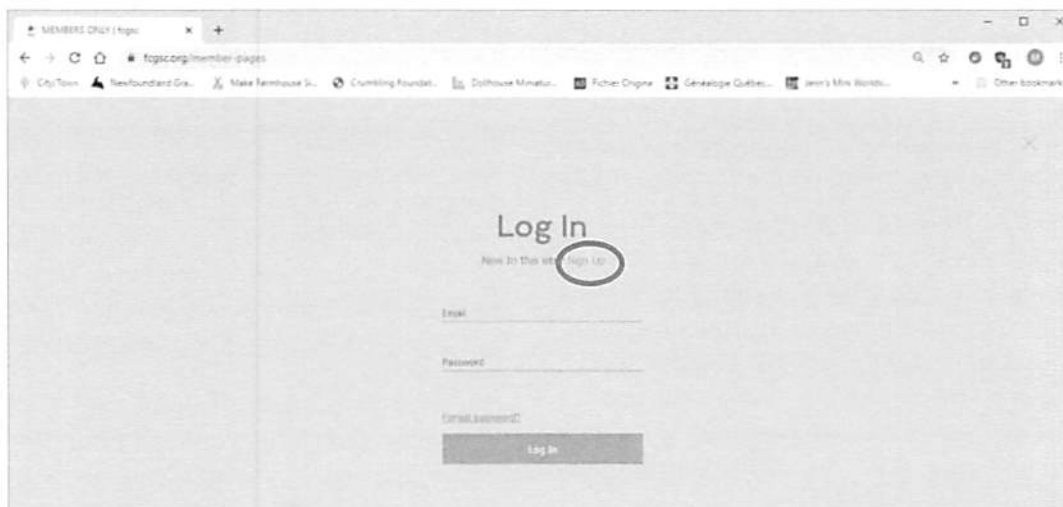
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## Acadian Identity

Ron Blanchette, #1667

Any thoughts of an Acadian Identity were not in my consciousness for the first six decades of my life. I was born in 1946 on Second Street in Fall River, Massachusetts,<sup>1</sup> thoroughly surrounded by my French-Canadian cousins, aunts, uncles and my Meme and Pepe on my father's side of the family<sup>2</sup>. For my first six years of life I pretty much just heard French spoken and any references to Canada were about either Quebec City and its environs or Montreal. The only Acadia I knew of, even into my 50s, was the Acadian National Park in Maine. Places like New Brunswick, Nova Scotia and Prince Edward Island were only known to me as the Maritime Provinces but without any reference or knowledge of "Acadia."

In 1996, I attended my first Blanchette family reunion in Montmagny<sup>3</sup>, a town about 30 miles northeast of Quebec City on the St Lawrence Seaway. There were about 3,000 people in attendance – it was an awesome three day event. I returned to Connecticut eager to discover my French-Canadian ancestry<sup>4</sup>. However, I still had no awareness that there was a separate and quite distinct Acadian history.

My awareness that there were areas of French-Canadian history and culture other than the corridor from Quebec to Montreal came in small pieces, never enough to create an "aha" moment or an epiphany. That changing event came in 2018. For a number of years I have been the primary planner for trips to Quebec City and its

environs that were sponsored by the French-Canadian Genealogical Society of Connecticut. For several good reasons, it was thought that it might be time for a change of venue. The thought of planning and executing an eight day tour to "Acadia" when I knew I had to start from ground "zero," scared the "daylights" out of me. I took on the challenge, not with enthusiasm at first, but with "can I do this"?

For the next six months I researched everything I could find about New Brunswick and Nova Scotia. I was on the phone and e-mailing every entity that I thought could assist me in developing a "plan" albeit at arm's length. A plan did develop and I began to feel excited about what I could offer the sixteen people who trusted me to provide a meaningful tour of Acadia.<sup>5</sup>

It was during the planning phase of the 2018 "Acadia Here We Come" adventure and the subsequent tour that I began to sense there was something different about Acadia that I felt was different from what I experienced in Quebec. In Quebec I felt there was a definite pride in being French-Canadian and being from and of Quebec. Our yearly tours to Quebec were always planned during the "New France Festival". The festival to me was a time to celebrate French-Canadian culture and music with a joyous tenacity. There were times when I glistened with tears listening to traditional Canadian music.

There was something different about Acadia. I felt that there was something special being expressed about being Acadian that was more than being of

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<sup>1</sup> For those inquisitive folk, I was born on Second Street across the street where Lizzie Borden resided and might have practiced her forty and forty one strokes. I do have another article in the wings entitled, "Do I Have the Murder Weapon"?

<sup>2</sup> My Mother's parents (both born just south of Montreal) both died at age 57 of strokes.

<sup>3</sup> Montmagny is still the homestead of the "Blanchette" family; for the last 300+ years they still own and farm this land. It was a very moving experience just to walk on this soil.

<sup>4</sup> Another personal revelation - I was and am only interested in discovering my Father's ancestral side and still pretty much feel that way. Maybe that will change as I age - maybe.

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<sup>5</sup> The tour included St John N.B.; Moncton, N.B.; Acadian Reunions: Cassie Reunion at Fort Beausejour, LeBlanc Reunion in Shediac, N.B.; the Festive Celebration of French-Canadian Culture & Music at Le Pays Sanguine; Bouctouche, N.B.; Univ. of Moncton for a talk with Professor Stephen White, a renowned Acadian Genealogist; Hopewell Rocks, N.B. to view the highest tidal changes in the world; Grand Pre and the Evangeline Trail; the Acadian Dikes and Horton's Landing; beautiful Annapolis Royal; and back to St John via the Digby Ferry. Oops- we also had a flat tire on our way to Grand Pre!

New Brunswick or Nova Scotia.<sup>6</sup> I saw “Acadia” banners and flags everywhere we traveled throughout New Brunswick and Nova Scotia. In the United States I think a hyper-patriotic display of American flags sends the message that it is un-American to question or challenge governmental policies and decisions. In “Acadia” I just felt there was a pride that went beyond political parameters. I am a rather social person and thus I expressed my wonder about the pride of “Acadian Identity” with many people I met in our travels. The feedback I received was that the identity was genuine and deep. Thus, my experiences in New Brunswick and Nova Scotia along with reading volume after volume about Acadian history has brought me to this point wherein I want to share some of the historical antecedents of “Acadian Identity”.

### Origins of “Arcadia”

In 2019, the French-Canadian Genealogical Society of Connecticut’s tour of Acadia included a stop at the University of Moncton to meet with Professor Stephen White, the premier genealogist of Acadian genealogy, history and culture. One of the first questions posed to Professor White was: Was “Acadia” first known as “Arcadia”? Professor White’s response was that there was nothing to support that the territory of Nova Scotia was ever called or named “Arcadia.”

However there are multiple sources that posit that Nova Scotia might have been referred to as “Arcadia” and then later dropped the “r” to become “Acadia”. One source was in *The Acadian Miracle* by Dudley J. LeBlanc.<sup>7</sup> In his chapter, Origin of the Name; Mr. LeBlanc sets forth the following possible origins of “Arcadia”:<sup>8</sup>

- At the time of the earliest settlements, Nova Scotia was at different times called *Larcadia*, *Arcadia*, *Acadia* or *Cadie*

- The French King, Francois I (1515-1547) sent Verrazano<sup>9</sup>, an Italian, to explore America. Verrazano described the region “which we baptized ‘Arcadia,’ on account of the beauty of the trees”
- Gastoldi’s map (1548) was the first to use the name “L’Arcadia” instead of “Arcadia” as used in the Verrazano report. LeBlanc explained this, stating that Gastoldi used French and not Italian originals.
- There is a detailed map by F. Simon (1580) in the British Museum wherein the name “L’Arcadia Pro” (Province) appears in large letters across the territories of New Brunswick and Nova Scotia.

LeBlanc goes on to raise the question, where did Verrazano obtain the name, “*Arcadia*”? He posits two theories. First, that somehow Verrazano picked it up from words used by the Mimac and Malecite Indians such as “cadie” and “quoddy”. LeBlanc expresses his doubts that Verrazano coined the word “Arcadia” from Indian words.

The second theory posited by LeBlanc, one that has more credence, is that Verrazano, a literary man, read a well-known book entitled “Arcadia” published in 1504 in which the author, an Italian poet, compared the beauty of the Neapolitan landscapes to a region in ancient Greece called “Arcadia”, with a central grove of trees with unusual beauty, the home of innocence and tranquility. LeBlanc ends his discussion of “Arcadia” and “Acadia” with the statement that both words have nearly identical meaning: “land of happiness, land of plenty with a beautiful landscape.”

Another source of information regarding the use of “Arcadia” comes from Rene Babineau’s book, *Brief History of Acadia*<sup>10</sup>. Babineau’s discussion of the use of “Arcadia” starts with his statement that Acadian history began in 1524 when Francois I, King of France, decided that it was in France’s

<sup>6</sup> I am not leaving out P.E.I (Prince Edward Island). It is just that I have not been there yet.

<sup>7</sup> LeBlanc, Dudley J., *The Acadian Miracle*, Evangeline Publishing Company, 1966.

<sup>8</sup> LeBlanc, pp. 1-3.

<sup>9</sup> Arsenault, Bona. *History of the Acadians*. Québec: Le Conseil de la vie française en Amérique, 1966. Verrazano’s primary mission was to find a westerly passage from Europe to India and China., p 9.

<sup>10</sup> Babineau, Rene, *Brief History of Acadia*, 4th ed. Opelousas, LA: Andrepont Printing, Inc., 1992.

best interests to share in the wealth of the New World along with Portugal and Spain. Giovanni Verrazano, an Italian navigator from Florence undertook that adventure for François on January 17, 1524.

Verrazano's two ships, the Dauphine and the Normanda, explored the North American coastline from Georgia to the Maritime Island of Cape Breton. Verrazano noted in his subsequent report that he found the areas of Virginia and Delaware incredibly green and fertile and the Indians gentle and friendly. Thus Verrazano named the area "Arcadie" in remembrance of ancient Greece. Babineau asserts that the regions of Virginia, Maryland and Delaware observed by Verrazano greatly resembled Nova Scotia and thus map makers of the day denoted in error as L'Arcadia and only later dropped the "r" in the spelling.<sup>11</sup>

### The Acadians (French: Acadiens)

It is generally accepted that the exploration of North America was a quest for adventure, fame, fortune and political power. It is important to point out that expansion across the Atlantic Ocean divide had its beginnings in the need for fish (protein) and thus little by little the horizons were extended. Coupled with the extension of boundaries was the development of sturdier and more reliable sea vessels.<sup>12</sup>

The Acadians are the descendants of the French who settled in Acadia during the 17<sup>th</sup> and 18<sup>th</sup> centuries. Many of them are descended also from the Indigenous people of the region.<sup>13</sup> The original boundaries of Acadia were comprised of Nova Scotia, New Brunswick and Prince Edward Island, parts of Quebec, and present day Maine to the Kennebec River. It is important to remember that Acadia was a distinctly separate colony of New

France, and geographically and administratively separate from the French colony of Canada (Québec). These distinctions resulted in two distinct histories and cultures. The French settlers whose descendants became Acadians predominantly came from western and southwestern regions of France such as Poitou and Aquitaine. As we shall see later on, the politics of these regions of France were some of the antecedents of a distinct Acadian identity.

French exploration of North America was based more on the actions of French seaports than on French governmental decisions.<sup>14</sup> The first attempt to move decision making in a direction closer to control by the government was the *Charter Commission of 1603*, intended to colonize the lands of La Cadie, Canada and other places in New France without expense to the French Crown.<sup>15</sup> Further complicating the *Charter Commission of 1603's* mission were provisions that prevented the Atlantic ports - Dieppe, Rouen, Honfleur, Saint-Malo, Nantes, La Rochelle, Bordeaux, and Saint-Jean de Luz - from continuing their exploitation of the trade with North America with little or no interference from any central authority.<sup>16</sup> The angst of these port communities over the trade interference spilled over into legal actions against governmental authorities. However, the ultimate authority, the French King, sided against the port communities.<sup>17</sup> In this author's opinion, an unanticipated consequence of the strife generated by the litigation between the port cities and the French governmental authorities and the King is that many of the immigrants to Nova Scotia came from these same port cities and thus eventually became - "Acadians" - a strong, stubborn and talented group of settlers.<sup>18</sup>

<sup>11</sup> Babineau, p. 11.

<sup>12</sup> Griffiths, N.E.S. *From Migrant to Acadian, A North American Border People*. McGill-Queen's University Press, 2005, p. 4.

<sup>13</sup> Pritchard, James. *In Search of Empire: The French in the Americas, 1670-1730*. Cambridge University Press, 2004, p.36. "Abbe Maillard claimed that racial intermixing had proceeded so far by 1763 that in fifty years it would be impossible to distinguish Amerindian from French in Acadia."

<sup>14</sup> Griffiths, p. 4.

<sup>15</sup> Griffiths, p. 4.

<sup>16</sup> Griffiths, p. 6.

<sup>17</sup> Griffiths, p. 6. While the port city of Rouen was at the forefront of these legal actions, no sooner than the Rouen petition was denied, another port city would then file a petition of grievances.

<sup>18</sup> Griffiths, p.8-9. Another unfortunate result of the new authority to centralize the trade authority in Acadia was the position that the French government took that the indigenous people of the Americas were without enduring rights to the lands that they lived on for countless genera-

### Early Development of Acadia

As I stated in an earlier article,<sup>19</sup> France's primary interest in New France was commercial.<sup>20</sup> Certainly a compounding factor was that the French treasury was emptied by the country's history of religious wars.<sup>21</sup> It is important to note that the costs of the commercial trade were to come from the profits of the highly successful fur trade.

As you may recall, a number of France's Atlantic port cities for over two generations had an almost unrestricted trade relationship with North America.<sup>22</sup> The friction that developed between France's Atlantic port cities and France's central government was to prove an ongoing obstacle for French colonial development in North America.<sup>23</sup> This was further complicated by the long struggle for the possession of the Acadian territories which changed hands from the French to the English several times during the seventeenth century.<sup>24</sup> A backdrop to commercial ventures and/or migration from/to the New World for settlement was the mindset that indigenous people of Americas were unquestionably without enduring political rights to the lands in which they lived.<sup>25</sup> Underpinning that view was the view that Christianity contained a greater truth than any native religion.<sup>26</sup> When specifically applied to the Mi'kmaq or other native peoples it meant that there would be no recognition of any prior rights regarding

land recognition.<sup>27</sup> It is important to note there were no early conflicts over land ownership, which was due to several factors.<sup>28</sup>

- Mi'kmaq lacked understanding of French concepts of land ownership and thus did not know what the French actions meant
- The small number of French present in Acadia
- Seasonal changes in Mi'kmaq habitats: Winter meant smaller kin groupings inland; Summer meant larger groupings at river mouths and along the seashore.

Negative views of the Mi'kmaq land rights on the part of the French did not deter the developing relationships between Acadian immigrants and the alliance with Mi'kmaq communities. This alliance started in 1605 with the settlement at Port Royal and lasted more than a century.<sup>29</sup> The Mi'kmaq also acknowledged that the Acadians were excellent farmers and were impressed with their ability to construct dykes to reclaim land, which also meant the forests would be protected from any immediate clearing for farming.<sup>30</sup>

The only true settlement venture into Acadia started in 1632 when France regained control of Acadian territories. The King appointed the very powerful Cardinal de Richelieu to be the Minister of the Campaign of Acadia ("Champagne de l'Acadie") and in turn the Cardinal appointed his cousin, Isaac de Razilly as the Governor of Acadia. Razilly then appointed Charles de Menou d'Aulnay to recruit settlers to Acadia and thus the beginning of the only one true settlement venture in Acadia.<sup>31</sup>

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tions (2,500 years), and that Christianity embodied a greater truth than any native religion.

<sup>19</sup> Parkman, Francis. *France and England in North America*. Vol. 1, Little, Brown & Co. 1910. Cited in *Blanchette, R. "Quebec Doomed," Connecticut Maple Leaf*, vol. 17, no. 4, 2016, pp. 199-209.

<sup>20</sup> See footnote 15.

<sup>21</sup> Faragher, John Mack, *A Great and Noble Scheme*. Norton: New York, 2005, p.2.

<sup>22</sup> Griffiths, p.6.

<sup>23</sup> Griffiths, p.6.

<sup>24</sup> Griffiths, p.6.; Arsenault, p. 24: A significant factor in the exchange of territorial exchanges was that the French government was unable to assist its possessions because of the pressures of religious warfare in Europe. On the other hand, England was able to aid Massachusetts in military interventions in Acadia, particularly Port Royal.

<sup>25</sup> Griffiths, p. 8.

<sup>26</sup> Griffiths, p. 8.

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<sup>27</sup> Griffiths, p. 11. Also, *Mi'kmaq Rights Initiative-Our History. Mi'kmaq Rights Initiative. mikmaqrights.com/about-us/our-history/*. Accessed 8 June 2010, for a presentation of the chronology of land claim events.

<sup>28</sup> Griffiths, p. 11.

<sup>29</sup> Griffiths, p.15. The name Micmac is derived from Mi'kmaq meaning "kin-friend."

<sup>30</sup> Griffiths, p. 24. One excellent example of salt marshes reclaimed land through the use of dykes was the vast meadow or Grand Pre of 1,200 acres. In 2019 I walked the entire length of the dyke and was amazed at its complex construction and durability.

<sup>31</sup> Griffiths, p. 17.

The efforts to populate Acadian territories from 1632 to about 1670 were always meager, as the word brought back to France was that life in Acadia was arduous and difficult. The census in 1671 indicated an Acadian population of only 394 individuals; only 885 by 1686; and from 1686 to 1707 the average increase was 4% per year, to a population of approximately 16,000 by 1755.<sup>32</sup> After 1670, while a few immigrants settled in Acadia, the majority of immigrants from France settled in Quebec.<sup>33</sup> This author would make the observation that the low number of French Acadian immigrants contributed to the positive alliance with the Mi'kmaq tribes, and this alliance, forged over a century, also included a significant number of intermarriages.<sup>34</sup>

With control of the Acadian territories changing hands from English to French and back again, probably the most important document that had critical consequences for all Acadians was the *Treaty of Utrecht* signed July 11, 1713. In it, England was given full control of Nova Scotia except for Cape Breton Island and Prince Edward Island.<sup>35</sup> In anticipation of the treaty, Queen Anne of England, in June 1713, wanted to assure the Acadians of their status under the English crown (after first being told to leave the territories and then being allowed to stay and retain ownership of their property) but stipulated that they must sign an allegiance oath to the British Crown.<sup>36</sup> The signing of the oath recognized in principle freedom of worship and neutrality in the case of war. For the next four decades the Acadians successfully negotiated the freedom of worship and definition and the parameters of neutrality in the case of war.<sup>37</sup>

But as monarchs come and go, successors to the crown have their own take on the implementation of oaths and principals of freedom. In 1727 George II ascended the English throne and Acadi-

ans were well aware of his aversion to Catholics.<sup>38</sup> The Acadians demanded that their freedom of worship and their political neutrality be respected according to the terms of the Treaty of Utrecht. The Acadian messengers who delivered the concerns of the Acadian subjects were thrown into prison. The end results, more than two years later, were that the following conditions would be respected if the Oath were signed:

1. *Exemption from bearing arms as long as the Acadians remain subjects of the King of England.*
2. *The right to leave the British territory at their own convenience and thereby be freed of their oath.*
3. *Entire freedom of worship and the right to the ministrations of Catholic priests.*<sup>39</sup>

The actual text of the oath:

*I do sincerely promise and swear that I will be faithful and bear true allegiance to His Majesty King George the Second, so help me God.*<sup>40</sup>

There must have been more than one version of the required oath over time, because in 1730, the then British Governor of Acadia, Phillips, asked the Acadians to take the following oath:<sup>41</sup>

*I promise and swear as a real Christian that I shall be entirely faithful and that I will obey fully His Majesty King George the second, and that I recognize Him as Sovereign of Acadia and Nova Scotia. So help me God.*

The British were never interested in installing a democratic government<sup>42</sup> and thus the British strategy was to mandate that the majority Acadian population swear to the Oath of Allegiance.<sup>43</sup>

The Acadians consistently over the next four decades resisted their British occupants. They wanted to remain neutral and not be forced to fight against

<sup>32</sup> 1755 was the commencement of the forced expulsion of Acadians from their lands.

<sup>33</sup> Chevrier, Cecile. *Acadie*. Dieppe: Société nationale de l'Acadie, 1994, p.26.

<sup>34</sup> Chevrier, pp. 15,26.

<sup>35</sup> Chevrier, p. 31.

<sup>36</sup> Chevrier, p.32

<sup>37</sup> Chevrier, p.32.

<sup>38</sup> Chevrier, p. 34

<sup>39</sup> Chevrier, p.34 There were English and French writings of the conditions, however there were no protections of these rights in the English version.

<sup>40</sup> Chevrier, p. 34.

<sup>41</sup> Babineau, p. 25.

<sup>42</sup> Babineau, p. 25.

<sup>43</sup> Babineau, p. 25.

their fellow countrymen. Their Acadian spokesmen presented many reasons why they should not be made to pay taxes.<sup>44</sup> With some degree of irony, the British had expected that there would be a wave of English settlers to mitigate the majority Acadian population but few came.<sup>45</sup> The British did realize that they needed the Acadian agricultural talents to provide the British forces with food, wood and labor.<sup>46</sup> The French crown, on the other hand, seriously considered moving the Acadian population to Ile Royale (Cape Breton Island) but the Acadians would have no part of vacating their fertile lands.<sup>47</sup> In retaliation to the stubborn but talented Acadian population the British denied them the ability to build boats for the purpose of commerce and they were not allowed to sell their land and possessions.<sup>48</sup> As a final ruse the British set up a system of delegates to keep in communication with the Acadian majority. In reality the delegates were only there to carry out orders from the British authorities.<sup>49</sup>

#### Acadia – Coming of Age

Coming of Age - what did that mean in the context of being under British dominance for over thirty years, essentially from 1710-1744? On one hand, the Acadian majority continued to negotiate and creatively resist taking the Oath of Allegiance. I guess one could argue that this period of time could qualify as peace - maybe?

On the other hand, the Acadian population became increasingly self-sufficient in a number of ways.<sup>50</sup>

- While it is well understood that no group of people are all of the same economic standing, it is evident through objects found through historical digs that Acadians lived in relative comfort. Objects collected include china, stoneware mugs, wine bottles and glasses, knives, coins, musical instruments, and glass blown animals. Many of these objects were imported

from France, England, Spain, Holland, Germany, and New England. The conclusion that one could readily come to is that Acadians enjoyed a certain degree of comfort and were an outward looking people.<sup>51</sup>

- It is evident that Acadians engaged in business transactions with the British (American) colonies and with French at Louisbourg.<sup>52</sup> Parenthetically, the French colonized Ile Royale (Cape Breton Island) in 1713 and founded Louisbourg, the last French possession in Acadia, that was eventually destroyed in 1758.<sup>53</sup> Work on the fort started in 1719. It was strategically located on the northeast tip of Ile Royale at the entrance of the Gulf of St Lawrence and designed to guard against any British fleet from reaching Quebec. What is overlooked at times is that the Louisbourg investment gave the French government a base for France's lucrative fishing industry which was more profitable than the fur trade.<sup>54</sup> In 1748 British diplomats returned Louisbourg to France, to the outrage of New England colonists.<sup>55</sup>
- There was a strong connection between and among Acadian communities both by kinship and marriage that contributed to the development of a stable and prosperous Acadian society.
- Acadians utilized all available resources in surroundings. They farmed the land and raised large herds of cattle. They grew wheat, rye, barley, oat, flax, jute, corn and peas. They had sufficient produce to sell the surplus (which did not escape the attention of the British) to communities in the Acadian territories, Louisbourg, and to Boston. Acadians brewed their own "spruce beer" and cider.
- One result of the strong Acadian diet was that Acadians were known to have long life spans and such epidemics as smallpox, scarlet fever, typhoid cholera never came to Acadian communities.

<sup>44</sup> Babineau, p.24.

<sup>45</sup> Babineau, p.25.

<sup>46</sup> Babineau, p. 25.

<sup>47</sup> Babineau, p. 25. Acadians had a year to make the decisions to vacate and relocate to Cape Breton Island.

<sup>48</sup> Babineau, p. 25.

<sup>49</sup> Babineau, p. 25.

<sup>50</sup> Chevrier, p. 39.

<sup>51</sup> Chevrier, p. 39.

<sup>52</sup> Chevrier, p. 40.

<sup>53</sup> Babineau, p. 25.

<sup>54</sup> Chevrier, p. 40.

<sup>55</sup> Geoffrey Plank, *An Unsettled Conquest*. University of Pennsylvania Press, 2001, pp.117-118.

- On the flip side of British law and restrictions imposed on the Acadian population, Acadians carried on with smuggling. They built boats or somehow acquired them and brought live cattle, grain and furs to Bay Verte (Newfoundland) and destined to reach Louisbourg. While Acadian farmers were restricted from developing new farmland, they did it anyway. Much of the new acreage was intended for immigrants of British origin. The British governance was well aware of these Acadian activities but either tolerated it because the Acadians continued to provide provisions to the British or they could do nothing to stop it.<sup>56</sup>

All of the above indices of strong, independent and vibrant communities were developed during the same period of time that the Oath of Allegiance mandate loomed over their heads required Acadians to sign or vacate their homes- they had a year to make that life changing decision. Such was their ability to use diplomacy, negotiation and compromise to their benefit and survival.<sup>57</sup>

It must have been perplexing to British authorities who wondered if the Acadians were just a temporarily conquered people or prospective British citizens.<sup>58</sup> There were British authorities in England and many in the British (American) colonies, with Massachusetts at the head of the line, who viewed Acadians as “*puppets of the French*,” naïve, and thus “*non-thinkers or innocent victims*”.<sup>59</sup> There is no doubt that Acadia was constantly caught between two empires, the French and the British.

### Acadia – Thus Far & Deportation

The history of Acadia is a story of a people who, while seeing themselves as Canadian, also have a strong Acadian heritage. Their history has been marked by drama, complexity and endurance. It is the story of a people who never had political independence but who built a strong and unique identity.<sup>60</sup> At the beginning of the 17<sup>th</sup> century there were no Acadians, but at the start of the 18<sup>th</sup>

century there were “Acadians” living in the territories now known as New Brunswick, Nova Scotia, and Prince Edward Island.

After the period of coming of age, more commonly referred to as the “Golden Age of Acadia,”<sup>61</sup> The several estimates of the Acadian population at the time of the 1755 deportation strongly point to a population of about 18,000; about 14,000 from that population who were deported between 1755 and 1763; and of those, 8,000 who perished from drowning, starvation and disease.<sup>62</sup>

I have chosen to focus on the Acadians who struggled to return to their homeland rather than on how the deportation developed and was executed over time. Many of the returning Acadians were not allowed to return to their homes and lands if the British had replaced them with new British immigrants.<sup>63</sup>

One story of returning Acadians deserves to be retold again. In the spring of 1766, 200 Acadian families or 800 people gathered in Boston to begin their long march back to their beloved Acadia. They walked and when they came to rivers, and there were many, they built rafts to cross to the other side. It is not known how many marchers died in route, but four months later they arrived at the St John River in now New Brunswick to be greeted by relatives and friends they had not seen in eleven years.<sup>64</sup> Once again the Acadians established their identity as a separate and distinct people. Today the Acadians are the majority of the French speaking population of the Maritime Provinces with a population of over 300,000.<sup>65</sup>

### Summary

The Acadians have always had trouble convincing people and governmental authorities that they have a separate identity and were not a small colony of expatriates or an appendage of Québec.<sup>66</sup> Many people still view Acadia not as a living cul-

<sup>56</sup> Babineau, p. 28.

<sup>57</sup> Chevrier, p. 39.

<sup>58</sup> Arsenault, p. 36.

<sup>59</sup> Arsenault, p. 50.

<sup>60</sup> Griffiths, p. xv.

<sup>61</sup> Arsenault, p.xvii.

<sup>62</sup> LeBlanc, p. 193.

<sup>63</sup> Griffiths, pp. xvi-xvii.

<sup>64</sup> LeBlanc, pp. 247-248.

<sup>65</sup> Griffiths, p. xvi.

<sup>66</sup> *From Migrant to Acadian at xvi.*

ture but as a charming and oddly persistent folk society.<sup>67</sup>

The following are some of the observations that I think contributed to creation of an Acadian Identity that persists to this day.

\* The initial immigrants from France tended to come from the Atlantic sea port cities that were fiercely independent and had a history of opposing French government efforts to control trade with the Acadian territories.<sup>68</sup>

\* During the period of 1710 to 1744 France essentially ignored Acadia for the development of Quebec. This separation contributed to the mindset that residents of the New Brunswick, Nova Scotia and Prince Edward Island were more "Acadian" than "French" from France.<sup>69</sup>

\* The small numbers of French immigrants to the "Acadia" integrated well with the larger population of Mi'Kmaq(s) and thus the alliance that lasted for over a hundred years. My sense is that the both parties found the relationship highly beneficial. The nomadic life style of the Mi'Kmaq was compatible with Acadian farming and reclaiming of land through the system of dykes- neither group felt threatened and they both respected each other.<sup>70</sup> The end results were two stable and successful cultures.

\* Being caught between the French and British empires both seeking their loyalty and allegiance provided the foundation for the Acadian to seek and negotiate for "les francais neutres" (the French Neutrals), an identity of its own<sup>71</sup>

\* The isolation from the French government and from Quebec to the north provided the time for the Acadian economy to become highly successful and protective of their accomplishments and their growing separate and unique identity.<sup>72</sup>

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<sup>67</sup> Griffiths, p. xvi.

<sup>68</sup> See footnotes 16, 17.

<sup>69</sup> See footnote 34.

<sup>70</sup> See footnotes 29, 30.

<sup>71</sup> See footnote 38.

<sup>72</sup> See footnote 67.

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## New Members

We extend a warm *Bienvenue sur FCGSC* to the following new members

- #2498 Brenda & Benjamin Jacobsen
- #2499 Mark Hayden
- #2500 Dale Matheson
- #2501 Brigitte Laughlan
- #2502 Norman Gileau
- #2503 Anna Turner
- #2504 Debra Dupuis
- #2505 Kathleen Sasso
- #2506 Nikole Hoffmann
- #2507 Irving Cote



## Oliver Trudeau and Family: Immigrants to Connecticut and Extreme Child Mortality

Paul R. Keroack #157

When I first visited St. Mary Cemetery in Baltic (Sprague) Connecticut to copy information from the grave of my great-great grandfather Joseph Trudeau, I found another stone adjacent to it, headed Oliver Trudeau with inscriptions for two wives and many children. While I later determined that Oliver was one of Joseph's younger brothers, the names and dates on Oliver's stone gave me pause.<sup>1</sup>

There were eleven children listed – only one of whom lived to adulthood – along with Oliver's two wives. I know many Quebeckers continued to have many children, especially in the first immigrant generation, and conditions made it likely that some would not survive – but how could that family bear the continued loss of so many young lives?

In the following paragraphs I will recount the lives of each child and their situations. There were five more sons not listed on that stone since they outlived their parents. Their lives will be described at the end of this article.

### Oliver Trudeau = Marie Buteau

Oliver, or Levi Trudeau was born in Quebec 16 June 1844, baptized as Francois Xavier Trudeau. I was able to match his adult identity to the baptismal record because of the accuracy of the information on his tombstone and in his Norwich CT obituary.<sup>2</sup>

The town of Sprague, Connecticut, was incorporated in 1861 from parts of Franklin and

Lisbon, resulting from the siting of a large cotton mill along the river separating those towns just a few years before. Several Trudeau households were living in what had been Franklin before Sprague began its own civil records in 1861.



**Oliver Trudeau, 1844-1921**  
(Sheldon-Trudeau Family Tree)

Levi Tredeau, age 19, married Mary Beuteau (i.e. Buteau) also 19. The marriage was recorded in Sprague 8 Feb 1863, officiated by "D. Mullen, pastor of St. Mary's Church." Mary was a daughter of Henri and Marie "Bluteau" who in the 1860 census lived with ten children near Oliver who was part of his father's household.<sup>3</sup>

<sup>1</sup> Ancestry.com. *Hale Collection of Connecticut Headstones*, Sprague 318-3, St. Mary's Cemetery, p. 23. Ages, dates of birth and death not otherwise cited, are taken from the monument.

<sup>2</sup> Familysearch.org. *Quebec Catholic Parish Registers, 1621-1977*, St-Cesaire, 1844, B 125, 18 June 1844, as Francois-Xavier Trudeau. His parents were Joseph Trudeau and Louise Duclos. His 1921 obituary is quoted in part and cited in note (18).

<sup>3</sup> *Sprague marriage records, 1861-1905*, p. 4. 1860 U.S. Census, Franklin CT, p. 32, 34; Lord's Bridge, later called Baltic, town of Sprague.

Connecticutgenealogy.com/windham/history\_of\_churches\_in\_willimantic.htm. "The first pastor was Reverend H. I. Riley; the second, Reverend Daniel Mullen, later of St. Mary's church, Norwich ...the pastor's charge embracing Baltic, Stafford and Coventry."

Prdh-igd.com, Family #222154. Henri Buteau married Marie-Anne Dufault, St-Pierre de Sorel, 1843, 09 January. She was Henri's second wife. Their daughter Marie Desanges was born 06 Nov 1843 at St. David (Yamaska)

**Marguerite**

Their first child, born in Sprague on 06 August 1864, was an unnamed female born to Levi and Mary Trudeau. In the 1870 census of Voluntown, Connecticut, she was listed as Margaret Treedo. On the tombstone she was named as Marguerite, who died 31 January 1878, pre-sumably in Voluntown.<sup>4</sup>

**Marie E.**

On 07 February 1866, Adesenge was born to Oliver Trudeau, 22, teamster, and Adesenge "Blutot," both 22. On the tombstone her name is inscribed as Marie E., suggesting that the full name in French of both she and her mother was Marie Desanges. She died 20 December 1870, presumably in Voluntown. Her age shown on the stone "4 years, 11 months," is close to matching her known Sprague birth date.<sup>5</sup>

**George W.**

Their next child, George W. Trudeau, was the first born away from Sprague. He was listed in the 1870 census in Voluntown, taken in July, and died 28 December 1870, age 3, one week after his sister Mary.

**1870 U.S. Census, Voluntown, Windham Co.**

Treedo	Levi, 26	Cotton mill	CA
	Mary E. 26		"
	Margaret, 6		CT
	Mary E., 4		"
	George W. 2		"
	James H., 1		"

In the 1870 census above, the youngest child, lived into adulthood (as Henry J.) so is not named on Oliver's stone.<sup>6</sup>

**Mary L.**

Mary L. Trudeau, the only child listed on Oliver "Levi" Trudeau's grave stone to reach adulthood, was born about April 1871 in Voluntown. She

<sup>4</sup> *Sprague birth records, 1861-1882*, p. 18. (Voluntown vital records not yet online).

<sup>5</sup> *Sprague birth records, 1861-1882*, p. 31.

<sup>6</sup> *1870 U.S. Census, Voluntown CT*, p. 23 (669 A) Indexed mistakenly as "Freedo."

died in Norwich, Connecticut on 24 September 1899, age "28-5-6."<sup>7</sup>

**Frances**

Frances Trudeau was born and died in Voluntown in 1874. At her death on 17 December she was 1 month, 22 days of age.

**Sarah H.**

Born about November 1880, Sarah H. was the last child born before their relocation to Norwich. She died in Norwich on 27 March 1896, age 15 years, 5 months.<sup>8</sup>

**1880 U.S. Census, Voluntown, Windham Co.**

Tredean	Levi, 37	Cotton mill	CA
	Mary, 37		"
	Henry, 11		CT
	Minnie, 8		"
Tredeau	Frank, 5		CT
	Lewis, 2		"

In the census extract above, sons Frank and "Lewis" both lived to adulthood so are not named on the headstone. Henry is the same son named James H. in the 1870 census.<sup>9</sup>

Oliver, Marie and their family moved to Norwich where he was employed at the Ponemah cotton mill in Taftville.<sup>10</sup>

**Frederic O. [John]**

The couple's first child in Norwich was born 5 November 1883. He lived only 5 months, 7 days, his death recorded on 23 April 1884 with the name John.<sup>11</sup>

<sup>7</sup> *Norwich death records*, v. 18, p. 138, age "28-5-6."

<sup>8</sup> Information on Frances was available solely from the tombstone. Sarah H.: *Norwich death records*, v. 18, p. 56, age "15-5-25."

<sup>9</sup> *1880 Census, Voluntown CT*, ED 148, p. 14 (241)

<sup>10</sup> *Ancestry.com. City Directories of the United States, 1820-1995, 1884*, p. 202. "Levi Tredo," 8 North B Street, Taftville. He lived at that address the rest of his life.

<sup>11</sup> *Norwich birth records*, v. 14, p. 405, as "Frederic O." *Norwich death records*, v. 16, p. 138, the record stating age of 5 months, 18 days.

### **Eva N. A.**

Eva was born 25 June 1885, a calculation based on her death record, assuming the age given - 1 year, 6 months, 3 days, is correct.<sup>12</sup>

The next child must be at least mentioned here since Eugene C.A.'s 06 April 1888 birth occurred eight days before his mother's death from kidney disease. The child survived and was later known as Celestine Alonzo.<sup>13</sup>

### **Oliver Trudeau = Agnes Baillargeon**

Oliver married for a second time, 23 August 1890, at St. Mary's Church in Putnam, Connecticut to Agnes Baillargeon, daughter of Laurent & Adeline (Lavreau) Baillargeon. Witnesses were her siblings Laurence & Julia. According to the headstone, Agnes was born 12 May 1859.<sup>14</sup>

### **Arthur**

The couple's first child, named as Arthur on the headstone, was born in Norwich 19 October 1893 and died 26 May 1894, about 7 months of age, although the stone records "7 days."<sup>15</sup>

### **Ora**

Ora Agnes was born on 18 June 1895. Although an adult at her 02 January 1919 death, she was unmarried, living with her father. She had been a store clerk and then a schoolteacher and died a victim of the influenza epidemic.<sup>16</sup>

### **Claire**

Her birth is recorded as Marie C.E. She died after 13 days, on 17 April 1900.<sup>17</sup>

<sup>12</sup> No birth record found. *Norwich death records*, v. 16, p. 218, as Eva Nora Anna.

<sup>13</sup> *Norwich birth records*, v. 14, p. 546. *Norwich death records*, v. 16, p. 260, as Marie D. Trudeau.

<sup>14</sup> Putnam marriage records, 1869-1899, v. 2, p. 394. *Marriages of St. Mary's Putnam, 1866-2003*. Ancestry.com. Quebec, Canada, Vital & Church Records (Drouin Collection), 1621-1968, St-Hugues, 1859, B 47. Agnes was born and baptized 20 May.

<sup>15</sup> *Norwich birth records*, v. 17, p. 58, as Arthur Charles Samuel. *Norwich death records*, v. 18, p. 10, as Arthur C.L..

<sup>16</sup> *Norwich birth records*, v. 17, p. 108, as Ora Agnes Bernardine. Ctstatelibrary.org, CT Death Records index, 1897-1969, and *Norwich death records*, [no p.], as Ora [transcribed from original by author.]

<sup>17</sup> *Norwich birth records*, v. 14, p. 252. *Norwich death records*, v. 18, p. 151, as Mary C.E.

The last child of Olivier Trudeau and Agnes Baillargeon, Aubrey Bernard, was born in 1906. He survived his parents, so is treated below.

### **Deaths of Oliver & Agnes**

Oliver Trudeau died on 06 February 1921, 8 South B Street, Taftville, at the age of 76. "He came to the states when he was eight year[s] old ... he lived in this village for 37 years and at one time was a second hand at the Ponemah mill, but of late has not been working." His widow, Agnes, died in Pawtucket, Rhode Island, on 22 Nov 1922, while residing with her sister Bertha Beatrice, wife of James W. Wilkinson.<sup>18</sup>

### **Children of Oliver and Marie Trudeau who survived their parents**

**Henry J.** was born in Voluntown on 24 May 1869. He moved to Taftville with his family in the 1880s and later worked in Moosup (town of Plainfield, Connecticut) at the Almyville Store, which he owned for 17 years. Henry also ran a branch of the post office from the store.

He was married in Plainfield on 01 February 1899 to Adele Burke (Bourque). They had five children: Henry, Carl, Edmund, William and Mary. Adele died 01 February 1925.

Henry died on 20 November 1926 in Norwich. The couple are buried in All Hallows Cemetery, Moosup. Besides his children, Henry was also survived by two brothers, "Louis and Lonzo, whose whereabouts are unknown."<sup>19</sup>

<sup>18</sup> *CT Death Records index, 1897-1969*. Obituary, *Chroniclingamerica.loc.gov. Norwich Bulletin*, 7 February 1921, p. 6. (died 06 February). Its' only error was the mis-attribution of the surviving sons to their respective mothers. Familysearch.org. Rhode Island Deaths and Burials, 1802-1950, for Agnes's death record. *Norwich Bulletin* 25 Nov. 1922, p. 12, recounts her unexpected death which occurred after she collapsed on the floor while visiting a drug store.

<sup>19</sup> Birth and death information from Henry's obituary, *Moosup Journal*, 24 Nov. 1926. Death and surviving children information from Adele's obituary, *Moosup Journal*, 5 Feb. 1925. Findagrave.com/memorial ID 172834738.

**Francois (Francis, Frank) Trudeau** was born in Voluntown on 20 June 1875. He worked as a painter for 25 years at Ponemah Mill in Taftville. He was married in Norwich on 09 June 1899 to Lea Brochu. Francois died from tuberculosis on 28 Dec 1918.<sup>20</sup>

The couple had ten children, nine of whom lived to adulthood. Their names and birth dates: Samuel, 12 April 1900; Leo O., 7 April 1902; Beatrice, 15 Aug 1903 (d. 26 April 1905); Blanche, 27 July 1905; Marie, 31 Oct 1906; Gerard L., 26 May 1908; Marie Claire, 12 April 1909; Ora Marie Ange, 8 May 1911, John A., 21 Aug 1914; Ernest Leo, 6 June 1915

His widow Lea Marie died 10 November 1958.<sup>21</sup>



**Francois Trudeau 1875-1918**  
(Sheldon-Trudeau Family Tree)

**Louis Alexander Trudeau** was born on 23 August 1877 in Voluntown. His World War I draft registration lists him as a call clerk in a Cranston, Rhode Island printing company. In 1935 he was a

<sup>20</sup> Norwich death record, [no p.], includes birth information, [transcribed from original by author]. *CT Marriage Records index, 1897-1969. World War I Draft Registration Cards, 1917-1918 #1148*, as Frank Oliver. Recorded 3 months before his death, his condition was described as "tubercular, almost total loss of voice." Obituary, *Norwich Bulletin*, 31 Dec. 1918, p 7.

<sup>21</sup> Names and dates from Norwich vital records, online through 1907, others copied earlier from original records. <https://www.findagrave.com/memorial/183057475>

bartender, in 1940 a laborer digging drainage ditches. The last document I have found for him was his World War II draft card, listing him as unemployed, residing at the Warwick City House.<sup>22</sup>

**Celestine Alonzo Trudeau** was born Norwich 6 April 1888 as Eugene C.A. He was likely named after his father's younger brother, Antoine Celestin. In the 1910 census he was a teamster living in Hartford with his wife Gertrude. In the 1917 draft registration he was single and engaged in farm work. He served in the military, in the 151st Depot Brigade, Co. F, at Camp Devens.<sup>23</sup> In 1928 he married Mary (Blot) Krusinski, age 22. The 1930 census records list him as C. Alonzo, living with their son Francis C., Mary's son Peter and daughter Dorothy who later took the Trudeau surname, and his elderly uncle Frank Dusett. In 1940, with an additional son, Edward, he was a groundskeeper at the Aetna Company in Hartford, Connecticut. Celestine died on 25 August 1959.<sup>24</sup>

#### **Child of Oliver and Agnes Trudeau who survived his parents**

**Aubrey Joseph Bernard Trudeau** was born in Norwich on 06 April 1906. After his father's death he likely moved with his mother to Rhode Island. In the 1930 census he was proprietor of a variety store in Cranston, Rhode Island, and was married to Elsie M. Jordan. They had no

Continued on page 124

<sup>22</sup> Birth information from his draft registrations; the latter being the most accurate. *World War I Draft Registration Cards, 1917-1918 #994*. 1935 Rhode Island State Census. 1940 U.S. Census. Warwick RI, ED 214, p. 10-B. *World War II Draft Registration Cards, 1942 #2640*. In this record he was described as 5'11 inches and 235 lbs.

<sup>23</sup> Birth information given in note (13). 1910 U.S. Census, Hartford CT, 3<sup>rd</sup> Ward, p. 16B. *CT Marriage Records Index, 1897-1969*, Alonzo to Gertrude Mills, 25 Nov 1909. *World War I Draft Registration Cards, 1917-1918 #1824*. Military service details noted on his tombstone, Findagrave.com/memorial/ID1124226663.

<sup>24</sup> *CT Marriage Records Index, 1897-1969*, Celestine to Mary K[r]usinski, 7 Aug. 1928. *New York City Marriage Index, 1829-1940*, Boleslaw Krusinski to Mary Blot, 19 June 1920. 1930 U.S. Census, Windsor CT, ED 2-242, p. 12 A. 1940 U.S. Census, Windsor CT, ED 10/20, p 63 B. *CT Death Record Index, 1897-1969*.

## Catherine Lorion, *Fille à Marier*

Maryanne LeGrow, #696

Catherine Lorion, an 18-year-old *filles à marier* from Sainte-Soulle, La Rochelle, Aunis, arrived in Québec in 1654 seeking a husband, a home, and a better life than she would have found in France. Had she known what that life held in store for her, perhaps she might have decided not to make the trip.

During the next six and a half decades of her long life, she would be married and widowed twice by the age of twenty, widowed a third time at thirty-six, and again widowed after more than three decades of marriage to her fourth husband, whom Catherine would survive by twelve years. She would become the mother of at least eleven children, losing two of them in infancy. By her last marriage, she also became the stepmother of two additional children. Her life among the settlers of a raw, new country was beset with a level of calamity and misfortune that was unusual even in a place where such things were common.

The *filles à marier* (marriageable girls) were girls and young women who came to New France in the period 1634 to 1662, before the arrival of the better-known *filles du Roi*. According to Peter Gagné<sup>1</sup>, they came in small groups, typically no more than six, five, or fewer per year, arriving with family members or sponsored by individuals, merchants, or religious organizations. Unlike the later *filles du Roi*, they received no *dot* or dowry from the king, and because most were country girls and not wealthy<sup>2</sup>, the *dot* they brought to their husbands consisted largely of the clothes, household linens, and whatever other small items they could carry with them from home. But in a country where the ratio of men to women was approximately 7 to 3,<sup>3</sup> women were valued for themselves, and even girls with little or no dowry

to bring to their marriages seldom had difficulty finding a husband.

Catherine Lorion was born about 1636, the daughter of farm laborer Mathurin Lorion and Françoise Morin (or Morinet). Françoise died on 06 November 1648, leaving her husband, twelve-year-old Catherine, and at least two younger daughters. Six months later, on 02 May 1649, Mathurin was married again, to Jeanne Bizet, with whom he eventually had seven children. It is not known how Catherine Lorion arranged to come to Québec or by whom her passage was paid. Perhaps her father was able to help her to the passage money or she may have found a sponsor who would pay her way.

Gagné<sup>4</sup> points out that Catherine was unique among *filles à marier* in that she came alone to Québec and was followed four years later by her father, step-mother, and at least some of her siblings. Her four marriages and the calamitous deaths of her first three husbands also set her apart from the majority of *filles à marier*, although widowhood and remarriage were common enough among them.

Catherine and her first husband, Pierre Vilain, both arrived at Montréal in 1654. Pierre came from the town of Les Brouzils, Poitou. His parents were Jean Vilain and Jeanne Marché. On 27 September 1654, Catherine and Jean signed a marriage contract, and on 13 October of the same year they were married in Montréal. Catherine was eighteen years old and Pierre was twenty-four. Three months later, on 19 January 1655, Jean was killed by a falling tree.<sup>5</sup>

Catherine, a young, childless widow, must have been much sought after among the bachelors of

<sup>1</sup> Gagné, Peter J. *Before the King's Daughters*. Pawtucket: Quintin, 2002.

<sup>2</sup> Gagné, pp. 36-37.

<sup>3</sup> Weeks, Daniel J. (2019). *Gateways to Empire: Quebec and New Amsterdam to 1664*. Bethlehem, PA: Lehigh University, p. 307.

<sup>4</sup> Gagné, p. 210.

<sup>5</sup> Such accidents may not have been uncommon. Adrien Léger, husband of *filles à marier* Catherine Lotier, was killed by a falling tree in January 1661, and Jean Bluteau, son of *filles à marier* Claire-Françoise Paré dite de Paris, was crushed by a falling tree in February 1710.

Montréal. Alone in a still-strange country with no source of support and likely no money to return to France, Catherine probably had no choice but to remarry. Women were scarce in the new colony, there were few ways for a single woman to support herself, and passage back to France was prohibitively expensive. Many widows, especially those with children, might not have a home in the old country to welcome them. Under such conditions, it's not surprising that they often remarried within months or even weeks of losing a husband.

Five months after the death of Pierre, on 29 June 1655, Catherine married Jean Simon of St-Sorlin-de-Conac, Saintonge, France, son of Jean Simon and Léonarde Dupin. Both bride and groom were nineteen.

The following year, on 03 September 1656, Catherine gave birth to her first child, a son named Léonard, at Montréal. Two months later, Jean drowned and was buried on 24 November 1656 at Montréal. Little more than two years after arriving in Québec, twenty-year-old Catherine had been married twice, widowed twice, and was again left without support, this time with a two month old infant to raise.

Five and a half weeks after Jean Simon's death, Catherine signed a marriage contract (01 January 1657) with Nicolas Millet dit Le Beauceron. Nicolas was a master carpenter, the son of Jacques Millet and Jeanne Vincent of Neuville-aux-Bois, Beauce. He was born about 1633 and thus twenty-eight to Catherine's twenty-one years at the time of their marriage on 09 April 1657. Nicolas and Catherine had eight children together, at least six of whom lived to adulthood. Their children were:

Catherine	(14JUN1658 – 25SEP1722)
Nicolas	(14AUG1660 – 06 MAY1735)
Marie Charlotte	(25NOV1662 – 15 MAY1751)
Pierre	(12JAN1665 – 31NOV1666)
Jacques	(30MAR1667 – 16 DEC1746)
Unnamed infant	(20FEB1670-21FEB1670)
François	(07APR 1671 - )
Jean	(06JAN1674 – 17JUN1714)

After her marriage to Nicolas Millet, Catherine's life seems to have settled into a routine of domestic duties, child bearing and rearing, and the ordinary events of life in New France. Seventeen undoubtedly busy years had passed when again disaster shattered Catherine's life. Nicolas Millet died in the conflagration of their home and was buried at Montréal on 06 March 1674.

At the time of Nicolas's death, their daughter Catherine had already been married (at age 12, on 07 January 1671) to Jean Renaud, but children still in the household included Leonard Simon (18), Nicolas Millet (14), Marie Charlotte Millet (12), Pierre Millet (9), Jacques Millet (7), François Millet (3), and Jean Millet, an infant of three months.

In the fire, Catherine had lost her husband, their home, and presumably the majority of their household goods and clothing. She must have been dazed to find herself widowed once again and possibly in difficult financial straits, with a household of young children to support.

Daughter Catherine Millet and her husband Jean Renaud may have been able to offer shelter to some of the family. Her sons Léonard (18) and Nicolas (14) could no doubt have contributed to household expenses, though Nicolas may already have been apprenticed as a carpenter, the trade he followed as an adult, and apprentices traditionally were paid little or nothing during their years of apprenticeship. In addition, Catherine's father and stepmother had immigrated to Montréal in 1658 and were now in their 60s. Although they might have been relied on for some assistance, it is just as possible that they might have been looking to Catherine and Nicolas Millet for at least partial support. In any event, it seems certain that Catherine found herself shouldering a heavy burden of responsibility for the care and upbringing of her younger children.

After what must have been a difficult two and half years, Catherine signed a contract for her fourth marriage, with widower Pierre Desautels dit Lapointe, of Malicorne, La Flèche, Maine. He was the son of Thomas Desautels, a tailor, and Marie

Dauversière. Pierre Desautels had arrived at Montréal on the ship *Saint-Nicolas* on 16 November 1663, during the *Grand Recrue*<sup>6</sup>. Catherine Lorion and Pierre Desautels were married at Montreal on 23 November 1676. Pierre had previously been married to *fille du Roi* Marie Rémy, who had borne him three children: Joseph (1666-1667), another Joseph, born 13 June 1668, and Gabriel, born 03 April 1671. With this marriage, Catherine became the stepmother of Joseph, age eight, and Gabriel, age five.

Catherine and Pierre Desautels had two children together, Pierre, born 13 September 1677, and Gilbert, born 17 December 1679. They had a full household indeed!

By the time Gilbert Desautels, the youngest of Catherine Lorion's children was born, Catherine was already a grandmother of two children by her daughter Catherine Millet and son in law Jean Renaud. There followed many more grandchildren by both Catherine's and Jean's children by other marriages as well as grandchildren by the children of their marriage together.

In the years following their marriage in 1674, life seems to have had its ups and downs for Catherine and Pierre. The notarial records of Montréal contain several documents in which Catherine Lorion and Pierre Desautels are mentioned. In December of 1694, the merchant Jean Arnaud took the couple to court in a dispute over the dimensions of a piece of land on the Rue Saint-Paul in Montréal that he had bought from them. In April of 1701, Pierre and Catherine went to court to force one "Paillard" to vacate land that Catherine had acquired through her marriage with Nicolas Millet. Witnesses to their claim were Catherine's sons Nicolas Millet Jr. and Jean Millet, daughter Marie Millet, and Marie's husband Jean Lacombe. On 21 September 1702 Catherine and Pierre signed a power of attorney written by notary Antoine Adhémar, and in December of the same year they were called to present documents in court in a dispute involving Catherine's daughter, Catherine Millet, widow of

Jean Renaud dit Planchard, who apparently was suing the entire family including Pierre, Catherine, and all of Catherine's other children.

Catherine's father, Mathurin Lorion, had died at the Hôpital de Montreal, Pointe-aux-Trembles, on 19 April 1683, at the age of seventy-three. That he died in the Hôpital may be an indication of financial hardship or perhaps of a degree of debility due to his advanced age that made his family unable to care for him at home. Catherine's stepmother, Jeanne Bizet, died at Pointe-aux-Trembles on 29 October 1698 at the age of eighty-eight, having lived an extremely long life in a time when the average life expectancy for males was about thirty-nine years, and for females thirty-six years<sup>7</sup>.

Pierre Desautels died at Montréal and was buried on 19 November 1708 at the age of seventy-seven. Catherine survived for another twelve years that hopefully were ones of peace and contentment in the bosom of her large family. She passed away on 20 April 1720 at the advanced age of eighty-four and was laid to rest in the cemetery of Notre Dame de Montréal.

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<sup>6</sup> Gagné, p. 211.

<sup>7</sup> Lacroix, Claudine & Desjardins, Bertrand. (2012). "Adult mortality in preindustrial Québec." *Canadian Studies in Population*, vol.39, no. 3-4, pp. 23-33.

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children.<sup>1</sup> During the Depression he held a variety of jobs mostly as a carpenter. His World War II Draft Registration, dated 16 October 1940, shows him employed by the New Haven Railroad at Union Station in Providence, Rhode Island. At some point after this, they relocated to Elsie's home state of Massachusetts where Aubrey became a maintenance supervisor for the U.S. Navy. They were retired in Brewster, on Cape Cod, where he died, as Joseph A. Trudeau, on 30 July 1973. He was buried in Cambridge, Massachusetts Elsie survived him by 19 years.<sup>2</sup>

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<sup>1</sup> Norwich birth records, v. 21, p. 143. *U.S. Census*, Woonsocket RI, ED 4-180, p. 8 A. *MA Marriage Index, 1901-1955*, 1929, Cambridge: v. 8, p. 549, Aubrey; v. 57, p. 548, Elsie May. *1930 U.S. Census*, Cranston RI, ED 4-150, p. 8 A. Elsie was a younger daughter of Daniel & Isabella Skiro Jordan, both natives of the Azores, Portugal: *1920 U.S. Census*, Cambridge MA, ED 91, p. 19 A. *Social Security Death Index*, Elsie M. Trudeau, 22 August 1992, Brewster MA..

<sup>2</sup> *U.S. World War II Draft Cards*, Young Men, 1940-47, #2967, as Joseph Aubrey Bernard; he was described as 5'11, 185 lbs. Massachusetts Vital Records, death certificate, 1973, v. 5, p. 229., as transcribed for M Bancewicz, owner of McGovern/Kinsella/(&c.) Ancestry Family Tree.

## "Grecian Bend " Smuggling

From the *Hartford Daily Courant* (1840-1887);  
Jan 26, 1869, pg. 2

*The American ladies along the Canadian borders continue to take advantage of the Grecian bend costume to smuggle silk and velvet, kid gloves, lace, and other fancy goods, through the custom houses.*

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It appears that the ladies were smuggling tax-free articles across the Canada/US border in their bustles.

According to one source, "In the 1860s, it was fashionable for American women to wear their skirts gathered at the back into panniers, with a bustle serving as the base upon which all of that fabric could be pinned. The style required the woman to lean forward in an exaggerated way, in order to compensate for all of that weight at her back. This lean, exacerbated by corsets and high-heeled shoes, came to be called the "Grecian Bend," named after the way that women in some Greek sculptures hunched their shoulders in implied modesty at their nudity."<sup>3</sup>



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<sup>3</sup> Onion, Rebecca. The "Grecian Bend": *The Most Preposterous Ladies' Fashion Trend of the 1860s*. SLATE, 03April2013. Accessed 12 May 2020 at [slate.com/human-interest/2013/04/grecian-bend-a-laughable-fashion-trend-from-the-1860s.html](https://slate.com/human-interest/2013/04/grecian-bend-a-laughable-fashion-trend-from-the-1860s.html)

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## New England Regional Genealogical Consortium (NERGC)

### April 2021 Springfield, MA Conference

Our Society, as one of the twenty charter members of the New England Regional Genealogical Consortium, is involved in planning the NERGC biannual regional conferences. The 2019 conference was held in Manchester, New Hampshire, and the next one was scheduled for April 2021, in Springfield, Massachusetts. Because of uncertainties surrounding the Coronavirus pandemic, the NERGC is now planning to hold a virtual conference in 2021.

An ad hoc committee has been formed to negotiate with the conference site and the three contracted hotels in Springfield where the 2021 conference was to be held, to ascertain whether they would support rescheduling the conference to 2023. It is important to note that the NERGC also voted that this was not a cancellation and were seeking assurances that this be accomplished without any monetary penalties to Consortium members. A response by June 10, 2020 was requested from the contracted parties.

Meanwhile, the NERGC is moving forward with plans for a virtual conference in 2021. We will keep you informed in our newsletters about future developments. Please check our web site at [www.fcgsc.org](http://www.fcgsc.org) for the latest updates.

# Analysis of the Paper Trail Concerning Acadians Deported to the Colony of Connecticut, 1755-1767

Albert J. Marceau, #766

## Introduction

There are numerous books on the Deportation of the Acadians to the English colonies as far north as Massachusetts and as far south as Georgia. Each group of Acadian Deportees had a different history of how they were handled by the individual colonial legislatures. The following is not a comprehensive history of the Acadian Deportation but is an attempt at an analysis of documents overlooked in the general histories of Acadians resettled in Connecticut during the Deportation. The paper is divided into a literature review, which compares previous histories against the original documents, an analysis of the documents themselves, and a conclusion.

## Literature Review

There are no book length histories on the Acadians deported to Connecticut, but there are several published articles or series of articles from three periodicals and one chapter of a book that include histories of the Acadians deported to the colony.

The earliest is an article published in February, 1899, in the periodical, *Connecticut Magazine*, entitled, "An Unwritten Tragedy," by Frederick E. Norton. The subject of the article is the local legend concerning the Acadian House in Guilford, Connecticut. The only contemporary piece of evidence for the legend cited in the article is a one sentence entry from the town records of Guilford: "Voted: - That the Selectmen Shall with Convenient Speed put out to service So many of the French Family which is amongst us as they can Dispose of Without Cost to the best Advantage to free the Town from Charge. April 12, 1756. Nathl Hill, Clerk."<sup>1</sup>

<sup>1</sup> Norton, F. E. "An Unwritten Tragedy," *Connecticut Magazine*. Hartford: vol. 5, no. 2, pp. 108-9, February 1899.

The only other evidence for the local legend mentioned in the article is: "that the woman of the French household made lace, and a dozen years ago, a remnant of lace woven in peculiar fashion was exhibited as the work of the Acadian woman."<sup>2</sup> Aside from the two facts, the remainder of the article is largely speculation by Norton based upon the absence of a written record concerning the Acadians in Guilford: "No French name appears on the town records for many years after the landing of the expatriated unfortunates. They disappeared as a summer shower, so we may only guess at the misery of their habitation in the tents of Kidar. That these poor Catholics extracted a great deal of sympathy from the God-fearing Protestant neighbors, may well be doubted."<sup>3</sup> Norton concluded his article in a similar vein, with a sense of tragic romance that he evoked in the first paragraph with a reference to Longfellow's "Evangeline": "The house wherein they were lodged in Guilford still stands, its walls silent as the tragedy lived within them."<sup>4</sup>

In 1900, a second history of the Acadians deported to Connecticut was published in a chapter entitled "The Acadians in Connecticut" from the book *History of the Diocese of Hartford* by Rev. James H. O'Donnell. The focus of the book is a history of Catholicism in Connecticut as a Colony and as a State up to 1900.

The Acadians who were deported to Connecticut were the first major Roman Catholic population to live the colony. In the thirteen pages of his text on the Acadians, Fr. O'Donnell made his point of view clear that he sided with them: "What wrong had these people done, what crime had they committed, that they should be visited with such appalling chastisements? [...] In British hate and

<sup>2</sup> Norton, pp. 108-109.

<sup>3</sup> Norton, pp. 108-109.

<sup>4</sup> O'Donnell, Rev. J. H. (1900). *History of the Diocese of Hartford*. Boston: D.H. Hurd, p.63.

avarice will be found the reasons for the inception and execution of a scheme, which unbiased witnesses declare to have no parallel in the annals of the world.”<sup>5</sup> Fr. O’Donnell presented a concise history of the Acadians from the 1713 Treaty of Utrecht, whereby France ceded Acadia to England, through the series of oaths that the Acadians swore allegiance to England with the proviso that they would not bear arms against France, to an overview of the Deportation. Following that, O’Donnell wrote a history of the Acadians deported to Connecticut. He began his Connecticut section of the history with a reprint of the first significant act by the Connecticut General Assembly, in “An Act for distributing and well ordering the French People sent into this Colony from Nova Scotia (January, 1756).”<sup>6</sup> O’Donnell analyzed the act later in his text, but he did not speculate on why the General Assembly chose to distribute the Acadians through 50 towns in the Colony. Fr. O’Donnell did remark that the costs of the welfare of the Acadian Deportees were paid for by the Colony, and he reprinted the February, 1756 resolution by the General Assembly concerning the Colony’s first welfare program.<sup>7</sup>

Fr. O’Donnell also reprinted two expense accounts submitted to the Colony of Connecticut by two members of the distribution committee<sup>6</sup> but did not analyze the data held within the documents beyond the following text: “Thus were these unhappy people scattered throughout Connecticut. Family ties were shattered, wives were separated from husbands and tender children were deprived of their natural and God-given protectors. Strange faces met them wherever they wandered. Depressed in spirit, broken in body, their thoughts ever reverted to distant Acadia...”<sup>8</sup>

Fr. O’Donnell’s assertion that “Family ties were shattered, wives were separated from husbands ...” may have been true for most of the Acadians during the Deportation as a whole, but his text is undermined by the very act of the Connecticut General Assembly that he cited earlier in his

history, which stated: “And said committee are hereby directed to take care in distributing said people, that no one family of them be separated and sent into two or more towns.”<sup>9</sup> Fr. O’Donnell clearly overlooked the clause from the quoted act, for later in his history where he analyzed the act, he wrote that: “The legislation of the General Assembly, January, 1756, directed and required each town to take care of and support them as though they were inhabitants. The aged and infirm were to receive ample provision from the treasury of the Colony.”<sup>10</sup>

Nowhere in his analysis did Fr. O’Donnell mention the family-unity clause of the act. Curiously, he did include in his history an act that the Connecticut General Assembly passed in February 1757 for the reunification of two families who were sent to the towns of Woodbury, Litchfield and New Milford.<sup>11</sup> Because Fr. O’Donnell omitted the family-unity clause in the January 21, 1756 Act, one would conclude from his text that the Connecticut General Assembly suddenly had compassion in order to pass the February 1757 Act. Also, Fr. O’Donnell did not question why there were families sent to Litchfield and New Milford, towns that are not on the original list of 50 towns among which the Connecticut General Assembly distributed the Acadians. If Fr. O’Donnell had asked the question, he might have concluded that the presence of families in Litchfield and New Milford could be evidence of a possible later distribution of Acadians that is otherwise unrecorded.

Fr. O’Donnell did make an analysis of the Acadians in various towns and cities in Connecticut, such as Wallingford, Hartford, Plainfield, Woodbury, Litchfield, Stratford, Newington, and Waterbury, most of which is based on the secondary sources of other historians.<sup>12</sup> Since only nine towns are cited, it is evident that he made only a cursory history of the Acadians in those places, citing a problem that is still true: “The paucity of authentic records makes it no easy task to follow

<sup>5</sup> O’Donnell, pp. 66-7

<sup>6</sup> O’Donnell, pp. 66-7

<sup>7</sup> O’Donnell, p. 67

<sup>8</sup> O’Donnell, p. 69.

<sup>9</sup> O’Donnell, p. 67

<sup>10</sup> O’Donnell, p. 70.

<sup>11</sup> O’Donnell, pp. 70-1.

<sup>12</sup> O’Donnell, pp. 70-2.

the wanderings of the Acadian exiles in Connecticut."<sup>13</sup> Fr. O'Donnell's study of the records of the various towns is in rough chronological order, otherwise his study is a comparison of contrasts. For example, the Acadians were treated in Wallingford as the "towns' poor, respecting binding them out," while in Hartford, they were provided a house.<sup>14</sup>

Fr. O'Donnell's final example of Connecticut's attitude toward the Acadian Deportees is the decision of the Waterbury town selectmen in 1763: "Voted, to give the French family in this Town, in order to Transport sd. French Family into the Northward Country, not exceeding Ten pounds, including Charitable Contributions." Oddly, Fr. O'Donnell did not remark on the decision made by the selectmen to provide money for the Acadians' return to "the Northward Country" after the end of the Seven Years War. Neither party wanted the Acadians to stay in Waterbury, so the parting was amicable for both the Yankees and the six Acadians.

Fr. O'Donnell briefly examined the possibility that there had been a Roman Catholic priest among the Acadian Deportees in Connecticut. He pointed out that "In 1767... 240 of them were carried to Quebec by Captain Leffingwell in the brig 'Pitt.' The historian of Norwich, Frances Caulkins,<sup>15</sup> asserts that 'their priest' returned with them. If priests were with the expatriated French, they were not numerous. Tradition says that two Acadian priests resided in Hartford."<sup>16</sup>

Unfortunately for the reader, Fr. O'Donnell did not cite any source for the tradition of two Acadian priests in Hartford during the period of exile, but he did at least cite Caulkins as the source of his information of a priest having been in the Norwich area. (No-where in his history did Fr. O'Donnell cite the titles of Miss Caulkins' histories, but simply referred to her as "the historian of Norwich.") Curiously, Fr. O'Donnell did not return to the topic of Acadian priests in

exile in Connecticut later in the section of his book entitled "Early Priests in Connecticut," where he wrote a history of the Jesuit missionaries who had contact with the Abenakis Indians as far south as Connecticut and as early as 1650.<sup>17</sup> His history covers until 1683, and then skips a century to 1788<sup>18</sup> and continues into the 19<sup>th</sup> Century. The only explanation for the omission of a century of history in the missionary work of priests who passed through Connecticut is that Fr. O'Donnell did mention the role of the priests in the chapter on the Acadians and a later chapter on Rochambeau's Army entitled "Mass in the French Army."<sup>19</sup> As for the missionary work of the Acadian priests in exile, Fr. O'Donnell re-marked that they faced the restrictions of the act passed on January 21, 1756 that dictated that the Acadians could not leave the town that they were assigned to without written permission from the civil authorities. Possibly to dramatize the restrictions that the Acadian priests faced, Fr. O'Donnell erroneously postulated: "The law comprehended both clergy and laity, and the enforcement of it would preclude the exercise of sacerdotal functions beyond the towns in which the priests resided. Moreover, ignorance of the English language would have made traveling from town to town both difficult and dangerous."<sup>20</sup>

On the level of communication, it is difficult to know how much English was known by the Acadians, but some members of the Acadian community must have had a speaking knowledge of the language since Acadia was an English colony according to the Treaty of Utrecht in 1713. Although the Acadians were not free to move from town to town without written permission of the civil authority, it is reasonable to conjecture that the two Acadian priests in Hartford and the priest in Norwich were able to travel to at least the towns surrounding where they resided. Once the Acadians were settled in their respective towns, a chain of communication among the Acadians from town to town likely was established, which in turn would have expanded the missionary area of the

<sup>13</sup> O'Donnell, p. 72

<sup>14</sup> O'Donnell, p. 70.

<sup>15</sup> Caulkins, Frances M. *History of Norwich, Connecticut: From Its Possession by the Indians, to the Year 1866.*

Hartford: Case, Lockwood & Brainard, 1874.

<sup>16</sup> O'Donnell, p. 72.

<sup>17</sup> O'Donnell, p. 107.

<sup>18</sup> O'Donnell, p. 115.

<sup>19</sup> O'Donnell, pp. 86-8.

<sup>20</sup> O'Donnell, pp. 72-3.

priests. Oddly, Fr. O'Donnell made an issue of the Acadian priests being barred from public worship in Connecticut. To prove his point, he quoted from the 18<sup>th</sup> Century *History of the Province of Massachusetts Bay, from 1749 to 1774* by Thomas Hutchinson: "the people would upon no terms have consented to the public exercise of religious worship by Roman Catholic priests."<sup>21</sup> Fr. O'Donnell awkwardly explained that the religious situation in Connecticut was similar to that in Massachusetts, but that the people of Massachusetts were more fervent in their dislike of Catholics. That may have been true, but he would have had a stronger argument if he had cited a law in Connecticut that displayed such an attitude, although he did explore the history of Anti-Catholicism elsewhere in his work. Two examples that were concurrent with the Acadian Exile are cited here. In May 1724, the Connecticut General Assembly passed a law that obligated all members of government in the colony, from the Governor to the justices of the peace<sup>22</sup>: "to make and to take the declaration against 'Popery' before they could become eligible to discharge the services belonging to their place, office or trust." Again, Fr. O'Donnell omitted important details in his history, for the law was called "Declaration against Popery" which included "the oath of allegiance and supremacy, [to the King of England] and the declaration against transubstantiation, and the abjuration of the pretender [the Pope]...."<sup>23</sup>

Thus, the law was not simply a renunciation of allegiance to the Pope, which could be seen as simply political, but also renunciation of transubstantiation, a religious doctrine of the Catholic Church. In 1744, the Windham County Association of the Congregationalist Church in Connecticut "voted that 'Baptism by a Popish priest is not to be held valid.'<sup>24</sup> Both acts cited, the first by the General Assembly and the second by the Congre-

gational Church, did not affect the Acadian Deportees directly, for neither law barred them from the public practice of their religion, although Fr. O'Donnell's assumption that the Catholic Mass was not held publicly is reasonable. A possible scenario is that the two Acadian priests in Hartford and the priest in Norwich said the Mass privately in the homes of the Acadians in their respective areas, but the scenario cannot be proven. The *New London Summary* and the *Connecticut Courant* articles reporting that an Acadian priest had returned to Quebec with 240 Acadians in 1767, which appeared in both reports,<sup>25</sup> were very likely the sources used by Caulkins in her *History of Norwich, Connecticut*. To strengthen his argument that the Catholic Mass was not said in Connecticut, Fr. O'Donnell gave the example of Louis Robichaud, an Acadian who resided in Salem, Massachusetts, and who was a layman who officiated at marriages among the Acadians in the absence of a priest. Fr. O'Donnell credited the historical evidence to Abbe Cyprian Tanguay, a Catholic priest and a genealogist who published in 1886, *A travers les registres: notes recueillies* ("Through the Registers: Recollective Notes").<sup>26</sup> Unfortunately, neither Fr. O'Donnell nor Fr. Tanguay gave statistics on how many Catholic marriages were officiated by Acadian laymen in Massachusetts and in Connecticut, a difficult problem since the Acadian populations of both colonies are at best an estimate.

Fr. O'Donnell concluded his history on the Acadians of Connecticut with a survey of remarks by historians of his day, whom he wrote: "cannot be charged with pro-Catholic sympathies."<sup>27</sup> All of the quotations that he used emphasized the cruelty imposed against the Acadians, and each of the historians defended the humanity of the Acadians. Fr. O'Donnell closed his chapter on the Acadians of Connecticut with an extract from an address by William Walsh, the Archbishop of Halifax, given on the centennial of the Deportation in 1855, who

<sup>21</sup> O'Donnell, p. 73.

<sup>22</sup> O'Donnell, p. 21.

<sup>23</sup> Hoadley, Charles, Ed. *The Public Records of the Colony of Connecticut from May, 1717, to October, 1725* Hartford: Case, Lockwood, & Brainard, 1872, p. 466.

<sup>24</sup> O'Donnell, p. 21.

<sup>25</sup> *New London Summary*, 18 Sept. 1767, p. 3, col. 2; *Connecticut Courant*, 28 Sept. 1767, p. 3, col. 3.

<sup>26</sup> Tanguay, Rev. Cyprian. *À travers les registres: notes recueillies* Montréal: Montreal: Editions Elysee, 1978.

<sup>27</sup> O'Donnell, p. 74.

emphasized that the Acadian Deportees were witnesses to the Catholic faith and that today (1855), they still have a great love for the Virgin Mary.

In 1949, a third article about Acadians deported to Connecticut was published in the *Hartford Courant*, entitled: "Connecticut's First Displaced Persons: Into New London in 1755 Came 800 Acadian 'Neutrals,' Tragically Deported From Nova Scotia."<sup>28</sup> Donald W. Smith, the author, primarily used two sources for the article: "An Act for distributing and well ordering the French People sent into this Colony from Nova Scotia," in *The Public Records of the Colony of Connecticut from May, 1751, to February 1757*<sup>29</sup> and *Yesteryears of Guilford* by Mary Hoadley Griswold.<sup>30</sup> Only the second book is cited within his text. Smith also made allusion to the poem "Evangeline" by Henry Wadsworth Longfellow, which he cited, and he may have used the report about the Acadians who returned to Quebec in 1767, which was published by the same newspaper that published his article, the *Connecticut Courant*. Smith's article is not well written as a history, which is evident in the subtitle, for Acadians first arrived in Connecticut in January 1756, not 1755. Also, he wrote that: "A dozen years after the Acadians landed at New London, the colony decided to send them back to their own country. In 1767, Captain Richard Leffingwell sailed from the Connecticut port of New London for Halifax with 240 Acadians."<sup>31</sup>

If Smith had read the *Connecticut Courant* report of 1767, he would have noticed his own error, for the original report stated: "On Tuesday last arrived here Capt. Richard Leffingwells in the Brig PITT, in 37 Days from Quebec. – He carried from hence, in June last, 240 French Neutrals, all which

he landed safe at Quebec...."<sup>32</sup> Smith had the facts for the year of departure and the number of Acadians who left, but made the mistake that the Acadians returned to their old homeland, for Halifax is the capital of Nova Scotia, while Quebec is the capital of the Province of Quebec.

The fourth article on the Acadian Deportees to Connecticut is a published talk given by Florence Terrio Davis to members of the French-Canadian Genealogical Society of Connecticut, which appeared in the first issue of the society's semi-annual journal, the *Connecticut Maple Leaf*, of June 1983. Although the title of the article is "Acadian Refugees in Early Connecticut,"<sup>33</sup> Davis covered the topic in only one paragraph of the article, with no original research. The remainder of the article is a general history of the Deportation as well as of how she became interested in the field of genealogy.

From the summer of 1988 to the summer of 1990, the French-Canadian Genealogical Society of Connecticut published a series of five articles by Philip G. Hebert about the Acadian Deportees to Connecticut. The purpose of the series is stated in the first paragraph of the first installment: "By now, many readers of the *Connecticut Maple Leaf* are aware of Father Hector Hebert's collection of Acadian and French Canadian genealogical data covering over 50 years of devoted work. The present writer proposes to outline, in a series of articles, the data unearthed by Father Hebert which identifies many of the Acadians who were exiled to Connecticut."<sup>34</sup> The emphasis of Philip Hebert's articles are genealogy and surname studies of 26 family names, (the Hebert family name the most emphasized), which is the bulk of the text in parts two through five of the series. Nevertheless, Philip Hebert's articles do contain history of the Acadian Deportees in Connecticut.

<sup>28</sup> Smith, Donald W. "Connecticut's First Displaced Persons: Into New London in 1755 Came 800 Acadian 'Neutrals,' Tragically Deported From Nova Scotia." *Hartford Courant Magazine*. Hartford: 16 Oct. 1949, pp. 3, 8.

<sup>29</sup> Hoadley, Charles, Ed. *The Public Records of the Colony of Connecticut from May, 1751, to February 1757*. Hartford: Case, Lockwood, & Brainard, 1877, pp. 452-3

<sup>30</sup> Griswold, Mary Hoadley. *Yesteryears of Guilford*. Guilford, CT: Shoreline Times Publishing Co., ca.1938.

<sup>31</sup> Smith, p. 8, col. 1.

<sup>32</sup> *Connecticut Courant*, 28 Sept. 1767, p. 3, col. 3

<sup>33</sup> Davis, Florence Terrio Davis. "Acadian Refugees in Early Connecticut." *Connecticut Maple Leaf*, vol. 1, no. 1, pp. 55-61. June 1983.

<sup>34</sup> Hebert, Philip. "French Neutrals (Acadians) in Connecticut." *Connecticut Maple Leaf*, vol. 3, no. 3, p. 191, Summer 1988.

The first article by Philip Hebert is entitled "French Neutrals (Acadians) in Connecticut." It covered a variety of topics related to the Acadian Deportees in Connecticut, such as the resolution of the Connecticut General Assembly in October 1755 to prepare for the impending deportation of the Acadians to the colony as well as the act to disperse the Acadians passed on January 21, 1756.<sup>35</sup> Philip Hebert reprinted "The Memorial of Joseph Burt and Ann Dowset and Mary Burt residing in Middletown..." who petitioned the Connecticut General Assembly on October 12, 1758 for reimbursement for their bedding that was taken from them and buried after they disembarked a transport ship that had small pox and distemper.<sup>36</sup> Philip Hebert wrote: "The petition was denied. Joseph Burt was obviously Joseph Hebert, whose name appears in the 1763 General List of Acadian Families sent to Connecticut who wish to go to France, a list of 666 persons. See 'Acadian Exiles in the Colonies' by Janet Jehn ...."<sup>37</sup> If Philip Hebert had been alert, and had carefully read the last page of the document reproduced in Janet Jehn's book, *Acadian Exiles in the Colonies*, entitled "Liste Generalles des familles Acadiennes Repandues dans le Gouvernansent de Konehtoket qui Degirount frasser En france," (which she translated as "General List of the Acadian Families Distributed in the Government of Connecticut who desire to go to France"<sup>38</sup>), he would have noticed that Janet Jehn did not translate the paragraph at the end of the five page list of names. In it, a man signed his name with a simple cross, followed by "marque ordinarie de Jean Baptiste haber Depuete de la province de Koneticut," or in English, "ordinary

mark of Jean Baptiste Haber Deputy of the Province of Connecticut."<sup>39</sup> If the Acadian Joseph Burt of Middletown had the courage to petition the Connecticut General Assembly in 1758 for bedding destroyed by the colony because it came off of a ship where the passengers had distemper and small pox, it is possible that he is the same man as Jean Baptiste Haber who petitioned the ambassador of France in Boston in 1763 to transport the Acadians in Connecticut and New York back to France. The only evidence is speculation, for it is still a tradition in French Canada for all male babies to have Joseph in their baptismal name, while Jean Baptiste is a rather common given name and both documents indicate that Joseph Burt and Jean Baptiste Haber could not sign their names. If both names denote the same man, Joseph Jean Baptiste Hebert was illiterate but bilingual, and may have been a man of position in either business or politics in Acadia, a colony of French-speaking Catholics controlled by England.

The second article by Philip Hebert is entitled "The Hebert Acadian Collection: French Neutrals (Acadians) in Connecticut, Part II." The first topic Philip Hebert tackled was lost town records and missing headstones. For the latter, Philip Hebert quoted from a letter in the Fr. Hebert Collection dated May 20, 1956 by William D. Joyce to Fr. Hebert on lost headstones of Acadians in the Center Street Cemetery in Wallingford: "I visited Mrs. Cora Newell in Wallingford. This lady is at present writing a history of Wallingford. At the time of my first visit, she showed me her notes. They are from the Minister's records. I did not copy them but, as I remember them, they are characteristic and go about like this: 'Jan. 12, 1772, buried today Acadian woman, aged about 70.' 'Buried today Acadian, aged about 12.'"<sup>40</sup>

Philip Hebert reprinted the expense accounts of Gurdon Saltonstall and Hezekiah Huntington submitted to the Connecticut General Assembly as they appeared in Fr. O'Donnell's book, *History of*

<sup>35</sup> Hebert, pp. 192-4

<sup>36</sup> CT Archives: *Petition of Joseph Burt*. Book VII, 308.

<sup>37</sup> Hebert, p. 193.

<sup>38</sup> Jehn, Janet, Ed., *Acadian Exiles in the Colonies*. Covington, KY: 1977, p. 204. Despite the title which would lead the reader to think that it is a history, this is a collection of documents from the Canadian Archives in Ottawa, Canada, to which Jehn also added genealogical gleanings. An example of such a gleaning is found on the website by Lucie LeBlanc Consentino: "General List of the Acadian Families Distributed in the Government of Konehtoket (Connecticut) Who Desire To Go To France," 18 April 2002, <<http://www.acadian-home.org/acadians-connecticut.html>>.

<sup>39</sup> Translation of the French original by Albert J. Marceau.

<sup>40</sup> Hebert, Philip. "The Hebert Acadian Collection: French Neutrals (Acadians) in Connecticut, Part II." *Connecticut Maple Leaf*, vol. 3, no. 4, p. 311, Winter, 1988.



*the Diocese of Hartford*, which he cited.<sup>41</sup> Like Fr. O'Donnell, Philip Hebert did not analyze the expense accounts. Philip Hebert also reprinted the "Petition of Joseph Granger et alia, October 1766, to Leave"<sup>42</sup> from the Connecticut State Archives, and he remarked: "The petition was rejected but revived and approved in 1767...."<sup>43</sup>

Philip Hebert is correct that the Acadians again petitioned the Connecticut General Assembly the following year, but he is wrong that the 1767 petition was approved. Rather, it was rejected in both the upper and lower houses of the legislature.<sup>44</sup> Both petitions by the Acadians to leave the Colony of Connecticut included a petition for money from the colony so as to be able to leave, which would explain the rejection. The reason Philip Hebert made the error that the 1767 Petition was approved is that the *Connecticut Courant* on September 28, 1767 reported that 240 Acadians returned to Québec. It reprinted a portion of a letter "from Peter Preshon, their priest (who went with them)" which Philip Hebert reprinted in his article. Philip Hebert remarked that: "Father Hebert could not identify this 'priest;' he was probably a layman authorized to perform marriages and baptisms."<sup>45</sup>

From the newspaper report, it appears that the Connecticut General Assembly approved that the Acadians could leave the colony, but did not want to pay for the travel expenses. Philip Hebert did not give an answer as to how the 240 Acadians were able to raise money in order to charter a transport ship to Quebec, but a clue can be found later in his article from an undated letter by Fr. Hebert: "I found in the musty archives of the Connecticut fishing town of Stonington 2 French families – Babineau dit Deslauriers. The townspeople of Stonington were even thoughtful enough to purchase a nice dress for the wife of Rene Babineau before she embarked for Canada."<sup>46</sup> The

charity that the Acadians received was from the people they lived with during their exile. Philip Hebert dedicated the second part of his article to the first serial of surname studies in which he identified the individual and matched the petition or petitions in which the individual is mentioned. For example, "Babinot, Charles, ([son of] Clement [Babinot] and Renee Bourg), married to Marguerite Doucet ([daughter of] Rene [Doucet] and Marie Brossard) who was a widow in the 1763 List with five children. From Port Royal. Father Hebert mentions two of their children (not in Bergeron [author of *Le grand arrangement des Acadiens au Québec*<sup>47</sup>]; Charles, born 1749, and Marguerite, born 1753."<sup>48</sup>

Philip Hebert continued the surname study in the remainder of his three articles entitled "The Hebert Acadian Collection: French Neutrals (Acadians) in Connecticut, Part III [IV, V]" but the series does contain clues as to how the Acadians were treated in the colony. In part three of the series, Philip Hebert reprinted a letter that he received from the New London County Historical Society. It contained information from the town records in New London which listed twelve Acadians in two families, Como and Gras, who were assigned to the town by the four men who comprised the distribution committee stated in the Act of January 21, 1756. Included with the letter is a note from the archives of the New London County Historical Society: "The General Assembly assigned twelve Acadians to New London but many more gathered here. The town was hard put to find them a means of livelihood. Captain Shaw came forward with a project: His house lot overlay a granite ledge, and he hired thirty-five of the displaced persons to quarry out the stone and build the house. The result was somewhat different from the standard mid-century New England house, but it was imposing and suitable for a family of wealth and social standing."<sup>49</sup> Philip Hebert did

<sup>41</sup> Hebert, Part II, pp. 312-3.

<sup>42</sup> Connecticut Archives: *Petition of Joseph Granger et alia to Leave*. Book X, p. 263.

<sup>43</sup> Hebert, p. 314.

<sup>44</sup> Connecticut Archives: *Petition of Peter Reum et alia to Leave*. Book X, p. 262.

<sup>45</sup> Hebert, p. 314.

<sup>46</sup> Hebert, p. 317.

<sup>47</sup> Bergeron, Adrien. *Le grand arrangement des Acadiens au Québec: notes de petite-histoire, généalogies, France-Acadie-Québec de 1625 à 1925*. Editions Elysée, 1981.

<sup>48</sup> Hebert, p. 316.

<sup>49</sup> Hebert. "The Hebert Acadian Collection: French Neutrals (Acadians) in Connecticut, Part III," *Connecticut Maple Leaf*, vol. 4, no. 1, p. 17, Summer 1989.

not name the house, which is the Shaw Mansion in New London.<sup>50</sup>

If the official town records of New London as well as those in the Connecticut State Archives state that only twelve Acadians were officially assigned to New London, but there were 35 who worked on the Shaw Mansion, it is highly plausible that the counts in all the official records found in Connecticut, either on the town or colonial levels, may be drastically lower than the actual population of Acadians who lived in Connecticut. Philip Hebert also reprinted the Petition of Jacob Gerware of Litchfield to be reunited with his children in Woodbury. The author asserted Jacob Gerware to be Jacques Girouard and connect him to a Cherevoy or Sharaway family that lived in Woodbury, but his conjectures have unclear documentation.<sup>51</sup> In part four, Philip Hebert has a clue to the movement among the Acadians, for a Jacques Hebert lived in Massachusetts while his son lived in New Haven and freely traveled the Connecticut River, which is supported by Fr. Hebert's note card files: "in 1764 the Acadians were allowed to go wherever they could support themselves."<sup>52</sup>

Unfortunately, the note card did not cite a law or resolution that reversed the earlier decision of the General Assembly. In the last installment, Philip Hebert reprinted the Petition of Paul Landre of New Milford, whose his children were in Woodbury, to be removed to New Milford, and that a Paul Landry with a family of five children in Connecticut is listed in the Boston Petition of 1763.<sup>53</sup>

In the survey of articles on the Acadian Deportees sent to Connecticut in 1756 and later, the reader should note that only two authors have tackled the history, Fr. James H. O'Donnell in 1900 in his

<sup>50</sup> Crofut, Florence S. Marcy. *Guide to the History and the Historic Sites of Connecticut*. Yale Univ. Press, 1937, vol.2, p. 729.

<sup>51</sup> Hebert, Part III, 21. Hebert's text quotes a 1955 newspaper account which he does not identify.

<sup>52</sup> Hebert. "The Hebert Acadian Collection: French Neutrals (Acadians) in Connecticut, Part IV." *Connecticut Maple Leaf*, vol. 4, no. 2, p.164, Winter. 1989

<sup>53</sup> Hebert. "The Hebert Acadian Collection: French Neutrals (Acadians) in Connecticut, Part V." *Connecticut Maple Leaf*, vol. 4, no. 3, p. 242, Summer 1990.

book *History of the Diocese of Hartford*, and Philip G. Hebert in his series of articles from 1988 to 1990 in a periodical dedicated to the genealogy and history of French-Canadians, the *Connecticut Maple Leaf*.

#### **An Analysis of Documents Concerning the Acadian Deportees to Connecticut**

The first document concerning the Acadian Deportation and its effect upon the Colony of Connecticut is a resolution made by the General Assembly in October 1755 which stated: "...if... any of them happen to be brought into any place in this Colony with the expectation of being here received and card for, his Honour the Governor is desired on such their arrival to issue forth such orders for their being received, taken care of and disposed of, in such place or places in this government and under such circumstances, as may be judged most expedient...."<sup>54</sup>

The next document is "An Act for distributing and well ordering the French People sent into this Colony from Nova Scotia,"<sup>55</sup> which was passed on January 21, 1756 in New Haven, the same day and place that the Connecticut Gazette reported two transportation ships that carried Acadians entered the New Haven Harbor: "This Day arrived here the Ship Elizabeth Capt. Ebenezer Rockwell from Annapolis Royal with 277 French Neutrals, he brought out 280, and buried three on his Passage. There is now coming into the Harbour a Sloop, which we take to be Capt. Worster from Menis, with the same kind of Gentry on board."<sup>56</sup>

Clearly, the General Assembly knew exactly how many Acadians were deported to Connecticut when they passed their act. From text of the act, the General Assembly expected no greater than four hundred Acadians to be deported to Connecticut, appointed four members of the General Assembly to be the committee in charge of distribution of the Acadians. The act stipulated that the Acadians were assigned to 50 towns listed in

<sup>54</sup> Hoadley, p. 425.

<sup>55</sup> Hoadley, p. 452-3.

<sup>56</sup> *Connecticut Gazette*, vol. 42, no. 24 January 1756, p. 4, col. 2.

the act with the number of Acadians assigned to the town and that "none of them be allowed to depart out of the respective towns where they belong without writing under the hand of some of the civil authority...." The act also stated that distribution committee "shall judge that any of said French people by reason of age, sickness &c., shall be unable to travel, or cannot be conveyed from the town where they are or may be landed, that in such case said committee shall provide for and support such aged, sick or otherwise infirm persons, at the charge of the Colony." Lastly, the act stated that "said committee are hereby directed to take care in distributing said people, that no one family of them be separated and sent into two or more towns."

The act of January 21, 1756 was carried out by the distribution committee, which is evident by the expense account of Gurdon Saltonstall, which listed expenses for bread, buckets of beans, pork and mutton, as well a cord wood for the Acadians to cook the food. Also, Gurdon Saltonstall listed the expenses to transport the Acadians both by boat and by cart.<sup>57</sup> Although not apparent in the expense account, most of the towns in the list in the act of distribution are along the Connecticut Shoreline, the Connecticut River and the Thames River. The expense account of Hezekiah Huntington listed similar expenses of travel both by land and by river, but one entry may depict the magnitude of the deportation: "To Capt. Peter Harrison, Bill Transporting 107 of them to Norwich."<sup>58</sup> Later in 1756, Gurdon Saltonstall submitted a second expense account to the General Assembly which had details on how the Acadians were cared for: "paid Matthew Stewart for breaking up his Land on Mamacolm... to bury the infected Cloaks;" "paid Doc. Palmer for Medicines and Attendance on Sick people as per Bill."<sup>59</sup> The Acadians may have been ill-treated on the trans-

portation ships out of Nova Scotia, but once they arrived in Connecticut, their basic needs were attended and the colony took measures to prevent the spread of disease.

The family unity clause in the Act of January 21, 1756 was also upheld, which is evident from the various petitions made by the Acadians or on behalf of some Acadians to the General Assembly. The first petition made on the behalf of some Acadians is that of Elisha Stoddard and others, selectmen for the town of Woodbury, which depicted the level of poverty that the Acadians lived in: "Eight persons being and [an] old man and was poor [text blacked-out in the original] and unable to Support them Selves or even to Subsist by them Selves in one family if weak and full of vermin...."<sup>60</sup> The same petition concerned expenses involved to transport two families distributed into three towns, and the General Assembly resolved "that one of said families be immediately transported to the town of Litchfield, and the other of said families to the town of New Milford, ... [both under] ... the direction of the selectmen of Woodbury ... and that the expence of transporting said French families from said Woodbury to said towns be at the expence of this Colony."<sup>61</sup>

There is no record that the Connecticut General Assembly did not act upon two later petitions submitted under the family unity clause. The first is the Petition of Paul Landre, May 12, 1757, who appealed for his children in Woodbury to be reunited with him in New Milford,<sup>62</sup> and the second is the Petition of Jacob Gervare, October 15, 1757, who appealed for his children in Woodbury to be reunited with him in Litchfield.<sup>63</sup>

On the other hand, there is no record that the Connecticut General Assembly did act upon a statement on behalf of Paul Ebert by the selectmen

<sup>57</sup> Connecticut Archives: Colonial War, Series I, 1675-1775. "Gurdon Saltonstall's Account for Expenses," 11 March 1756, Book V, p. 287.

<sup>58</sup> Connecticut Archives: Colonial War, Series I, 1675-1775. "Hezekiah Huntington's Account for Expenses," 3 February 1756, Book V, p. 291a.

<sup>59</sup> Connecticut Archives: Colonial War, Series I, 1675-1775. "Gurdon Saltonstall's Account for Expenses." 8 August 1757, Book VI, p. 370b.

<sup>60</sup> Connecticut Archives: Colonial War, Series I, 1675-1775. "Petition of Elisha Stoddard et alia." 18 January 1757, Book VI, pp. 179a-80.

<sup>61</sup> Hoadley, 615.

<sup>62</sup> "Petition of Paul Landre," 12 May 1757, Connecticut Archives: Colonial War, Series I, 1675-1775, Book VI, p. 236.

<sup>63</sup> "Petition of Jacob Gervare," 15 October 1757, Connecticut Archives: Colonial War Series I, 1675-1775, Book VI, p. 273.

of Newtown on October 11, 1757,<sup>64</sup> as well as a petition they made on his behalf to the General Assembly two days later. The concern that the town selectmen was for the welfare of the Acadian man and his family: "paul Ebart who was then and now a distracted person who by means of his distraction hath not Even Been able to do any thing for the support of him Self or for his family...."<sup>65</sup> It is possible that the Colony of Connecticut paid the Town of New-town support for Paul Ebert under the clause of wellness in the Act of January 21, 1756.

### Conclusion

The history of the Acadians deported to the Colony of Connecticut is a facet of Connecticut local history that is largely unknown, and several of the published articles examined in this paper have an emphasis on the cruelty inflicted upon them. The assumption that the Acadians suffered under a genocidal mentality on the part of the Colony of Connecticut is not evident either in the research first covered by Fr. Hebert and published by Philip G. Hebert, or in a careful study of the documents found in the Connecticut State Archives

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<sup>64</sup> "Statement on Behalf of Paul Ebert," 11 October 1757, Connecticut Archives: Colonial War, Series I, 1675-1775, Book VI, p. 275.

<sup>65</sup> "Petition of Paul Ebert," 13 October 1757, Connecticut Archives: Colonial War, Series I, 1675-1775, Book VI, p. 274.

— *Petition of Jacob Gervare*. 15 October 1757, Book VI, p. 273.

— *Petition of Joseph Burt*. Book VII, 308.

— *Petition of Paul Landre*. 12 May 1757, Book VI, p. 236.

— *Petition of Peter Reum et alia to Leave*. Book X, 262.

— *Petition of Joseph Granger et alia to Leave*. Book X, 263.

— *Petition of Paul Ebert*. 13 October 1757, Book VI, p. 274.

— *Statement on Behalf of Paul Ebert*. 11 October 1757, Book VI, p. 275.

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### Acadians Deported into Connecticut Towns

as decided upon by the colonial legislature meeting on January 21, 1756. (*The Public Records of the Colony of Connecticut from May 1751 to February 1757*, Pages 452-453)

New London	12	Wallingford	12
Groton	8	Woodbury	9
Saybrook	7	Norwalk	12
Lebanon	12	Danbury	6
Pomfret	6	Norwich	19
Plainfield	4	Preston	6
Hartford	13	Killingsworth	4
Middleton	16	Coventry	5
Tolland	3	Killingly	8
Colchester	7	Canterbury	5
Symsbury	6	Windsor	13
Ashford	3	Milford	9
Branford	8	Durham	4
Fairfield	17	Stonington	11
Stanford	9	Lyme	8
Newton	4	Windham	8
Glassenbury	4	Mansfield	5
Haddam	3	Woodstock	5
Hebron	5	Voluntown	9
Suffield	5	Wethersfield	9
New Haven	19	Farmington	14
Derby	4	East Haddam	6
Waterbury	6	Bolton	3
Stratford	14	Enfield	3
Greenwich	6	Guilford	11

Total Number of Towns: 50

Total Number of Deportees: 409

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### Petition of Elisha Stoddard et alia, January 18, 1757

Connecticut Archives: Colonial War, Series I,  
1675-1775, Book VI, pages 179a, 179b, 180

To the honourable the general Assembly of the Colony of Connecticut to be holden at Hartford by

Old jourment and Speciall order of his honour the governour on thursday the 20<sup>th</sup> day of January instant.

The prayer or Memorial of Elisha Stoddard Matthew Minor Benjamin Stiles Stephen Curtis Ebenezer Clark and Richard [?] Selectmen in and for the town of Woodbury in the Colony aforesaid humbly sheweth that the town of Woodbury had Set unto them by the Colonys Committee appointed for that purpose onto of the Neutral french Scent into this Colony by Governour Lawrence Eight persons being and [an] old man of 76 years of age and [?] and Seven children all of their grandchildren to the said old man and was poor [text blacked-out in the original] and unable to Support them Selves or even to Subsist by them Selves in one family if weak nd full of vermin everything needfull was found for their Support whereupon your Memorialist was obligated to Spend large Sums at the Cost of the town aforesaid for their Support but finding it [?] difficult to keep them together your memorialist put the Said children out as town poor to Such Masters as they think it proper who Soon became tractable in the English modes business and tongue So that Many of them have lost their mother tongue and have learnt to Speak and Spell the English language and are very tractable at their books for the time ~~what~~ at who now Constantly go to School which children aforesaid are the posterity of two families five of them belonging to one family and two to the other whose parents by Some way and means were separated from their Said children and Scent to the Government of Maryland who by Some way to us ask your Memorialist unknown gained knowledge that their Said children was Scent to the Colony of Connecticut and in perseuth of their children Came to Woodbury on the 2<sup>nd</sup> day of instant january and there found their children to their great joy your Memorialist haveing Examined them respecting the premises and receive from them the following relation that they being anxiously Concerned for their poor children often

applied to the Governour for a pass to go in Search of their children but was denied talk at length the Governour Scent to them that he had heard that their Children was in the Colony of Connecticut and gave them a pass to Come to Connecticut but by Some way and means they have lost the Same in the fatigues of their journey being part by Sea and part by Land who were drove to Martins Vineyard and from thence brought back to New London where they landed and from thence by land to Woodbury now your memorialist wants further Signify that Said parents upon this [?] to Woodbury as above applied to the Civil Authority end Selectmen for direction and Support being Six in Number Each family haveing an infant of about three months & being fatigued with their journey almost Naked and destitute of everything to help them Selves with and withal haveing the Itch, vermin &c and the Civil Authority and Selectmen takeing their pitiful Case into Consideration Come to the Conclusion that they Should be kept in town untill they could have the directions of his honors the governour or this honourable Assembly how they Should be disposed of and thereupon your Memorialist have provided for them a house and other necessary necessaries for their Support and Comfort end Not with Standing their indejent Circumstances they through ~~by-way~~ Zeal to their Religion Assumed to take away their children from the places from which we had placed them and haveing got them to the house which we had provided they refused to let them return to their masters by any arguments what so ever whereupon your memorialist was obliged to take Said children from their parents by force (much to the joy of the children) and ever Since they remain pealable about Such business as they are able to do wherefore your memorialist humbly pray that this honourable Assembly would take the premises into their wise Consideration and order and deerce that the town of Woodbury Shall have Such Sums paid out of the treasury of this Colony as they are obliged Necessary to Spend for the Support of Said indigent poor french people ~~aforsaid~~ untill they can be got in Some way to Earn their liveing and provide for them Selves Such Necessaries as they Stand in Need of to Exsist as humane Creatures or [?] removed from

[?] or order [?] one of the afore Said families ~~May~~ Should be transported to Litchfield or New Milford neither of which have Sheared [Shared] with the rest of the towns in the Colony in the burden of Supporting any of the French people Scent into this Colony Nor tasted the Sweets of having to deal with any of the Said people or order that they Shall be Scent back again to the Colony from whence they Came at the charge of this Colony or in any other way grant relieve as in your wisdom you Shall think fit for which as in duty bound your Memorialist Shall ever pray

Dated at Woodbury january  
18<sup>th</sup> day Anno Domini 1757

Elihu Stoddard	Selectmen of
Mathew Minor	Woodbury
Benjamin Stiles	
Stephen Curtis	

In the Lower House

On the Prayers of this Memorial Preceding One of the french Families lately came to Woodbury as above mentioned shall be [ ] to Litchfield and the French Families by Transported to New Milford and w. Selects Men of said towns to receive said Families and Provide for there Suports According to Law [??] be brot [brought] in Accordingly

Concured in the upper house

Elihu Chauncey, Clerk

Test George Wyllys Secretary

Jan 1757

upon the Memorial of Elisha Stoddard and other Select Men from the Town of Woodbury representing to this assembly that there has lately come to said Town of Woodbury Two families of the French Neutrals from Meriland Three persons in Such fammaly and also Shewing to said assembly that said Town of Woodbury had there proportionable parts of the French Neutrals to Suport – Sent to this Governour by Governour Lawrence praying to said assembly to order Concerning said Newtral families – Where upoun it is Resolved by this assembly ~~that~~—that one of said families be imediately transported to the Town of Litchfield and the other of said families

to the Town of New Milford by the direction of the Selectmen of Woodbury and that the Selectmen of Said Town of Litchfield + ~~Woodbury~~ New Milford are hereby ordred and Directed to Receive said French Families and provide for there support and Deal with them from Time to Time according to the Direction of an act of Assembly of this Colony made Respecting the French Sent to this Government by Governour Lawrence and the Town of Litchfield and Woodbury—N Milford by at the Expense of Transporting Said French fammalies from Said Woodbury to Said Towns be at the Expenche of this Colony

Concurred in the upper House  
Lower House  
Test George Wyllys Sect  
Elihu Chauncey Clerk

desirous to have his other two Children Removed from Woodbury to dwell with him and the Selectmen of the Town of New Milford are Willing that said Children Should Come and dwell with Your Memorialist at said New Milford but Your Memorialist is advised that they cannot be Removed without Special leave from this Assembly and whereas this Honourable Assembly was pleased to order that no one Family of the French People that were sent into this Colony should be Separated and Sent into two or more Towns.

Your Memorialist Humbly Prays that your Honours would be pleased to order that your memorialist's said Children be Removed from said Woodbury to New Milford and as in Duty Bound your Memorialist Shall Ever Pray.

his  
Paul X Landre  
mark

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**Petition of Paul Landre, May 12, 1757**

Connecticut Archives: Colonial War, Series I,  
1675-1775, Book VI, page 236

To the Honourable the General Assembly of the Colony of Connecticut to be Held at Hartford on the second Thursday of May Anno Domini 1757.

The Memorial of Paul Landre now residing in New Milford in the County of Litchfield – Humbly Shewth –

That Your Memorialist was lately an Inhabitant of Nova Scotia and was by Gov. Lawrence Sent with Some other of the Neutral French to Maryland together with his wife and one Child and your Memorialist had two other Children one of about seven years old and the other about five years old which happened to put on Board another Vessel and sent to this Colony and are now in Woodbury and Your Memorialist obtained Liberty from the Governor of Maryland to travel to find his said Children and Came into this Colony and Your Memorialist was by order of the Honourable Assembly ordered to New Milford where he together with his wife now dwells and is very

---

**Statement on Behalf of Paul Ebert,  
October 11, 1757**

Connecticut Archives: Colonial War, Series I,  
1675-1775, Book VI, page 275

We the Subscribers Here of Sollemly DeClare as under oath that Ever Since paul Ebert of french Neutrals has been in Newtown we have been well acquainted with him by proving & Doing for him: and have Known him to be a Distracted person: Whereby he appears to be altogether unCappable of providing for his own Support or his family: and we have been often Informed by other of his own Country Men that he has been in the Same Case for Many years before he Came into this Country & his wife also testifies the Same Thing

Newtown october the 11<sup>th</sup> 1757  
Donald Grant  
the above Guidance was Sworn to  
Enos Bristol

before McCaleb Baldwin Justice of peace  
Nathan Baldwin  
John Shepard

---

**Petition of Paul Ebert, October 13, 1757**

Connecticut Archives: Colonial War, Series I,  
1675-1775, Book VI, page 274

To the Honourable General Assembly Now putting in New Haven oct the 13<sup>th</sup> 1757 –  
The memorial of Newton in the county of fairfield – Humbly Sheweth that when distribution was made of the neutral french to the several towns in this Colony – a number was divided to the town of Newtown among whom was on paul Ebart who was then and now a distracted person who by means of his distraction hath not Even Been able to do any thing for the support of him Self or for his family and hath Been a great Charge and Cost to the town – and like so to be – and your memorialist humbly Bee LEEVE to propose to your honours

In the distribution of the said french people Regarded princpaly numbers in propiation to the towns List: ~~without Regarding their disability for Service~~ and the said part Being at the time of the division a distracted person. Wether it be not Reasonable [?] al[l]owance be made to the town of Newtown for their Extraordinary Brethren in the maintainance of the [??] and family. – Wherefore your Honours memorialist Humbly pray your Honours to take the matter into your Wise Consideration and grant to the said town of Newtown a suitable sum of money out the publick treasury of this Colony on account of their uncommon and Extraordinary Cost and Charge on the account of the maintainance of the said paul and family as your honours Shall think Just and Right Or some other way grant relief

Memorialist as your Duty Bound Shall Ever pray  
dated new haven oct the 17<sup>th</sup> 1757

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**Petition of Jacob Gervare, October 15, 1757**

Connecticut Archives: Colonial War, Series I,  
1675-1775, Book VI, page 273

The Humble Request of Jacob Gerware Humbly dedicate to this Honourable Assembly humbly Prayeth that your Honours would Grant me a hearing and also answer my Request.

Whereas by the Calamity of War I am by Divine providence Cast into this Country destitute and stript of all the Comforts and satisfaction of Life and in a Strange Land and my Children taken from me which all is the most troublesome to me as is natural to all parents to have the Education of their own Children and it was proposed that the Neutral French should have their familys to dwell together. Now Your Memorialist humbly prayeth that you should Consider him and find some method that he may dwell with his Children as now he is Remote from them [,] he at Litchfield and his Children at Woodbury all his children almost of Capacity to get their living and Sundry of them able to help Support their parents so that Your Memorialist is apt to think it will be less burdensome to the Town wherein they dwell: and that he haveing [sic] his family together Should maintain them without being burdensome: if not: that the Law Relating to poor Children: may be Improved: the meanwhile desire Your Honours would give him liberty of tryall who shall Endeavour not to be chargeable to any if it be possible: Your Memorialist also prayeth that in as much as he Can scarcely speak a Word of English, his Son Paul Laundre might speak A word in his behalf: he know all the Circumstance and can speak to apprehension: Begg Your Honour Would Consider and answer his Request: And Your Memorialist Shall Ever Remain Your Honours Most Obedient Humber Serv-

Litchfield                      October 15<sup>th</sup> 1757  
Jacob Gerware



---

**Petition of Joseph Burt, October 12,  
1758 Granger et alia to Leave,  
October 9, 1766**

Connecticut Archives: Colonial War, Series I,  
1675-1775, Book VII, page 308263

To the Honourable Generale Assembly of the  
Colony of Connecticut to be held at New Haven  
the Second Thursday of october AD 1758 –

The Memorial of Joseph Burt and ann oowset and  
Mary Burt all Residing in Middletown  
[Middletown] In the County of Hartford Humbly  
Sheweth that the Said Joseph Burt and he was a  
french Neutrals and had Living at Chicencto +  
when the orders was given for the Removal of the  
French Neutralls from the place aforesaid the Said  
Joseph then With his family which Consisted of  
himself Wife + four Children + the Said ann ~~ann~~  
~~mary~~ then had a husband + Two small Children +  
Said mary being single + they being all [?] then  
with there household goods which [they] put on  
board a vessel + ~~order~~ was ordered to Connecticut  
– but in the prosecution of the voyage the vessel  
was Blown of [off] the Coast to antequa [Antigua]  
in the West Indies and the small pox being Brief  
there it was Taken + the Wife of Said Joseph Died  
as also the Husband of Said mary ~~ann~~ + all the  
persons in Each Family had the Distemper and all  
there household goods much affected with the  
distemper and in the Spring of the year next  
following the vessal With All that [??] Sailed for  
New London where we arrived and Because of  
Said Distemper being in our Beding + it was much  
trouble whether that they could be Changed +  
thereupon the authority that was to be [the] Cove  
of the Neutrals aforesaid ordered that all our Beds  
those be Destroyed and they Were so Destroyed +  
their that be allowed What they was [were] worth  
+ so ordered us the Memorialist to middleton With  
our families Where we now are + have not  
Required ~~nothing~~ anything for our Beds altho We  
have often move out [to] the liking to the  
Selectmen of that Town + have Suffered Great [?]  
for the want of them which Said Beds Were

Wasted when Buried and Destroyed Said Joseph  
Burt owning one of said Bed which Remember [?]  
not Weigh so much by seven or Eight pounds, +  
the said ann had one Bed about the Weight of the  
Loss mentioned all of good feather Beds – +  
thereupon your memorialist would Humbly pray  
this assembly wold order + deliver by some way +  
means your memoral may have Satisfaction for  
what Said Beds Were Worth or in your Great  
Wisdom shall think just and as in Duty Bound  
Shall Sure pray middleton october: 10<sup>th</sup> 1758 –

Joseph Burt  
Ann oowset  
mary Burt

---

**Liste Generalles des familles Acadiennes  
Repanduces dans le Gouvernansant de  
Konehtoket qui Degirount frasser En france,  
Translation by Janet Jehn**

From *Acadian Exiles in the Colonies* by Janet  
Jehn. Pages 199, 203

General List of the Acadian Families Distributed  
in the Government of Connecticut  
who desire to go to France

Nous Soussigne Depulties Des Province De York  
& de Koneticut De la part des Sidervas habitants  
de L'acadie lesquels nous ont chacuns en leurs  
particuliers Envoy'su remis lerus consentements  
par Ecrit avec la Liste de Leur famille pour la  
froster a nos freres dand le Gouvernement de Bos-  
ton, affin d'en former une Liste Generale pour la  
faire passer a mounsigneur le Duc de Neivermois  
Embassaduer de france a la cour de Londres et  
[]Sonts Conferme et Contient tous les noms de  
nos freres qui ont Signe fisur retourner En france  
fait a Boston le 14 aout 1763

jean baptiste jean conne

+ marque ordinaire de Jean Baptiste haber  
Depute de la province de Kaneticut  
Signature autographie

Translation by Albert J. Marceau:

We the Undersigned Deputies of the Provinces of York and Connecticut of the share of inhabitants of Sedevas in Acadia we have each in their particular way send their consent in Writing with the list of their families so as to send it to our brothers in the Government in Boston thus to make a General List so as to send it to his highness the Duke of Nivernois Ambassador of France to the Court of London and Impore his protection to send us to France under the obeidence of His Most Christian Majesty We certify that the Lists of the Undersigned are confirmed and controlled all the names of our brothers who have signed so as to return to France made in Boston the 14<sup>th</sup> August 1763.

Jean Baptiste Jean Conne  
+ Ordinary Mark of Jean Baptiste Haber Deputy  
of the Province of Connecticut

Autograph signature

---

**Petition of Joseph Granger et alia to Leave,  
October 9, 1766**

Connecticut Archives: Colonial War, Series I,  
1675-1775, Book X, page 263

To the Honorable Generall Assembly of the Collony of Connecticut to be Holden at New Haven on the Second Thursday of october instant in said Collony. The Memorial of Joseph Granger, Francis Simon, Rene Martin, Anna Granger, Maria Braun, Reni Babinot, Jean Babinot, Pierre Prejean, Alexander Chabein, Jean Forrent, Dominick Babinot, Peirre Miras, Sadee Fontain, Lewis Fontain, Charles Gadet, Guilon Umber, Jean Richar, Pierre Miras, Joseph Mitchell, Charles Brun, Piere Sor, Jean Brun, Michael Daugree Humbly Sheweth that your Memorialist were Some years ago Removed from our

Dwellings in Nova Scotia and transported into this Collony where We have Resided For Several years. ----- and with Great Diff[ ]culty Supported our Families by Day Labour. Having Now an offer of Lands in Canada to Settle on and Support our Selves and Families are Desirious to: (accept the offer) to Remove our Families there, but by Reason of our Poverty are unable to Bear the Charges that will attend Such Removal (We Being one Hundred & Forty Seven in Number Including Your Honour's Petitioner aforesaid) Do Therefore Pray that your Honours would take into your Consideration our Difficult Circumstances and grant us Relief so as to Enable us to Remove our Selves and Families or otherways as in your Wisdom you Shall Indulge Best and your Petitioners as in Dubty Bound Shall Ever Pray Dated at Norwich October 3 1766 -

His  
Aleseander X Ebert Mark Simon x Forest x his Mark  
Mark John x Charo his Mark  
pierre prjean  
Guillaum x Bourgeois-his mark  
Perri x Nero his Mark  
Charles x Gaudet Mark Jean Braun  
Ladia x Fountain Charles x For his Mark  
Joseph x Granger his Mark  
Lewis Fontaine Francis x Simon his Mark  
Peire x Maro Mark - Rene x Martin his Mark  
Domini Robichaux Dane x Grange her Mark  
Francies x Faurest x his Mark  
Rene x Balerno his Mark  
Joseph x Michel his Mark  
Jean x Faurest x his Mark  
Charles Braun his Mark  
Peire Lor-----

---

**Petition of Peter Reum et alia to Leave,  
May 14, 1767**

Connecticut Archives: Colonial War, Series I,  
1675-1775, Book X, page 262

To the Honourable the General Assembly of the Coloney of Connecticut to be holden att Hartford on the Second Thursday of May A D 1767

The Memorial of Peter Reum of Hartford Amases Mombram of Windsor of Suffield Lewis Gould Mombram of Simsbury and Lewis Tibo of Enfield Humbly Sheweth That before the Commencement of the Last war we Were Leige Subjects of his Majesty the King of Great Britain in that Part of his Dominions Called Nova Scotia Bid that at the Breaking out of the war for the Misconduct or Sposed [supposed] Misconduct of Some of our Country Men we were ordered to Leave our houses our fields and our flocks and Ship on board for this Coloney where we arrived the beginning of the Year 1756 bringing with us only a few of our household Goods: where we have been Strangers in a Strange Land among a People of a Different Tongue and Religion for More than Eleven years During which Time we have Endeavored to behave our Selves Peaceably and orderly among the People among whom we have Dwelt Comforting our Selves that after the Finish of War were Able we Should have Liberty to Return to our Native Country and again take Possesion of our houses & Land but these our hop[e]s are frustrated for other Men have Taken Possesion of them: Yet his Excellency the Governour of Canada has been Pleased to Send an Invitation to Those of our Country Men that are Willing to take the oath of Allegiance and will transport themselves to Cannada that he will settle us for that [?] and oppen Country : We would Gladly Imbrace this opportunity to Settle our Selves among our own Nations and a People of the Same Religion with our Selves: we're able to Pay for our Passage and that our our familys : but this we are by No Means able to Effect for altho Time it is Used by the blessings of Heaven of our Labour and the kindness of the People among whom we Dwelt we have been able to Support

oure Selves and family, yet we have been able to add our Substance but Likely that Mor[e] than Sufficent to Provide for our Support on our Pasage therefor[e] Present this our Humble Petition that your Honours would Grant us and our families being in Number forty Persons ~~in the~~ ~~which~~ Liberty to Remove to Canada and Grant us Such a Sum of Money out of the Publick Treasury as will be Sufficent to Pay for our Passag from New London on to Quebeck or in Some other Way Grant Reliefe to your honours humble Petition and they as in Duty bound that Ever Pray

Dated April 18<sup>th</sup> AD 1767

his  
Peter + Reum  
Mark

his  
Amasis + Mombram  
Mark

his  
Lewis + Gould  
mark

In Lower House  
The Prayer of this  
Memorial is not Granted  
Sign Wm Williams Clerk

his  
Joseph + Mombram  
Mark

In the upper House  
The Prayer of This Memorial  
not Granted  
Test George Wyllys Secrety

his  
Lewis + Tibo  
mark

## Looking for a List of Online Canadian Genealogical Resource Sites?

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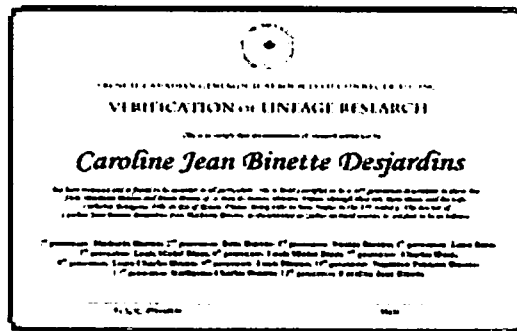


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❖ Submit marriage dates and places for each couple in a direct line. Birth and death dates are requested but not required. Copies of the actual documents need not be submitted. Where marriage date and place are not known, provide alternate documentation or describe in detail your reason(s) for including said persons in your direct line.

❖ We reserve the right to reject lineages found to be incorrect or unproven, and to decline to issue verification for such research. Where an error has been found, our Research Department will explain the problem and if possible suggest a correction at that point in the lineage only, but will not complete the lineage.

❖ On approval of your lineage research, we will issue:

- An **official certificate** stating that your research has been reviewed and found to be accurate
- A **document listing each couple in the direct lineage**, with names of their parents if available; their birth and death dates, if provided; and the date and place of the couple's marriage.

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## **French-Canadian Genealogical Society of Connecticut, Inc.**

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### **LINEAGE VERIFICATION REQUEST FORM**

Please type or print clearly. Fill in Birth/Marriage/Death/Parents/Names of spouse's parents for each person in your **direct line**. Begin with the **most recent** generation and work back in time to earliest ancestor. Provide as much information as you can. If actual dates are not available, give approximate date or date range.

#### MOST RECENT GENERATION (Example: you)

(1) \_\_\_\_\_ Born at \_\_\_\_\_ Date \_\_\_\_\_

Died at \_\_\_\_\_ Date \_\_\_\_\_

Who married (2) \_\_\_\_\_ Born at \_\_\_\_\_ Date \_\_\_\_\_

Died at \_\_\_\_\_ Date \_\_\_\_\_

Marriage date \_\_\_\_\_ Place \_\_\_\_\_

Parents of (1) \_\_\_\_\_

Parents of (2) \_\_\_\_\_

#### NEXT GENERATION (Example: your parents)

(1) \_\_\_\_\_ Born at \_\_\_\_\_ Date \_\_\_\_\_

Died at \_\_\_\_\_ Date \_\_\_\_\_

Who married (2) \_\_\_\_\_ Born at \_\_\_\_\_ Date \_\_\_\_\_

Died at \_\_\_\_\_ Date \_\_\_\_\_

Marriage date \_\_\_\_\_ Place \_\_\_\_\_

Parents of (1) \_\_\_\_\_

Parents of (2) \_\_\_\_\_

#### NEXT GENERATION (Example: your grandparents)

(1) \_\_\_\_\_ Born at \_\_\_\_\_ Date \_\_\_\_\_

Died at \_\_\_\_\_ Date \_\_\_\_\_

Who married (2) \_\_\_\_\_ Born at \_\_\_\_\_ Date \_\_\_\_\_

Died at \_\_\_\_\_ Date \_\_\_\_\_

Marriage date \_\_\_\_\_ Place \_\_\_\_\_

Parents of (1) \_\_\_\_\_

Parents of (2) \_\_\_\_\_

Next Generation, etc.: Please copy and continue as above for each generation in your lineage



# French-Canadian Genealogical Society of Connecticut, Inc.

## Membership/Renewal Application



Telephone: 860-872-2597    Email: [info@fcgsc.org](mailto:info@fcgsc.org)    Web: [www.fcgsc.org](http://www.fcgsc.org)

Location: Old County Courthouse  
53 Tolland Green  
Tolland, CT

Mail To: FCGSC  
P. O. Box 928  
Tolland, CT 06084-0928

Hours: Sat. 9-4    Sun. 1-4    Mon. 1-5    Wed. 1-5

Please type or print

Name: \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_

State/Province: \_\_\_\_\_ Zip: \_\_\_\_\_ Country: \_\_\_\_\_

Phone: \_\_\_\_\_

Email: \_\_\_\_\_

**Please circle:**

Publish my email on web Surnames listing    **Yes No**

I wish to volunteer for special projects and/or events    **Yes No**

Occupation (optional): \_\_\_\_\_

I would prefer to receive the *Maple Leaflet* Newsletter by    email     paper   
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### Membership Options (All amounts are per year, U.S. currency)

- [ ] Individual - \$35                      [ ] Patron - \$100\*                      [ ] Sustaining - \$150\*
- [ ] Family - \$35 plus \$10.00 for each additional member residing in same household
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- [ ] I am enclosing a gift of \_\_\_\_\_ to the Society in support of:
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  - [ ] Reserve Fund for Capital Improvements
  - [ ] General Fund

\*Patron and Sustaining members: 10% discount on FCGSC logo merchandise; 10% discount on day trips; invitation to yearly Volunteer Picnic; two hours (Patron), four hours (Sustaining) of staff genealogical research each membership year.

- [ ] I wish to become a benefactor and meet personal financial planning goals through tax saving instruments such as charitable annuities, bequests, trusts, and/or memorial tributes. Please contact me.

### Surnames of Interest

Please list surnames you are researching. If you indicated "yes", above, these will be published with your address in the *CML* so that members with similar interests can share their findings. If you indicated "yes" to the publication of your email address, your surname interests will also be published in the Members Only section of our web page.

Surnames: \_\_\_\_\_

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- [ ] I have read and agree to abide by the rules and regulations governing use of the library.

Signature \_\_\_\_\_ Date \_\_\_\_\_

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P.O. Box 928  
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Make checks payable to FCGSC, Inc.

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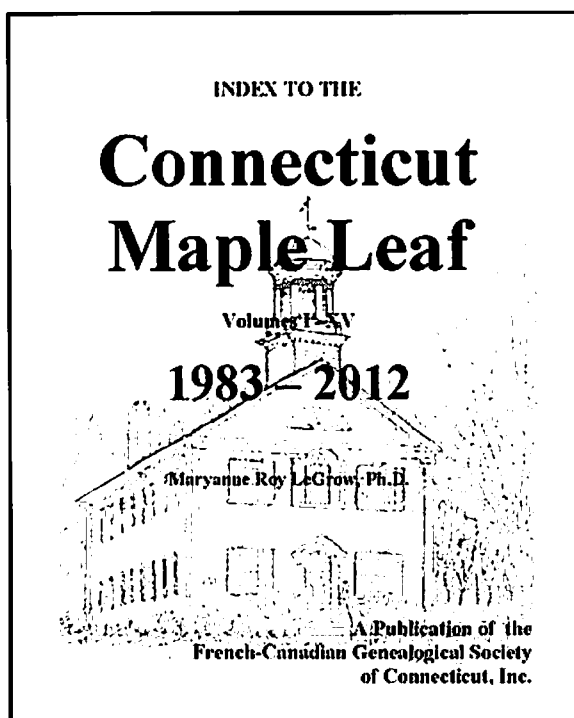
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