FRENCH CANADIAN/ACADIAN GENEALOGISTS OF WISCONSIN

QUARTERLY

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ELECTION TO BE HELD!

It is election time once again. The following candidates have been nominated for this year's slate of officers.

VICE PRESIDENT: MAXINE PLASA

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Send your completed ballots and questionaire to FC/AGW, P.O. Box 414, Hales Corners, WI 53130-0414.

CONFLAGRATIONS--FIRE! FIRE!

By Joyce Banachowski

Our early French-Canadian ancestors constantly had to face daily hardships of merely surviving for the basic essentials of food, clothing, and shelter, The deprivations in every day living, reliance on himself and his neighbors, dependence on trade with France for goods, extremes of weather, fear of Indian attacks, and epidemics of various diseases were to some extent, expected and part of their regular routine.

There was always the unexpected which compounded their problems of maintaining an existence. Ship disasters causing loss of supplies; insect plagues wiping out entire crops; floods destroying crops, homes and goods, and fires, wiping out everything and leaving large numbers homeless and without hope, especially in urban areas, were fears which affected the entire population.

Fires caused the most fear and yet brought about the most changes in their way of life. Once one started in an urban area, there was no way of controlling it. The devastation to homes, businesses, churches, hospitals, furnishings, merchandise and lives was unbelievable. Straw and garbage in the streets, crowded housing, firewood piled against houses and in courtyards, types of building materials, and lack of equipment contributed to the constant fear of fire breaking out at any time.

MAJOR FIRES

The first major fire recorded in Quebec was 14 June 1640. Fire started about four in the afternoon in the Jesuit priest's residence. Flames quickly spread to the church, Notre Dame de Recouvrance. The church was

destroyed. The destruction of this church was a major disaster to the inhabitants of Quebec who were too poor to reconstruct their church.[1]

On 30 December 1650, the bakery and monastery of the Ursulines was destroyed. Before going to bed, a good Sister having to make bread in the morning, made a fire of coals which she put in the kneading trough to keep the leaven warm. She forgot to remove the fire before retiring. After the coals had dried the kneading trough, made of oily pinewood, fire broke out. From there it spread to the partitions, panelling, ceiling and stairs to the seminary where young girls were sleeping. All fifteen managed to escape with only the night clothes they were wearing. They were taken in by the nuns of the Hospital where they stayed for three weeks. After which, they went into a small house.

[1] "Les Conflagrations a Quebec Sous le Regime Francais," in Bulletin des Recherches Historiques, v. 31, #3 p. 65.

MEETING SCHEDULE

Meetings are held every second Thursday of the month at the Community Room, G110 at Mayfair Shopping Mall. Enter by the Northeast door to the mall. Take the elevator or stairs down 1 level.

October 9: Locality Research, Joyce Banachowski

November 13: Highlighting the Quarterly: Looking forward to Bastille Days

February 12: Annual Pea Soup and Johnny Cake meeting

They contemplated returning to France. The charity of other religious groups and citizens gave them scarce items of food, linens, blankets and shoes, and it was decided they

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would rebuild on the former foundations. Governor d'Ailleboust, the Father Superior and several citizens promised to lend money to meet the expenses.[2]

The afternoon of 13 June 1657, a fire started in the kitchen chimney of the Jesuit house at Sillery. Winds spread the fire until the chapel and all buildings were burned to the ground.[3]

On the 13 February 1661, fire broke out in Quebec's Lower town in the home of Boutentrein. Everything but their lives was lost. That evening the Bishop sent a blanket and a promise of 50 livres to the wife.[4] The violent flames spread quickly throughout Lower Town.

During the night of 4 August 1682, fifty-five wood houses and their contents in Lower town, Quebec were in ashes. The only house to survive was that of Charles Aubert La Chesnaye.[5]

Hôtel Dieu, Montreal and its outer buildings was reduced to ashes in a fire in 1685. The nuns had attempted to save some of the instruments and furniture by placing them in the snow during the night. By morning, however, a number of items had been stolen.[6]

The Ursuline monastery was destroyed by fire a second time on 20 October 1686. The nuns were in the chapel when fire broke out in the kitchen, and in three hours it had consumed the entire building. Mère Marie Montmesnil de Ste-Cécile risked her life to save the Blessed Sacrament and relics of the saints. The Ursulines were forced to stay at Hotel Dieu.[7]

On 19 June 1721, at the Feast of Corpus Christi in Montreal, as the procession was leaving the church, the garrison gave a military salute. One of the musketeers instead of firing in the air, hit the roof of the church setting it on fire. The alarm bell called citizens to help. The roofs of cedar, the excessive heat of the flames and the wind caused the flames to spread too rapidly until 138 houses had burned to the ground.

Following this fire, Intendant Bégon issued a new building code: Houses had to be built of stone and roofed with tile or slate. However, the materials were scarce. Therefore, the regulations were relaxed and allowed roofs of a double covering of boards.

In 1726, fire struck again, this time in Quebec. Again following the disaster, Claude Thomas Dupuy, Bégon's successor, issued new regulations. A ban on wooden buildings in cities was set. Cedar shingle roofs had to be replaced by overlapping boards or slate. Houses had to be built with cellars and mansard roofs were prohibited; heavy frames were to be replaced by lighter ones so that they could be dismantled quickly. Chimneys were to be set in firewalls projecting above roofs.

10 April 1734, Marie Josèphe Angélique, a black slave of Thérèse de Couange, widow of Francois Poulin de Francheville, set fire to the house to distract her mistress. She was hoping to flee with her lover. Unfortunately the fire destroyed the Hôtel Dieu and 46 other houses as well. [8] Marie Thérèse Angélique appeared before the Sovereign

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2 "Fire in the Monastery," Word From New France: The Selected Letters of Marie de L'Incarnation, Oxford University Press, Toronto, 1967, pp. 199-202. The 15 were 10 choir religious, 2 lay sisters, a postulant (Francoise Capel), Madame de la Peltrie and a Huron (Cecile Arenhatsi).

3 Jesuit Relations, vol. 43, pp. 49-50.

4 Jesuit Relations, vol. 46, p. 161.

5 op. cit., "Conflagrations..." v. 31, #3 March 1925, pp. 73-74.

6 Prevost, Robert, Montreal: A History McClelland and Stewart, Toronto, 1975, p. 142.

7 op. cit., "Conflagrations..." v. 31, #3 March, 1925, p. 74.

8 Prevost, op. cit., p. 141.

Council and was found guilty of having set fire and burning down part of the town of Montreal. At first she was sentenced to have her hand cut off and to be burned alive. Her case was appealed to the Conseil Superieur. On 12 June 1734 her sentence was modified. They decided to maintain the death penalty. She was to be hanged and burned. Jacques- Claude Thibault, her accomplice, was to receive the same penalty.[9] Ten days later at the prison of Montreal she was submitted to torture. She admitted to the crime solely, and after four attempts of the torturer, she persisted to denounce having an accomplice. She was put to death the same day.[10]

On 15 November 1701 a fire started at the school of St. Michel (Cap Rouge). It started as a chimney fire, and soon spread across the planks of the roof to the seminary of Quebec where it raged for four to five hours.[11] Four years later on the morning of 1 October 1705, the seminary of Quebec was accidentally destroyed by fire a second time.

On 5 January 1713, a chimney fire at the Palais of L'Intendant Bégon spread taking the lives of three servants, two chambermaids of Madame Bégon and the valet of M. Bégon. Bégon and his wife were saved.[12] The Palais was rebuilt. On 20 May 1726, another fire broke out from a stove in the room of the commissary, Monsieur d'Aigremont, and for the second time, the Palais of the Intendant was burned to the ground.[13]

in June 1721, 108 homes were turned to ashes in four hours time. This fire started at the Hôtel Dieu with the wadding of a gun.[14] l"Hôtel Dieu, Quebec was again destroyed on 7 June 1755 and the Ursulines at Trois Rivieres the 22 May 1752.[15]

Between 1720-1760 Quebec City, Montreal, and Trois Rivieres underwent changes to safer houses. By the time of the British conquest, the standardized style of domestic architecture was different due to availability of materials and environment. In Quebec City, construction was of crumbly limestone. Therefore, it needed to be whitewashed or have other protective covering whereas in Montreal sandstone stood up better to the weather and elements. Stone walls rose above roof lines to keep the fire from spreading. This style became fashionable and spread to the countryside as well.

In spite of their efforts, the danger of fires was still inevitable. In Trois Rivieres, on the 4th of July 1762, fire consumed five houses, with their sheds, other buildings, furniture, merchandise and possessions. These were located near the river front. Four days later, instructions were given to captains of the militia to inquire in their own locations as to the kinds of aid each parish could provide the victims, in the form of timber, boards, framing wood, money or otherwise.[16]

18 May 1765, Levington, living on the corner of St-Francois Xavier and St Sacrement Streets, Montreal, was carrying ashes from his hearth to the attic where he used them for making soap. On this day, they were still too hot, and flames broke out. In a short time, winds carried the burning embers to adjacent roofs. Sister Marguerite d'Youville at Hôpital General thinking the stone walls of the

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9 Richard, Edouard, Supplement to Dr. Brymner's Report on Canadian Archives 1899, S.E. Dawson, Ottawa, 1901, p. 143.

10 Boyer, Raymond, Les Crimes Et Les Châtiments au Canada Francais du XVII au XX Siecle, Le Cercle du Livre de France, Ottawa, 1966, p. 132.

11 "Conflagrations..." op. cit., v. 31, #4, April 1925, p. 97.

12 Ibid. pp. 99-101.

13 Jesuit Relations, vol. 69, p. 235.

14 Ibid.

15 "Conflagrations..." op. cit., vol. 31, #4 April 1925, p. 101.

16 Report of the Archives of Canada,, 1918, p. 297.

fortification would protect the Hôpital, sent the nuns to the fire to help save what could be saved from the houses. The wind, however, carried the flames to the roof of the Hôpital General. The nuns at the Hôpital barely had time to get the 118 patients, poor and orphans out. The fire had destroyed 108 houses, and left 215 families homeless. During the fire there were a series of explosions from 20 powder kegs. A quarter of the city was destroyed.. Losses were estimated to be 88,000 £ Sterling in homes, merchandise and furniture.[17]

A philanthropist in London, Jonas Hanway, moved by the catastrope, published a pamphlet as an appeal for aid. King George III donated 500 £. Hanway was able to give Montreal 9,000 £ in aid, two fire pumps, and a bust of the king which was placed in the city's Place d'Armes.[18] The city began to rebuild improved new buildings.

About 10 p.m. on 11 April 1768, Tison's stable, facing the river near the St. Lawrence Gate burst into flames. The fire spread to adjacent buildings and raged until five the next morning. More than 100 houses, 2 churches including the chapel of the Congregation of Notre Dame, and a school were gone.[19]

As a result, a new type of house evolved that had to be built by master masons. These were Canadian skilled men, and their first buildings became "model homes" for the first domestic architecture adapted to the conditions of New France.

BOMBARDMENT FIRES

The English attack on Quebec which brought an end to the French and Indian War in America not only affected the military. The bombardment struck at the homes and citizen families as well.

At 9:00 p.m. on 12 July 1759, the English at Levis began to bombard Quebec. Five mortars and six canons fired for 25 minutes into the night. In the morning several houses, the cathedral, the chapel of the Jesuits and Le Congregation were damaged.[20]

On 16 July about noon, a bomb that hit the house of widow Moraud started a fire which consumed the houses of widow Chenevert, of M. Cardebas, of M. Dassier and of Madame de Boishebert.[21]

Later that same month on 23 July, another bomb started fire at the house of Madame Lajus and spread to the houses of Drolet de Francheville, de Pelissier, of widow Moreau, of Morier, of Bedard, of Madame Duplessis, of Mlle Coton, of Sieur Rottot of two dames Souland, of two Valins, of Mlle de Granville, of Soupiran (son) of Berlinguet (son), Degres and of Delles Channazard--a total of 18 houses. By 5 August, it was estimated that 4,000 bombs and 10,000 bullets had struck Quebec.[22]

In the early afternoon of 9 August 1759, English fire pots accidentally started fires at three locations of Lower Town, Quebec--near the Cul de Sac, near Sault-au-Matelot St., and near Demoine and Soeurs Streets. The church and 135 houses were destroyed as a result. On 15 August at 8:00 p.m. a fire pot hit the house of widow Vaucour and spread quickly to the house of M. Masse.[23]

19th CENTURY FIRES

On 26 June 1851, Montreal opened a new

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17 Prevost, op. cit., pp. 169-170.

18 Ibid., p. 170.

19 Ibid.

20 Ibid., p. 102.

21 Ibid.

22 Ibid.,, pp. 102-103.

23 Ibid., p. 103.

19th CENTURY URBAN FIRES AND THEIR ESTIMATED DAMAGE

Location	*Date*		*Alleged Source of Fire*	*Estimated Number of Dwellings Destroyed*	*Estimated Number of Homeless*
St. John's	*12 February*	*1816*	—	*120*	*1,000*
St. John's	*November*	*1817*	*Two fires*	*300*	*2,500*
Miramichi Valle	*October*	*1825*	*Forest fire*	*300*	*Large death toll*
Fredericton	*October*	*1825*	—	*80*	—
Saint John	*14 January*	*1837*	—	*115*	—
Saint John	*19 August*	*1839*	*Candle in warehouse*	—	—
Boucherville	*20 June*	*1843*	—	*140*	*100 families on relief*
Quebec	*18 May*	*1845*	*Boiler explosion*	*1,500-2,000*	*12,000*
Quebec	*28 June*	*1845*	—	*1,500*	*10,000*
St. John's	*4 October*	*1845*	*Coffee warehouse*	*100*	—
St. John's	*9 June*	*1846*	*Cabinet maker's glue pot*	*2,000*	*12,000*
Toronto	*7 August*	*1849*	*Tavern*	—	—
Montreal	*17 June*	*1850*	*Boys playing with matches*	*190*	—
Fredericton	*11 November*	*1850*	—	*120*	*180 families*
Montreal	*8 July*	*1852*	*Butcher shop*	*800-1,000*	*10,000*
St. John's	*9 September*	*1856*	—	*200*	*1,500*
Halifax	*9 September*	*1859*	*Warehouse*	*Business District*	—
Charlottetown	*16 July*	*1866*	—	*100*	*30 families*
Quebec	*14 October*	*1866*	*Tavern lamp*	*1,500*	*12,000-15,000*
Carleton County	*August*	*1870*	*Rural fire*	—	*2,000*
Saint John	*20 June*	*1877*	*Steam engine spark*	*1,500*	*10,000-13,000*
St. John's	*8 July*	*1892*	*Barn/arson?*	*1,500*	*9,000-10,000*

Chart is from Weaver, John C., "Visions of Hell, " in Horizon Canada, vol.5, p. 1401.

reservoir in an effort to be better equipped to respond to fire outbreaks. The new reservoir had been drained so that water mains could be installed. Suddenly, fire broke out about 9 on Ste-Catherine Street near St-Laurent and St. Dominique. Twenty four hours later a west wind carried the flames to Pied-du-Courant (De Lorimier Street. St-Jacques, St-Louis, Ste-Marie neighborhoods and part of Montreal East were in ashes. One-Fourth of the city--the basilica, bishop's palace, Molson's Brewery and Hayes Hotel--were gone. 10,000 people were homeless. Tents were put up for those who had no shelter with family or friends. Damage losses were estimated to be two and a half million dollars.[24] A year later, construction was begun on a new aqueduct.

(The chart above provides a summary of other major fires of the 19th century.)

FIRE PREVENTION

Basic laws concerning building regulations in towns of New France were passed for protection against fires. Once fire started it spread rapidly over cedar roofs and through wooden structures. At the first fire alarm, the carpenters and joiners were required to go to the fire with axe in hand to tear down neighboring structures while the citizens fought the blaze with water buckets and grappling hooks to pull the roofs down.[25] There was no hope of putting a fire out. Instead, their intention was to prevent it from spreading to other buildings. They generally were not very effective.

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[24] Prevost, op. cit., pp. 262-263.

[25] Moogk, Peter, Building a House in New France, McClelland and Stewart, Toronto, 1975, p. 50.

In 1673, a notary complained to the souverain conseil that a nearby toolmaker's forge was a danger to his records and registers. As a result, there was some enforcement of Coutume de Paris to require fire breaks and some precautions against some forges in Quebec.[26] In May 1673, Frontenac issued an order which forbid forges in private homes. He further ordered that smiths who did not possess a forge and chimney built of stone, to relocate their smithies to Cote de la Montagne Road. Ironworkers did gradually move to this location between Lower and Upper Quebec, not necessarily because of the regulation, but because of the updraft at the cliff face.[27] Another part of the Quebec regulation required new buildings in the Lower town to have two stone gables to prevent the lateral spread of fire to adjoining buildings.[28]

The chimneys were of primary concern as a means of preventing fires. The flues were to be swept every two months. In both Quebec and Montreal, households were fined for having chimney fires. Ladders were to be installed on roofs to aid chimney sweeps who were often roofers as well.[29] Under Intendant Bochart de Champigny in the 1680's, the Conseil Souverain of Quebec, set the standard height of chimneys above the roof line at 3 1/2 pieds with a flue 10 pouces wide.[30] Sparks that flew up the chimney would be extinguished before they hit the roof. Chimneys were to be constructed of stone and mortar. This regulation was later adopted by Montreal.[31]

In 1727 the dimensions were set at 10 pouces by 3 pieds. They were to be large enough for a chimney sweep to pass through them in order to clean them. Specification for chimneys in towns were constantly being revised. Flues were to be plastered inside, and no wood was to be attached to the chimney. In 1749 a Montreal ordinance mentioned brick as a lining for flues. In the 18th century, the architecte du Roi who served as deputy Overseer of Highways in Quebec, was the inspector of chimneys. In 1729, 1744, and 1748, a complete survey was made of the town, and everyone with faulty chimneys was prosecuted. Architecte du Roi, Dominique Janson dit La Palme, drew up elaborate specifications for the construction of chimneys. These were made law by the prévôté in 1752.[32]

Another area of concern in the 17th century, were roof materials. Wooden shingles were blamed for the spreading of fire. Part of the 1688 regulations was the banning of wood shingles. In 1689, however, the Conseil Souverain allowed the use of oak and walnut shingles on dormers. The law was not generally followed. Cedar was easier to split and it resisted decay. In 1706, the houses in Lower town were still with wooden shingles and in 1727, houses in parts of Quebec and other towns were still using cedar shingles. Tile and slate were too expensive and would have to be brought from France. Slate and tin leaf roofs were appearing on public buildings however.[33] In Quebec, in 1706, one hundred leather buckets were put into use, and when the fire alarm bell sounded, the inhabitants were to go to the fire with a bucket of water.[34]

The fire 1n 1721 was instrumental in motivating the towns to create building codes to protect against fires. The King's

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26 Ibid., p. 51.

27 Ibid.

28 Ibid., p. 52.

29 Ibid.

30 The "pied" was a French foot; It was equal to 12.789 English inches. The "pouce" was equal to 1.06 English inches.

31 Ibid. p. 53.

32 Ibid., pp. 53-56.

33 Ibid.

34 Trudel, Marcel, Introduction to France, p. 231.

engineer, Gaspard-Joseph Chaussegros de Lery, said in his report that although almost half the houses were of stone, they had cedar shingles, and the houses of wood or colombage supported a roof frame of heavy timber which spread the fire. As a result of this report, Intendant Michel Begon, issued an ordinance on 8 July 1721. This was the beginning of building codes for the towns of New France.[35] Streets were realigned. The engineer said they were not wide or straight enough.[36] He decreed that houses in Montreal would be two stories high and built of stone, with a roof resting on purlins or gutter boards. These would be loosely attached making it easier to pull off in case of a fire. Mansard roofs were outlawed because of the large combustible framing involved. Attic floors were to have a layer of flagstone or brick on a bed of 3-4 pouces of mortar. Until tile and slate came into use, two rows of planks were to be used on roofs.[37] Three years was allowed for the population of Montreal to comply with the new law.[38]

A new code issued by Intendant Claude-Thomas Dupuy on 7 June 1727 incorporated the ideas of Gaspard-Joseph Chaussegros de Lery and other previous legislation. There were minor variations regarding regulations on alignments, projections, chimneys, stone gables, roof lines and roofing materials. In Montreal and Trois Rivieres in 1750, the regulations extended to timber outbuildings in addition to houses.[39]

After the 1734 fire, once again the intendant, Gilles Hocquart, set up new regulations on 12 July 1734. Montreal's first fire brigade was created. Two hundred eighty buckets were manufactured, eighty of leather and the rest of wood. One hundred axes and 100 shovels, twenty-four iron hooks or jointed poles with chains to be used for popping off the rafters, twelve ladders, and twelve battering rams were marked with the fleur-de-lys and readied. The equipment was stored in four places, at the guard house and with the Recollets, Jesuits and Sulpicians. Citizens were also to provide themselves with an axe and a bucket. People found guilty of not bringing their equipment to a fire were fined 50 livres and spent time in the stocks. Chimney sweeping was required, and every chimny was to have a ladder to reach the chimney. Every attic was to have two battering rams long enough to reach the ridgepole. A list of carpenters, masons, and roofers was to be drawn up by the lieutenant general of the city. These were to be divided into two squads, each under the direction of a master worker. These squads were to be the first on the scene of a fire. If not they received a fine of 6 livres. The intendant felt these men would be the most experienced at fighting fires. This was Montreal's first fire brigade.[40] Later, the same arrangements were made for Quebec.

In 1738 Hocquart rewarded master carpenter, Louis Trudeau, for the public spiritedness he had shown at various fires. Trudeau was excused from the obligation to billet the military, and he was paid 30 livres a year to inspect the buckets and report to the police officers.[41]

After the 1752 fire in Trois Rivieres, barns, stables, and hay storage within the town were forbidden.

The fire of 1754 in Quebec led to additional regulations by Intendant Francois Bigot. In Quebec the height of fire gables was set at 3 pieds above the roof line with projecting stone corbels where the eave extended

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35 Moogk, op. cit., pp. 56-57.

36 Prevost, op. cit., p. 148.

37 Ibid., p. 149.

38 Moogk, op. cit., p 56-57.

39 Ibid., pp.57-59.

40 Prevost, op.cit., pp. 49-50.

41 Ibid., p. 50.

beyond the wall.[42] Yet, in 1781, Lower Town Quebec did not have a public well for water for firefighting.[43]

After each fire, there was a renewed interest on imposing new regulations to prevent further fires. On 23 February 1768, the Legislative Council of Quebec passed an ordinance to prevent fires and to increase the means of extinguishing fires when they occurred in Montreal and Quebec and their suburbs. It become effective the 25 of March 1768. Chimneys were to be swept once every four weeks between Oct. 1 and May 1. Every housekeeper was to keep two buckets of leather or seal skin, of two gallons each, for carrying water. Each bucket was to be marked with the initials of names of the housekeeper to whom they belonged. Every housekeeper was to have a hatchet in his house for pulling down houses to stop the spread of fires. Each house was to have as many ladders fixed to the roof as there were chimneys. Each house was also to have two fire poles, ten feet long and five inches in diameter with cross bars made of wood six inches apart to use to knock off roofs of houses on fire. If there was a chimney fire and a housekeeper had not met these requirements, he was subjected to a fine of 40 shillings for his neglect--one half going to the king and the other half to the informer.The ordinance also made it unlawful to keep hay or straw in any house or on any wooden floor or in any wooden container. Again a fine of 40 shillings would be charged for this violation.[44]

Because this ordinance was not observed by the inhabitants, a second ordinance to amend and enforce the 23 February Ordinance was passed 3 November 1768. This ordinance was extended to include Trois Rivieres and its suburbs as well. To enforce the law, three officers called Overseers of the Chimnies were to be appointed for Quebec, Montreal and Trois Rivieres. The Overseers were to make arrangements for the chimney sweep to clean the chimneys. The chimney sweep was to be paid one tenth of a Spanish dollar. If an occupant refused to allow the chimney Sweeper hired by the Overseer to do his job, he would have to pay one Spanish dollar--half going to the king and half to the Overseer. The Overseers were to visit the houses in their jurisdiction at least once every three months to check concerning the water buckets, hatchets, firepoles and ladders as stated in the previous ordinance. Occupants who refused them entry were subject to a one Spanish dollar fine-- half to the king and half to the overseer. He was also to observe if hay, straw or ashes were kept on any wooden floor or container or in any house. The penalty was the same as for the other violation. In making his visits, the overseer could take an assistant. No one was allowed to keep more than 25 pounds of gunpowder in his house, stable or outhouses. A person who had more than the set amount of 25 pounds had to pay twenty Spanish dollars.[45]

Montreal depended on a volunteer fire brigade until 1862. That year, a fire department was established. composed of 27 officers and fire fighters who had to provide their own uniforms. In addition there were three companies of thirteen volunteers and six supernumeries. They had six hand pumps. Thirty-five fire hydrants were part of the water system. In 1863, a telegraph alarm system was installed.[46]

Vocabulary

architecte du Roi-- official who served as deputy Overseer of Highways in Quebec. He acted as inspector of chimneys in the 18th century.

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42 Moogk, op. cit., p. 59.

43 Trudel, op. cit., p. 231.

44 "Quebec Ordinances 1768-1791," in Report of Canadian Archives, 1914-1915, Ottawa, pp. 5-8.

45 Ibid., pp. 14-20..

46 Prevost, op. cit., p. 277.

columbage--half timbering; starting with a wood frame, the builder would place closely spaced upright posts in the walls. The space would be filled with stone and mortar.

mansards--dormers constructed with heavy wood framing

pieces sur pieces--the stone and mortar fill of the colombage are replaced by wood so that one had a wall of vertical posts. This became the preferred method in New France.

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HOUSES THAT BURNED AT MONTREAL 19 JUNE 1721

The following list was extracted from Le Bulletin des Recherches Historiques, vol. 32 #10, October 1927, Levis, pp. 586-608. The information in parentheses was extracted from the same article, and had been extracted for the article from Tanguay.

I have capitalized the first letter of surnames although they do not all appear as such in the article. The length and width of the buildings are in pieds. When I have included the size of the building, the first measurement is the length or width of the frontage by the depth or length of the building. The number of stories includes the ground floor. The "Pied" was the French foot; it equaled about 12.789 English inches.

The house of de la Safue, wood, 1 story, 28 pieds frontage and 20 pieds long, one fireplace. (might be Jean de la Salle or de la Sague dit le Basque, soldier of M. de Lorimier who m. Montreal 9 Dec 1698 to Louise Tousset.)

The house of the widow Laforme, of wood, 2 stories, 32 pieds frontage by 23 pieds, one fireplace (Probably Angélique Boisseau, widow since 1719 of Guillaume Laserre dit Laforme, master hat maker; She remarried in 1723 to J. B. Chaufour)

The house of Dame Le Sueur, of stone, 2 stories, 35 pieds front by 23 pieds, 2 fireplaces. (Might be Marguerite Messier, wife of Pierre Charles LeSueur dit Dagenais, interpreter)

The house of Sr de Jonquières, of stone, 2 stories, 40 pieds front by 32 pieds, 2 fireplaces (Louis-Thomas de Joncaire or Jonquières, sieur de Chabert, interpreter and lieutenant, m. Madeleine Le Guay de Beaulieu, daughter of Jean-Jérôme Le Guay who was merchant at Montreal)

The house of Sr de Belestre, of stone, 2 stories, 36 pieds front by 25 pieds, 3 fireplaces (Francois-Marie Picoté de Belestre, m. a 2nd time to Marie-Catherine Trotier)

Bakery and workplace of the religious hospitalières of the city, 21 pieds front by 100 pieds, 3 fireplaces.

The house of Francois Gacien, 2 stories, one of stone and one of wood, 30 pieds front by 21 pieds, 1 fireplace (Francois-Lucien, spouse of Agathe Leduc)

The animal stable shed of the hôpital, of stone, 2 stories, 30 pieds front by 36 pieds long, 2 fireplaces.

The house of Sr Deprez, of stone, 2 stories, 60 pieds front by 30 pieds, 2 fireplaces (Joseph-Guyon-Després, spouse of Madeleine Petit-Boismorel)

The house of Sr Radisson, of stone, 2 stories, 36 pieds front by 36 pieds long, 4 fireplaces (Etienne Volant, Sr. de Radisson, merchant)

The house of Sr Poulin, of stone, 2 stories 41 pieds front by 36 pieds deep, 4 fireplaces. (Francois Poulin dit Francheville, spouse of Thérèse de Couagne.)

The house of the religious hospitaliers, comprised of the Hôtel Dieu and church, 272 pieds front by 32 pieds long, did not include 4 wings of the building, 20 fireplaces. (Northeast corner of St-Paul & St-Joseph Streets)

The house of Dame Renaud, of wood, 2 stories, 26 pieds front by 30 pieds, 2 fireplaces

The house of Sr Pierre Garreau Xaintonge, of stone, 2 stories, 40 pieds front by 24 pieds, 3 fireplaces. (Pierre Gareau, spouse a 2nd time of Marie-Anne Maugue, daughter of notary, Claude Maugue)

The house of Merceneau, of stone, 1 story, 30 pieds front by 24 pieds length, 3 fireplaces (Pierre Mercereau, spouse of Louise Guilmot)

The house of Nicolas Perthuis, of stone, 1 story, 21 pieds front by 24 pieds, 2 fireplaces. (Nicolas Perthuis spouse of Marguerite Celles)

The house of Jean Lalande, of wood, 1 story, 26 pieds front by 30 pieds, 2 fireplaces (Jean Lalande, spouse of Elizabeth Gareau)

The house of Sr de Musseaux, of stone, 2 stories, 52 pieds front by 30 pieds, 4 fireplaces. (Jean-Baptiste Daillebousť des Musseaux, spouse of Anne Picard)

Two house of the widow Dame Pascaud, both of stone, 2 stories, 210 pieds front by 26 pieds, 7 fireplaces (Marguerite Bouat, widow of Antoine Pascaud, merchant)

The house of Sr Alavoyne, of wood, 2 stories, 20 pieds front by 30 pieds, 2 fireplaces. (Charles Alavoine, merchant and old captain)

The house of Sr Tétreau, of wood, 2 stories, 14 pieds front by 60 pieds, 3 fireplaces (probably Jean Tétreau, spouse of Jeanne Tailhandier)

The store of the widow Dame Pascaud, of wood 20 pieds square.

The house of Sr Hervieux, of stone, 2 stories, 61 pieds front by 40 pieds , 2 fireplaces (Léonard Hervieux)

The house of Sr de Senneville, of stone, 2 stories, 42 pieds front by 46 pieds, 5 fireplaces (Jacques Leber de Senneville, m. 1st time to Marie-Anne de la Cour)

One house of stone, separate, also of Sr de Senneville, 31 pieds front by 18 pieds , 1 fireplace

The house of widow Dame Dupré, 18 pieds front by 21 pieds, 1 fireplace (Probably Francoise Marchand, widow of Jean Dupré)

One house of Dame de Tonty, of wood, 1 story, 20 pieds front by 40 pieds, 1 fireplace (Marie-Anne de La Marque, spouse of Alphonse de Tonty, Baron de Paludy)

One other apartment of the same Dame de Tonty, of wood, 1 story, 20 pieds front by 20 pieds, 1 fireplace.

One house apparently of the same Dame de Tonty, of stone, 2 stories, 28 pieds front by 24 pieds, 1 fireplace.

Another house of Dame de Tonty, of wood, 1 story, 20 pieds front by 24 pieds, 1 fireplace.

The house of widow Dame Dupré, of stone, 2 stories, 35 pieds front by 45 pieds length, 4 fireplaces.

One house of Mr. Raimbault, procureur of the king, of stone, 21 pieds front by 30 pieds, 4 fireplaces. (Pierre Raimbault, m. at Paris: 1st with Jeanne-Francoise Simblin and 2nd at Montreal with Louise Nafrechoux; notary, procureur of king, civil and criminal lieutenant)

One other house of Sieur Raimbault, of stone 2 stories, 63 pieds front by 30 pieds, 4 fireplaces.

Another house of Sieur Raimbault, of stone, 1 story, 20 pieds by 18 pieds, 1 fireplace.

One other house apparently also of Raimbault, of wood, 16 pieds by 20 pieds with 1 shed and stable.

The house of the widow de la Descouverte, of stone, 2 stories, on the Place d'armes, 31 pieds front by 20 pieds, 2 fireplaces. (Madeleine Just, widow of Pierre You, Sr de la Decouverte)

The house of Sr Charly, of stone 2 stories, 30 pieds front by 40 pieds, 4 fireplaces, on Place d'Armes. (J.B. Charly, widower of Marie-Charlotte Lecompte Dupré and m. Catherine Daillebous de Manthet in 1722)

The house of Gagnier, of wood, 1 story, 22 pieds front by 50 pieds, 2 fireplaces. (Probably Pierre Gagnier, widower of Marie Roanes and m. 2nd time at Montreal in 1721 to Madeleine Baudreau)

The house of widow Dame La Morille, of wood, 2 stories, 29 pieds front by 20 pieds, 2 fireplaces. (Probably Marguerite Poulain widow of Francois Le Maistre de la Morille, d. at Montreal in 1703.)

One bakery of the same lady, 18 pieds square, 1 fireplace.

One shed of same Dame, 15 pieds front by 30 pieds.

The house of Mr. Bouat, lieutenant general, of wood, 2 stories, 27 pieds front by 24 pieds, 2 fireplaces. (Francois-Marie Bouat, spouse of Madeleine Lambert Dumont.)

One other house of said Sr, of wood, 2 stories, 18 pieds by 20, 1 fireplace

The house of Raphael Beauvais, innkeeper, 2 stories of wood, 20 pieds front by 30 pieds, 2 fireplaces (Raphael Beauvais, spouse of Elizabeth Turpin)

The house of Sr Nafrechoux, wood, 2 stories, 30 pieds front by 20 pieds, 3 fireplaces, on Place d'Armes. (Dominique Nafrechoux, spouse of Catherine Leloup) (Nafrechon)

The house of Jacques Hubert, wood, 2 stories, 22 pieds front by 23 pieds, 2 fireplaces, on Place d'Armes. (Jacques Hubert-Lacroix, merchant and voyageur, spouse of Marie Cardinal)

The house of Paul Bouchard, of wood, 2 stories, 10 pieds front by 18 pieds, 1 fireplace. (Paul Bouchard spouse of Louise Leblanc)

Another house of Bouchard, of wood, 2 stories, 36 pieds front by 28 pieds, 2 fireplaces.

A bakery, also of Bouchard, of wood, 16 pieds front by 18 pieds, 1 fireplace

The house of Desermons, of wood, 2 stories, 17 pieds front by 40 pieds, 1 fireplace. (Charles Dumay or Demers dit Desermons, spouse first , of Elizabeth Papin, 1689; 2nd of Catherine Jette, 1707; 3rd of Madeleine Cauchon-Blery, 1707)

The house of Robert Langlois, of wood, 2 stories, 12 pieds front by 40 pieds, 1 fireplace. (Joseph Robert dit Watson and dit Langlois)

The house of Sr. Lacoste, of wood, 2 stories, 33 pieds front by 45 pieds, 3 fireplaces. (Pierre Courault dit Lacoste, spouse of Marie-Anne Macé, in 1722 spouse of Marguerite Aubuchon)

The house of Sr. Neveu, of stone, 2 stories, 18 pieds front by 70 pieds, 4 fireplaces. (Jean Nepveu de la Bretonnière, colonel of militia, seigneur d'Autray and Lanoraye)

The house of Sr Pothier la Verdure, of stone, 2 stories, 20 Pieds front by 70 pieds, 4 fireplaces. (Jean Pothier dit Laverdure, knife sharpener)

The house of Morisseaux, of wood, 2 stories, 30 pieds by 18 pieds, 2 fireplaces. (Jean-Baptiste Morisseau, king's interpretor of the Iroquois language)

The house of the inheriters of the deceased Sr Petit, of wood, 2 stories, 12 pieds front by 30 pieds, 2 fireplaces (Deceased Jean Petit-Boismorel, royal bailiff, father-in-law of J. B. Morisseau, the one preceding)

The house of Dame Bondy, of wood, 1 story, 28 pieds front by 20 pieds, 2 fireplaces (Madeleine Gatineau, widow of Jacques Douaire de Bondy)

The house of Sr de Repentigny, of stone, 1 story and a dormer, 33 pieds front by 20 pieds, 3 fireplaces (J.-Bte.-René Le Gardeur de Repentigny, spouse of Catherine Juchereau, killed in 1755 at the Battle of Lake Georges)

One house of the above Sr. of wood, 2 stories, 20 pieds front by 30 pieds, 1 fireplace.

One house of Sr de Couagne, of wood, 1 story, 20 pieds square, 2 fireplaces (Rene de Couagne, spouse of Louise Pothier)

Rue St-Francois

The house of Sr Quesnel, of stone, 2 stories, 22 pieds front by 22 pieds, 3 fireplaces (Jacques-Francois Quesnel, spouse of Marie-Anne Truillier)

One house of Sr de Repentigny, of stone, 1 story, 24 pieds front by 24 pieds, 1 fireplace.

One small house of Sr de Repentigny, of stone, 20 pieds square.

The house of the widow Bourdon, of wood, 1 story, 36 pieds by 20 pieds, 1 fireplace.

The house of Jean-Baptiste Ménard, of stone 1 story, 25 pieds by 19 pieds, 1 fireplace. (2 J. B. Ménard dit Deslauriers, the father and the son both living in Montreal)

Another house of preceding Ménard, of stone, 1 story, 25 pieds by 18 pieds, 1 fireplace.

The house of Lafatique, of wood, 2 stories, 22 pieds front by 30 pieds, 2 fireplaces. (Pierre Billeron dit LaFatique, spouse the 2nd time of Jeanne Delguel)

One house of the said LaFatique, of wood, 2 stories, 26 pieds front by 21 pieds, 2 fireplaces.

The house of Lafleur, of wood, 2 stories, 30 pieds front by 18 pieds, 2 fireplaces. (He was either Pierre Augé dit Lafleur or Pierre Lecompte dit Lafleur, farmer of MM. de St-Sulpice)

The house of Pierre a Martel, of stone, 2 stories, dormer, 37 pieds front by 52 pieds, 2 fireplaces. (probably Etienne-Joseph Martel, innkeeper, spouse 2nd time of Marie-Anne Brebant-Lamotte)

A bakehouse of the said Martel, 1 fireplace

The house of widow Dame LaSource, of stone, 1 story, 26 pieds front by 20 pieds, 3 fireplaces. (Perhaps was Jeanne Prudhomme, widow of Dominique Thaumur de la Source, surgeon)

One house of the said widow la Source, of stone, 20 pieds square, 2 fireplaces.

The house of Sr Amiot, of wood, 2 stories, 14 pieds by 20 pieds, 1 fireplace. (J.B. Amyot, wig maker, spouse of Genevieve Guilmot)

The house of La Giroflée, of wood, 2 stories, 23 pieds front by 40 pieds, 2 fireplaces. (probably Francois Sainton dit la Giroflée, spouse of Catherine LeBasque, soldier de la Cie de M. Begon)

The house of St-Cosme, of wood, 2 stories, 16 pieds front by 18 pieds, 1 fireplace. (Probably Pierre Buisson, St-Cosme, spouse of Madeleine-Francoise Levasseur)

One house apparently of the children of deceased Louis Lebeau, of wood, 2 stories, 25 pieds front by 25 pieds, 2 fireplaces (Louis Le Beau or Bau dit Lalouette, sawer,was buried 26 Feb 1713)

Rue Capitale

The house of the widow Catin, of wood, 2 stories, 30 pieds by 20 pieds, 2 fireplaces. (Jeanne Brossard, widow of Henri Catin; she asked permission to sell one burned house she possessed on rue St-Joseph)

The house of Grandchamp, of wood, 2 stories, 30 pieds front by 20 pieds, 2 fireplaces. (Julien Auger dit grandchamp, soldier of M. Dejordi, spouse of Louise-Thérèse Petit-Boismorel)

The house of dame LaCroix, of wood, 2 stories, 30 pieds of front by 20 pieds, 2 fireplaces (Might be Madeleine Trottier, spouse or widow of Louis-Joseph Hubert dit Lacroix)

The house of Desrosiers, of wood, 2 stories, 30 pieds of front by 20 pieds, 2 fireplaces. (Might be the widow and children of J. B. Desrosiers, d. in 1719. His widow, Barbe Bousquet lived with 4 children in Montreal.)

Rue St-Joseph

The house of la Chaussée, of stone, 2 stories, 32 pieds of front by 28 pieds, 2 fireplaces (Louis Leroux dit La Chaussée, sergeant of la Cie de M. de Longueuil, spouse of Catherine-Madeleine Boivin.)

The house of Vivien, of wood, 2 stories, 28 pieds front by 21 pieds, 2 fireplaces. (Ignace-Jean dit Vien and Vivien, spouse of Angelique Dandonneau or J. B. Jean dit Vivien, spouse of Marie-Jeanne Messaguier)

The house of Sr Blondeau, of wood, 2 stories, 36 pieds front by 22 pieds, 2 fireplaces. (Maurice Blondeau, notable, spouse of Suzanne Charbonnier dit Lamoureux-St-Germain)

The house of Sr. Desonier, of stone, 2 stories, 52 pieds front by 24 pieds, 4 fireplaces. (Pierre Trottier dit Desaulniers, spouse of Catherine Charest)

Another house of Sr Desonier, of stone, 1 story, 52 pieds front by 22 pieds, 2 fireplaces.

Rue Capitalle

The house apparently of Sr de Musseaux, of wood, 2 stories, 42 pieds front by 28 pieds, 2 fireplaces.

The little house of inheritors of the widow Ste-Marie, of wood, 17 pieds square, 1 fireplace. (Mathurine Gouard, widow of Louis Marie dit Ste-Marie)

The house of Depointes, of wood, 1 story, 18 pieds square, 1 fireplace (Francois Harel dit Despointes)

The house of sieur Hervieux, of wood, 1 story, 50 pieds, of front by 22 pieds, 21 fireplaces. (Léonard-Jean-Baptiste Hervieux, important merchant)

The house of the widow, Dame Clérin, of wood, 2 stories, 38 pieds by 20 pieds, 2 fireplaces. (Jeanne Celles-Duclos, widow of Denis d'Estienne du Bousquet, sieur de Clérin)

The guard house of wood, 49 pieds by 20 pieds, 2 fireplaces.

The old bakery of Roy, 1 story of stone and 1 of wood, 40 pieds by 28 pieds, 2 fireplaces.

The house of Sr Rocbert, of stone, 2 stories, 40 pieds by 20 pieds, 4 fireplaces. (Etienne Rocbert de la Morandière, spouse of Elisabeth Duverger, conseiller of the king, magazine guard)

One other house of the said Sr Rocbert, of stone, 2 stories, beside the water, 20 pieds square.

One other house of Sr Rocbert, of stone, 3 stories, 55 pieds by 22 pieds, 8 fireplaces.

The house of Sr Deprez, of stone, 2 stories, 37 pieds by 30 pieds, 4 fireplaces. (The 8 Feb 1722, Catherine de St-Georges, widow of Louis Lecompte-Dupré, ex-merchant, request authorization from

the tribunal to sell land and the remains of one house that was at place d'Armes and rue St-Paul that was consumed by the fire of 1721. Also there was at Montreal the son of the preceding, Jean-Baptiste-Louis Lecompte-Dupré, spouse of Jeanne Desclèves, and merchant at Martinique. He d. at Montreal July 1722 according to Tanguay and other documents of Palais de Justice 13 Aug 1722.)

The house of Sr Poisset, of stone, 2 stories, 41 pieds by 30 pieds, 4 fireplaces. (Francois-Thomas Poisset, merchant)

The house of Sr de Repentigny, of stone, 2 stories, 18 pieds by 30 pieds, 2 fireplaces.

The house of Pierre de Massé, of stone, 3 stories, 22 pieds, by 30 pieds, 3 fireplaces. (Probably Michel Massé, spouse of Marguerite Couk-Lafleur.)

The house of Pierre de Mallet, of stone, 3 stories, 22 pieds by 34 pieds, 3 fireplaces. (J.-B. Mallet or Maillet, spouse of Barbe Millot)

House of Mr. Majeux, of stone, 2 stories, 35 pieds by 18 pieds, 2 fireplaces.

House of M. Tonnancourt, of stone 2 stories, 50 pieds by 30 pieds, 3 fireplaces.

House of Made. DuVernay, of stone 2 stories, 21 pieds by 22 pieds, 3 fireplaces. (Charlotte Chorel de St-Romain, widow of J. B. Crevier, sieur Duvernay, merchant.)

House of Mr. Blondeau, of stone, 2 stories, 35 pieds by 28 pieds, 3 fireplaces.

House of Mr. Sarazin, of stone, 2 stories, 47 pieds by 3 pieds, 4 fireplaces. (Thomas Sarazin, spouse of Agathe Choret)

Another house of the said Sarazin, of stone, 1 story and dormer, 28 pieds by 37 pieds.

One house of the widow Mailhot, of wood, 1 story, 40 pieds by 20 pieds, 2 fireplaces.

One house of Mr. Blondeau, of stone, with a courtyard, 18 pieds by 16 pieds, 1 fireplace.

House of Jacques Campaut, of stone, 2 stories, 34 pieds by 30 pieds, 2 fireplaces. (Jacques Campaut, knife sharpener, spouse of Jeanne-Cécile Catin)

House of Jacques Millot, of wood, 1 story, 24 pieds by 42 pieds, 2 fireplaces. (Jacques Millot, merchant, spouse of Hélène Guenet. His house was between rues St-Paul and St-Sacrement. In 1721, he suffered a mental breakdown and was appointed a guardian.)

House of Dudevoir, of wood, 1 story, 23 pieds by 24 pieds, 2 fireplaces. (Claude Dudevoir dit Bonvouloir and Lachene, bailiff, spouse of Barbe Cardinal.)

House of Madame Bourbon, of wood, 1 story, 27 pieds by 22 pieds, 1 fireplace. (Probable abbreviation of Bourbonnois)

House of Detaillis, of wood, 1 story, 26 pieds by 21 pieds, 1 fireplace. (Probably Joseph Deneau dit Destaillis, spouse of Marie-Jeanne Adhemar.)

One bakery also of Détaillis, 1 fireplace.

One house of the widow Dame de Couagne, of stone, 1 story , 90 pieds by 24 pieds, 4 fireplaces. (Marie-Anne Hubert, widow of Jacques-Charles de Couagne)

House of the widow of Quillerier, stone, 2 stories, 21 pieds by 41 pieds, 2 fireplaces. (Marie Lucault, widow of René Cuillerier, merchant)

House of Phelipeaux, of wood, 1 story, 30 pieds by 18 pieds, 1 fireplace. (Louis Phillipaux, tailor)

One bakehouse of Made de Budt., of pieces sur pieces, 20 pieds square, 1 fireplace. (Abbreviation of Budemont. Marie Gode, spouse of Pierre de Rivon, Sr de Budemont, chevalier and captain. Named lieutenant in 1706.)

One house of Madame de Budemt, of pieces sur pieces, 2 stories, 23 pieds by 27 pieds, 2 fireplaces. (Another abbreviation of Budemont)

Another house of pieces sur pieces of the said lady, 2 stories, 21 pieds by 23 pieds, 2 fireplaces.

Another house of the said lady, of wood, 1 story, 12 pieds by 40 pieds, 2 fireplaces.

One house of Mr de L'Inctot, of wood, 1 story, 22 pieds by 23 pieds (Probably René Godfroy, Sr de L'Inctot, spouse of Madeleine Lemoyne)

House of Sr Moger, 2 stories, one of stone and the other of wood, 24 pieds by 20 pieds, 2 fireplaces. (Probably Jacques Gadois dit Mauger, gold and silver smith, spouse of Marie-Madeleine Chorel.)

House of Made. de Budemt, of stone, 1 story, 45 pieds by 25 pieds, 2 fireplaces (abbreviation of Budemont)

One house of Martin Curra, of pieces sur pieces, 35 pieds by 16 pieds, 2 fireplaces. (Martin Curaux and Curot, spouse of Madeleine Cauchois)

SAVOYARDS IN NEW FRANCE

Regulations of the police of New France required residents to have their chimneys swept at least once a month. Since the Canadians did not have anyone to do the job as chimney sweep, the intendants had to ask to have savoyards sent from France. For about a century and a half, from its beginning, New France had to depend on old France to provide men with this training.

On 12 November 1716, MM. de Vaudreuil and Bégon wrote to the Conseil de Marine requesting that five or six savoyards be sent to clean chimneys as there was no habitant or soldier who had that profession in Canada. The 26 February 1717, the Conseil de Marine would send savoyards on the condition that they come as soldiers.

The first of November 1729, MM de Beauharnois and Hocquart again request the sending of four savoyards between the ages of 12 and 14 years, since the two sent that year were too plump to get in the chimneys.

The following year 25 October 1730, L'intendant Hocquart again writes stating that it is absolutely necessary that four savoyards, two for Quebec and two for Montreal, be sent since the two who had come were too big. The following 17 April 1731, M. Hocquart was informed that the four requested would not be sent.

Eighteen years later, 18 April 1749, l'intendant Bigot made the same request asking for six savoyards to clean chimneys to be sent to New France.

It seems strange there were so few chimney sweeps available. There is a record of an engagement contract the 20 September 1737. Simon Potard dit Chevalier, journalier and Marie-Marguerite Loiseau, his wife conferred with the notary Dulautrent at Quebec. Their son, Charles Potard, age of 14 was contracted to Francois Cousin Rollet, sweeper of buildings of the king for a period of seven years.

Rollet promised to teach the job of sweeping and particularly the sweeping and scraping of chimneys and generally all that was practical for this profession without hiding anything. He was also to provide food and drink, clean lodging, heat, treat him humanly, keep him in good health by caring for him when sick, to provide clothes and to maintain or care for his worn clothes, and other garments according to their condition and to insure his religious upbringing by sending him for his cathechism, and allow him to attend the days of feast and Sundays.

In return the young apprentice was engaged to correctly learn all that was shown him by his master, to obey all legal and honest orders, to serve faithfully, making a profit, to avoid damage and inform him if he gains knowledge of anyone else doing so, be reliable to serve the said seven years of his engagement without absence nor to go to attend, to work or live somewhere else and for whatever reason cause any pretence that exists between them.

Information for the above article was extracted from "Les Savoyards Dans LaNouvelle-France," in Le Bulletin des Recherches Historiques, v. 34 #9, sept 1928, pp.536-537

Fire at St. John's, New Brunswick

The 20th of June 1877--It was another dry day with a strong northwest wind. The fire started in a wooden building 80 feet long, 40 feet wide on the wharf. It had no plaster to deaden the flames and it had a shingle roof. It was owned by Henry Fairweather. Hay was stored in the upper part. Kirks mill was not far, and they did not have a spark collector. It is possible that sparks from Kirks mill had blown there. Boys would ring the fire bell constantly and on that day Fairweather did not pay attention to it until he was told there really was a fire. When the call came in, the large wagon was gone-- hauling gravel. The engine horses came about 5-10 minutes after the hose cart left. 10,000-13,000 were left homeless.

THE PESHTIGO FIRE 1871

By Yvonne Sielaff

The Peshtigo forest fire is recorded in history as the worst this country has ever known. It is estimated that at least 1,500 people lost their lives, and more than 1,280,000 acres of forest were destroyed in Oconto (now Marinette and Oconto), Brown, Door and Kewaunee Counties.

On the evening of 8 October 1871, the area brush fires of timber slashings seemed to be brighter than usual with the sky colored a golden red to the southeast. It seemed like only minutes and the sound of a dull roar from the southeast filled the quiet evening. Within minutes the fireball covering the horizon approached with a thunderous roar and terrific speed. The land was put to waste as far as the eye could see.

There have been many articles written about the great Peshtigo Fire which raged in northern Wisconsin on the night of October 8, 1871, and each new story that is published relates some new information that historians have been able to find. My families were survivors of the Fire. However, my knowledge of their experience is very limited, consisting of conversation by relatives that incuded the "Fire" and one small descriptive note written by a Great Aunt.

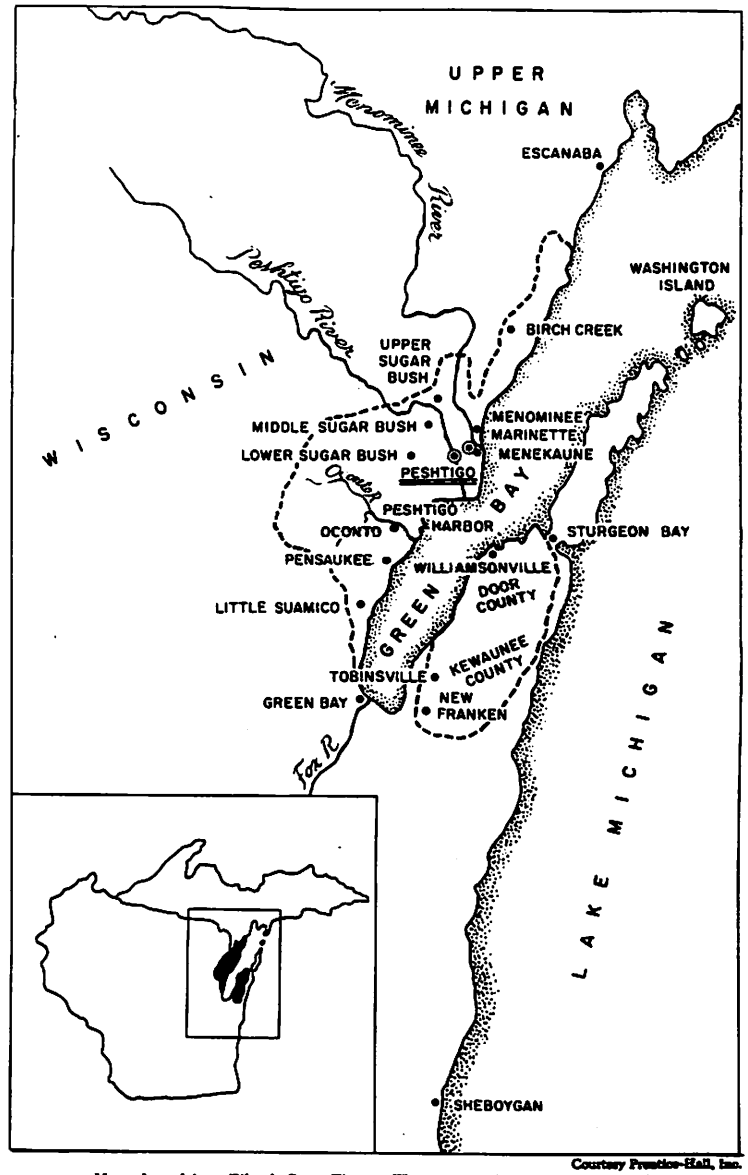
My families homsteaded farms approximately seven miles west of Peshtigo. The Vallieres and the Grants purchased their lands about two miles apart and were located in the Middle Bush of the three Sugar Bush settlements in 1869.

My paternal great grandfather, Francois Xavier Valliere, Florida Asselin Valliere, his second wife and his six children from his first marriage along with his first wife's father, came to this country in 1868. They built their home and outbuildings and settled for life in the United States. My grandfather, Thomas, and his brother, Francis (Frank), spent the winters in a logging camp and summers on the farm. The daughters were home with their parents and grandfather on that fateful day of October 8th. It was written that only eight houses remained in the three Sugar Bush settlements consisting of 300 families, and one spared was the Valliere home. The family survived, however, one daughter, Lizzie Marsh, did not live through the following winter because of her time spent in the well during the fire.

The following afternoon a logging crew from a camp came upon the farm and were offered food and shelter for the night. They gratefully accepted. As there was such terrible devastation as far as the eye could see, the men wanted to stay for some time, but their foreman insisted they move on as they were able-bodied, and this man had a family to bring through the winter and would be fortunate to have enough food for his family.

The following note written by Mrs. Almeida Grant Corey describes my maternal great Grandfather James Henry Grant's experience:

"In 1871 they built a new house and was nicely settled when the fire in October came and burned everything except a team that was blinded by the heat and smoke. Three cows also burned. He rushed to the MacDonald home and brought them, intending to get to the River, but failed and we were saved by staying on a plot of his fall plowed ground on the farm. Mother wanted to return to Canada. They lived in Marinette for perhaps 2 years, part time with a family named Caldwell, before returning to the farm (after the present house was built.) His parents lived with him until he provided them a home (the present G. Brown farm). The fire took his 2 sisters, burned crossing a field to get to the Nelson Loucks home. They were Mrs. Ann Fagan and Mrs. Jane Loucke. The husbands were working at Peshtigo Harbor. Many men were at that time. Both women and two or three of their children who burned were buried for the present in the plot on his parent's (Geo. B's) farm. And later the Old people insisted it be made a family affair as in Canada. 'A Family Cemetery'."



Courtesy Prentice-Hall, Inc.

Map adapted from Tilton's Great Fires in Wisconsin, and used in Robert Wells' Fire at Peshtigo to illustrate the burnt district in Wisconsin and Michigan. The dotted lines indicate the approximate extent of the devastation, as do the blackened areas in the insert.

From Pernin, Rev. Peter, Wisconsin Stories; The Great Peshtigo Fire, State Historical Society of Wisconsin, 1971.

The following article was submitted by Donna Keating about her husband's ancestor. It is from the Appleton Post Crescent, October 7, 1962.

Tiny Log Cottage Survived Peshtigo Fire Century Ago

BY MRS. VERONICA YOUNG

In a sleepy hollow, down a long lane, sitting back from the main road about 12 miles from Brussels, Wis., stands an old log cottage that was the scene of a frantic and successful fight against fire, Oct. 17, 1871.

It was built by the late Mr. and Mrs. John Thebo, my grandparents, shortly after their arrival from Montreal, Canada, more than 100 years ago. My mother, the late Mrs. Julius Lorge of Bear Creek, was one of 10 children they raised in this cottage. She was 6 years old when my grandfather, with prayer and energy, outsmarted the terrible Peshtigo fire.

Tinder Dry

It had not rained for three months, that fall and summer of 1871, and by October the woods were tinder dry. When the tragic inevitable happened, cities and villages in a strip 30 miles wide from Appleton to Menominee, Mich., were in danger of destruction. The rampaging flames created the greatest holocaust in the history of man.

My mother used to tell me that when the fire was nearing their home it acted like a tornado of whirling flames coming over the woods, tossing chunks of burning trees and small pieces of boards ahead of it.

My grandfather burned an area around the cottage and threw water onto the cottage roof. The family carried all of its furniture into the burned-out spot and covered it with a blanket soaked with water.

Then my grandfather placed a crucifix in the hands of the youngest child, 1½ years old, and, carrying her in his arms, he led his family around the edge of his land, praying to be spared.

Wet Blankets

He then told his wife to get everyone under the wet blankets as the fire approached while he went off to help the other men fight the fire.

A providential shift in the wind turned the direction of the fire which roared through the forest a short distance away from the little clearing.

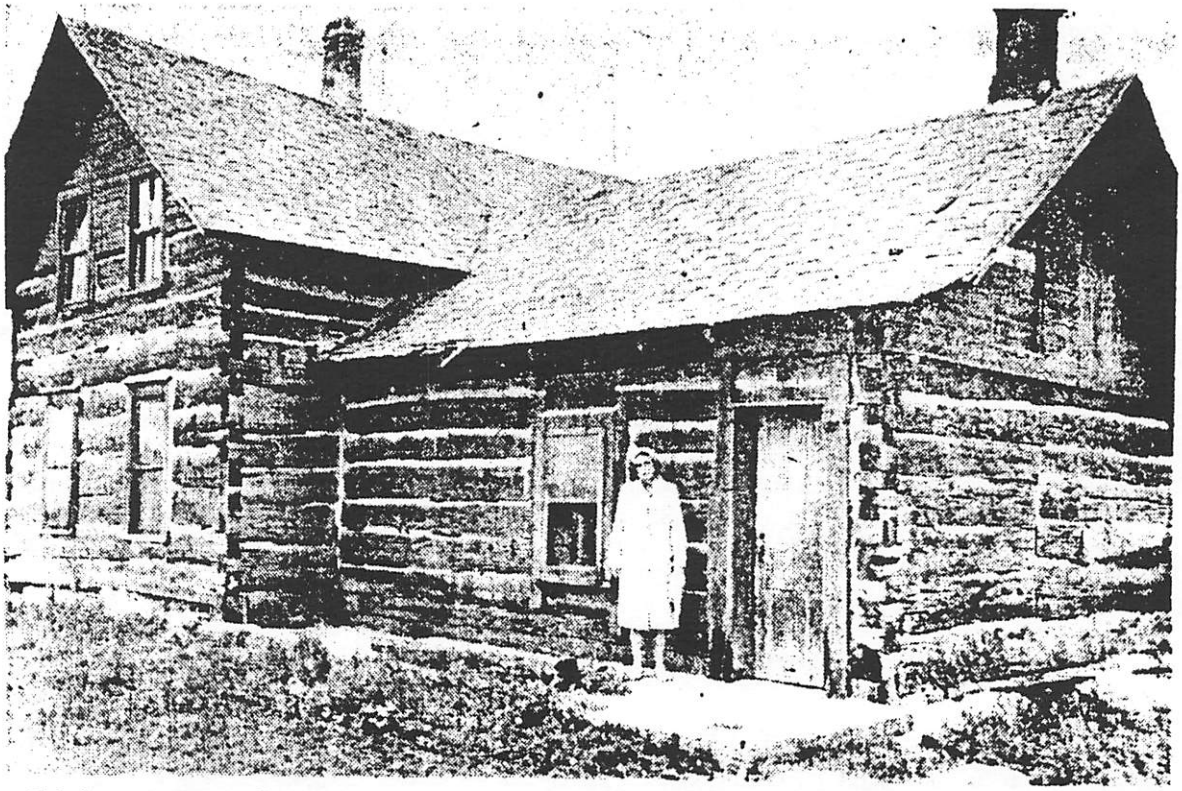
The family and cottage were saved without damage; but my grandfather, in the forest fighting the fire, suffered injury to one of his eyes.

The blaze destroyed Brussels, the nearest village, and wiped out New Franken, my father's birthplace. His family had moved when he was 14 years old and were in Fond du Lac at the time of the fire.

Later both the Thebo family and my father's family, the Frank Lorge family, moved to Bear Creek where my mother and father met and married.

Mr. and Mrs. John Thebo built their log cabin 12 miles from Brussels, Wis., shortly after they came to Wisconsin from Montreal more than 100 years ago. They are the grandparents of Mrs. Veronica Young, 305 S. Christine St., Appleton, the author of the accompanying article. (Photo courtesy of Mrs. Young)

(Photo on next page)



This log cottage near Brussels, Wis., was the scene of a successful fight against the tragic Peshtigo fire 91 years ago. Prayer and energy left it untouched during the greatest holocaust in the history of man. (Photo by Lindore Young)

ONE OF THE LAST SURVIVORS

The Monument erected by the people of Peshtigo in1951 at the Peshtigo Fire Cemetery reads:

"On the night of October 8, 1871, Peshtigo a booming town of 1700 people, was wiped out of existence in the greatest forest fire disaster in American history.

"Loss of life and even property in the great fire occurring the same night in Chicago did not match the death toll and destruction visited upon northeastern Wisconsin during the same dreadful hours.

"The town of Peshtigo was centered around a woodenware factory, the largest in the country. Every building in the community was lost. The tornado of fire claimed at least 800 lives in this area. Many of the victims lie here. The memory of 350 unidentified men, women, and children is preserved in a nearby mass grave."

Ten years later, 1961, survivors of this tragedy were sought out. Seven were found:

Mrs. Amelia (Dupuis) Desrochers, 96. She was also known by the old timers as Mrs. Stoney.

Mrs. Elizabeth (Merkatoris) Wilke, 95 Ford River, Michigan

Mrs. Myrtle Graham, 93, Escanaba, Michigan

Tom Goddard II, 93, Beaver, Wisconsin

Mrs. Louise (Scheelk) Marheine, 91, Brantwood, Wisconsin

Mrs. Carrie Hoppe, 91, Green Bay, Wisconsin

Mrs. Anna (Korsted) Iverson, 90, Salem Wisconsin

In 1961, Mrs. Amelia (Dupuis) Desrochers had been the only remaining survivor who had lived in Peshtigo her entire life. Amelia Desrochers was the sister of the grandfather of Kateri Dupuis, one of our members.

Mrs. Amelia (Dupuis) Desrocher standing in the Peshtigo Fire Cemetery where many of those who lost their lives in the October 8, 1871 Fire are buried.

(Information for this article was gleaned from the Peshtigo Times, October 4, 1961.)

EARTHQUAKE--3 FEBRUARY 1663

By Joyce Banachowski

It was a quiet, calm day. Suddenly shortly after five in the afternoon, an unexpected rumbling sound in the distance was heard. It spread under and on the earth on all sides. Some say it sounded like a number of roaring fires all at once. Some said it was the sound of a roaring sea and battering waves. Others say it sounded like an Indian invasion. The confusion of shrieking and howling sounds, church bells ringing by themselves, thick dust, falling stones, splitting walls, overturned furniture, and shaking houses threw many into a panic causing some to run as if possessed. Outside some grabbed trees. Some thought it was Judgement Day. Many went into the churches to make their confessions, and await the end of the world.

Indians also were frightened. Some said the trees had beaten them. Others felt demons of God were chastising them for buying and using French liquor. Others thought it was the souls of their ancestors returning to their former homes.

Some of the religious saw it as a warning from God for their sinful ways. It shook up sinners to mend their morals and lives. There were more private prayers, pilgrimages, fasts and confessions, and there were many more religious conversions among the Indians.

The first tremor lasted more than a half hour. About 8:00, the shaking began again. Within the hour, it was repeated twice more. There were about thirty-two more tremors during the night. Most were small. About six of them were more serious. At about three in the morning, one was quite violent and long lasting. The after shock tremors continued in varying degrees for the next seven months.

During this time, the terrified population reported seeing firey sights and hearing strange horrifying sounds.

As the number and severity of the tremors diminished, the results of the earthquake became evident. Hills were created in some areas and leveled in others. Huge crevices and chasms were created in the earth, some having vapors rising from them. Springs dried up and new ones were created. There were empty plains, overturned rock masses and farms and forests were destroyed. Trees were buried or uprooted, and others replanted with the tops down. Rocks falling into the river formed barriers and new bays of water.

Forests of trees were thrown into the river as well. Two rivers disappeared, and new springs were formed. For eight days, the St. Lawrence River changed to the color of sulphur. Some rivers turned red. Ice that was 70 inches thick, cracked and broke, and from its openings smoke and steam rose. A man owning a house and mill on top of marble rocks watched as the rock opened and swallowed his home and mill. Throughout the entire area, there were reports of the sky being full of sounds and lights. Fireballs fell on houses. Some saw ghosts with torches in the sky.

At the area of the Three Rivers, it was noted that the earth was so shaken that it rose a foot and rolled in " the manner of a skiff tossed by the waves." They feared they would be buried alive.

In Tadoussac, it was reported that it rained ashes for about six hours covering everything with about an inch of ash. But more frightening to those in Tadoussac was the tide, which had its regular hours of rising and falling. In its retreat, it suddenly reversed its direction with a horrifying noise.

Near Baie St. Paul, a whole mountain disappeared, and a landslide caused a forest to slide into the water. About midway between Tadoussac and Quebec, two large capes which jutted into the Saint Lawrence had collapsed, keeping their trees and grasses intact, now looking like a level, luxuriant plain.

Witnesses in a trading boat described their vessel as leaping to the height of buildings and trembling strangely. They were terrified. Looking toward land, they saw a mountain move and turn and suddenly sink until its top was level with the ground.

The earthquake had struck over a thousand miles--all of New France from the north to Montreal and Acadia; Boston and New Holland also had reports of its occurrence there. The tremors of after shock lasted until September 9. The population lived in a state of fear between February and September.

Yet no one was killed or seriously hurt. They viewed it as a special protection of the settlement and the mercy of God.

On 19 January 1665, about 5:45 in the evening, a sound like a cannon shot was heard 3-4 leagues away. About seven minutes later, a fire ball was seen above Quebec. Similar ones were seen near Tadoussac and Trois Rivieres. Frequent rumblings and several shocks were felt. An earthquake had struck the area around Tadoussac and Malbaie.

A third earthquake occurred 15 October 1665 at 9:00 in the evening. Slates on the Jesuit house cracked. The sound was reported to be louder than 200 cannon.

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LOST MISSION

In 1995, divers in Lake St. Clair (between Lake Erie and Lake Huron) discovered the cemetery of a Catholic mission church which had been covered by the waters of Lake St. Clair about 140 years ago. It was discovered under ten feet of water about 2,000 feet offshore in the lake. Rev. Michael Ruthenberg, associate pastor of St. Gertrude Church in St. Clair Shores found the will of a farmer who had donated his property to St. Felicity Church. After locating the deed to

the property, he was able to locate St. Felicity. St. Felicity Church had been established in 1828 by a French missionary, and for years its exact location has been debated. It was last mentioned in records in 1855. Future searches hope to locate the mission building itself.

Information for the preceding article was submitted by Gene Harrison. From the Great Lakes Log 11 Dec 1995, p. 3.

THE DROWNING ACCIDENT OF 1819

Before the construction of the Victoria Bridge across the St. Lawrence, the only means of travel or communication was by boat. For over a hundred years the farmers south of the river would travel by a huge barge to bring their goods to the market in Montreal. There was regular service between Laprairie and l'ile de Montreal.

According to the Montreal Gazette, May 19, 1819: The afternoon of the 14th of May, a boat had come from Laprairie with 60 persons, set out again from La Pointe Saint Charles with between 40-59 men and women, all farmers of la Tortue, parish of Laprairie. Before the boat arrived in sight of l'ile Saint Paul, it overturned and all except three, 2 men and a woman were drowned. These three were in the water 9 hours before they got help. According to the Canadian Courant, the vessel was under the direction of Joseph Brosseau who was in charge of 40 passengers. In sight of l'ile Saint-Laurent, 10 people debarked and 36 persons died.

Two lists of drownings were published, one in the Canadian Courant for 22 May and the other in the Montreal Gazette for 26 May. Both contained 35 names, but the two lists were not the same. Some say 41, others say 42 drowned. The list which follows is a composite of both lists and from burial records.

* indicates the name was listed in both lists.
*C indicates the name was found in the Canadian Courant
*G indicates the name was found in the Montreal Gazette

Barbeau, Marie, 28 yrs., wife of Augustin Bruneau, of St-Constant. Burial 5 June 1819 St-Constant (*C)

Barbeau, Suzanne, 34 yrs., daughter of Rene Barbeau of St-Constant, Burial 1 June St-Constant (*)

Brosseau, Joseph, 51 yrs., of Laprairie, Master of the barque, old lieutenant of militia. Burial 30 May Laprairie (*G, The Courant mistakenly called him Louis)

Bruneau, Theotiste, wife of Joseph Pominville, of St-Constant (*)

Chatigny, Genevieve, 76 yrs., widow Garnot dit Brindamour, of St-Constant. Burial 10 June at Vercheres. (*)

Decoste, J. B., 36 yrs., spouse of Louise Bisson, of St-Constant. (*)

Dupuis, Augustin, 19 yrs., son of Joseph Dupuis and Isabelle Vautour of St-Constant. Burial 2 June at St-Constant. (*C)

Dupuis, Catherine, 76 yrs., Spouse of Francois Viau of St-Constant. Burial 10 June at Vercheres. (*)

Dupuis, Ignace, of St-Philippe (*)

Dupuis, Marie-Anne, 30 yrs., wife of Louis Hemard (or Aymard) of St-Constant. Burial 30 May at St-Constant. (*)

Dupuis, Marie Florine, 17 yrs., daughter of Ignace Dupuis of St-Philippe. Burial 10 June at Vercheres. (*)

Dupuis, Richard, of St-Constant (*G)

Faible, Louis, 43 yrs., spouse of Josephte Giroux, of St-Constant. (*)

Faucher, Josephte, 30 yrs., wife of Antoine Longtin. Burial 1 June at St-Constant (*)

Gamelin, Antoine, 53 yrs., spouse of

Madeleine Foucrault of St-Constant. Burial 8 June St-Constant (*)

Garnot dit Brindamou, J. B., son of Genevieve, widow of Garnot. (*)

Gervais, Louis, 21 yrs., son of Louis Gervais of St-Constant. Burial 4 June at Boucherville. (*)

Girouard, Bazile, of St-Philippe. (*G)

Gregoire, Nicolas, of Chateauguay (*)

Jouassin, Marie, wife of J.B. Provost, of St-Constant. Burial 5 June at Longueuil. (*)

Lamoureux, Joseph, 27 yrs., spouse of Marie-Anne Tremble of St-Philippe. Burial 7 June at St-Constant (*)

Lamoureux, Joseph of St-Constant

Lanctot, Paul, 34 yrs., Spouse of Agnes Lefebvre of St-Constant. Burial 4 June at St-Constant (*) His wife was on the trip but was saved.

Lasselin dit Bellefleur, Romain, St-Constant. (*)

Lemieux, M., wife of J. B. Tougas of St-Constant (*)

Longtin, Angélique, wife of Louis Brosseau of St-Constant. (*)

Longtin, Antoine, of St-Constant. (*C)

Mangault dit Clermont, Marie, 51 yrs., widow of Jos. Lasscline of St-Constant. Burial 1 June at Laprairie. (*)

Mangault dit Clermont, Marie-Rose, 36 yrs., wife of Francois Parent of St-Constant. Burial 4 June at Laprairie. (*)

Papineau, Francois, 29 yrs., husband of Louise Hebert of Chateauguay. Burial 3 June at St-Constant (*)

Payan dit Saint-Onge, Ignace of St-Constant. (*)

Perratte, Marie-Louise, 44 yrs., wife of Francois Longtin of St-Philippe. Burial 2 June at St-Philippe. (*)

Puissonnault, Paul of St-Constant. (*)

Plantier dit Lagrenade, J. B., of St-Philippe. (*G, In *C, his name is J. B. Plaque)

Provos, Julie, 18 yrs., daughter of J. B. Provost and Marie Jouassin. burial 5 June at Longueuil (not mentioned in either paper) .

Provost, Marie, wife of J. B. Perras of St-Constant. (*)

Quertier, Francois, 28 yrs., School master, spouse of Marguerite Bertrand of St-Constant. Burial 1 June at St-Constant. (*)

Surprenant, Michel, of St-Constant. (*)

Tourangeau, Antoine, of St-Constant. (*)

Information for the preceding article was extracted from "La Complainte des 40 Noyes ou la Catastrophe de 1819," in Le Bulletin des Recherches Historiques, vol. 24, #10 October 1918, Beauceville, pp. 314-319.

Article: The Montreal Gazette, Aug 11, 1847

"MELANCHOLY ACCIDENT--SIXTEEN LIVES LOST.--A sail-boat, belonging to a man named Francois Xavier Dion, left here on Saturday about noon, for St. Antoine, on the south shore above Quebec. There were nineteen individuals on board, consisting of Dion, his son, another young man, and the remaining 16 were females, returning from market. They reached St. Nicholas with the tide, in the evening; which place they left about two o'clock yesterday morning, but had not proceeded far when the boat grounded, and through the violence of the weather shortly afterwards upset, and melancholy to report, out of the 19 persons on board, only three escaped, namely, Dion, his son and a young woman. Up to the time our informant left yesterday evening, thirteen of the bodies had been found--*Quebec Mercury.*"

THE "GRAY OLD WIDOW MAKER"

The sea was accepted as an unavoidable hazard causing frequent loses of ships. Storms, winds, gales, fog, waves, snow and ice made handling of ships difficult. Hulls cracked. Shifting cargoes hindered manueverability, sails tore, masts collapsed, and sightings were impossible. There was always the danger of running aground, hitting a sandbar or being stranded on a shoal. In newspapers of Montreal, during the first half of the 19th century, you could find lists of losses of ships known to have gone down and ships which sailed off into silence.

Famous Ship Wrecks Of The French Period

San Juan	1565
Carossol	1694
Hannah	1721
Tigre	1724
Le Chameau	1725
l"Elephant	1729
Renommee	1736
Trois Maries	1744
l'Alexandre	1747
l"Original	1750
Aigle	1758
Machault	1760
Auguste	1761

Natural dangers were not the only threats to ships at sea. They also had to put up with pirates and privateers. Pirates who used the port of Salé, Morocco as their base of operations were especially active along the Grand Banks of Newfoundland in 1716, 1723-1725 and 1740. Their main targets were fishermen. In 1725, ships were sent by the king of France to patrol the banks.

TIMELINE--DISASTERS

14 July 1640--Fire of Notre-Dame de Recouvrance

30 December 1650--Fire at Monastery of the Ursulines

13 Feb 1661--Fire in Lower Quebec

3 February 1663--Major Earthquake strikes New France

19 January 1665--Earthquake near Tadoussac and Malbaie

15 October 1665--Earthquake in Quebec

1673--first law aimed at fire prevention passed by souverain council of Quebec

1682--Fire in Quebec's Lower Town, destroyed 55 homes (one half to two-thirds in that part of Quebec)

1685--Fire Hôtel Dieu, Montreal

20 October 1686--Second fire at the Ursulines

24 September 1701--Fire at the Seminary of Quebec

1 October 1705--Second fire at Seminary of Quebec

5 January 1713--First Intendant's Palace destroyed by fire

1715--Second intendant's palace built

1716-1717--famine in Quebec City area

Oct. 1718--famine on Ile Royale

1720--plague of caterpillers hit Quebec City area

1721--Fire in Montreal

July, 1721--Intendant Bégon : houses built in Montreal must be stone, 2 1/2 stories with roof resting on purlins or gutter boards

1722--drought hit Quebec City area

20 May 1726-second fire at Intendant's palace spreads to the city of Quebec

1727--architecte du roi--overseer of highways in Quebec acted as inspector of chimneys

1734--Fire in Montreal leveled 46 houses
First firefighters Brigade in Montreal

1743--Grubs devastated the harvest causing a famine in New France

1752--Fire in Trois Rivieres starts at Ursulines

1754--Fire in Montreal, Congregation Notre Dame de Bonsecours and surrounding houses
Fire in Quebec
Law regulating height of fire gables

1755--Part of Hôtel Dieu, Quebec was destroyed by fire; 40 sailors from Actif were hospitalized in private homes.

1757--Crops a failure in New France

1759--Quebec, Notre Dame de Victoiries and Cathedral during the seige of Quebec
Bombardment fires

1765--Fire in Montreal

1768--Fire Montreal, Congregation Notre Dame de Bonsecours

May 1819--Drowning of 40 passengers from a boat coming from Laprairie to Montreal

1837--Fire at L'Hôpital des Emigres du Faubourg Saint-Jean at Quebec

1845-- 2 fires in Quebec, spring and summer

12 June 1846--St-Louis Theater fire in Quebec; 38 lost their lives

1852--Cathedral of Montreal destroyed by fire

8 October 1871--Peshtigo Fire
Chicago Fire

1884--Fire at Newhall Building, Milwaukee; 65 lives were lost

1886-- Major flood in Montreal

1893--Fire Montreal, Notre Dame de Bonsecours

January 1901--Fire in the heart of Montreal's business district; 5 hours until it was under control; 50 businesses destroyed; $2.5 million damage (3-323)

October 1910--Fire across northern Minnesota

1922--Fire at Ste Anne de Beaupre
Fire Quebec, Cathedral of Quebec

1925--Earthquake in region of Saint Lawrence caused damage to buildings

COUSINS ARE ALL OVER THE WORLD

By Kateri T. Dupuis

During the Bastille Day celebration in Milwaukee, WI in 1991, I was fortunate to meet David and Anita Dupuis Cain. In seeking more information on our families we discovered that we were cousins, both having descended from Francois Xavier Dupuis of St. Jacques L'Achigan, Quebec, Canada. Anita immediately sent the information on the Dupuis genealogy to her brother , Joseph. Not long after that, Anita moved from the Milwaukee area, and we seldom had a chance to exchange information.

Several years later when attending a FCGW meeting, a fellow member, Al LaBelle, said he had been doing research out east and had seen a reference to the book, Jeanne la fileuse, published in the 1870's. He described the book to me as historical fiction with one of the main characters being a Dupuis. My scribbled notes from Al sat on my desk for ages. In the summer of 1996, although the book was written in French, I decided to try and find it. Using that marvelous research tool, the Internet, I was able to locate the book at the Library of Congress. The Milwaukee Public Library was able to get the book on interlibrary loan---on microfiche---for three weeks. Knowing that I would never read a 300 page book in French in three weeks, I copied the book. So, it sat

on my desk just waiting to be read.

Back in the summer of 1995, I had received a call from a man by the name of Joseph Dupuis of New Mexico thanking me for all the information and help I had given his sister. It took me a few minutes to realize who he was. We had a wonderful visit on the phone exchanging "Dupuis" stories. I mentioned to him that I would be going to France later in the year and hoped to visit the village of La Chaussee where Michel Dupuis, our immigrant ancestor was born. Joseph who had visited la Chaussee a few years earlier decided to visit the village for a second time in the fall of 1996. He called and we chatted about the village, the people and what information that we still needed for our Dupuis genealogy. Having lived in France for seven years he was familiar with the geography, language, etc.

Upon his return to the U.S., I called and asked him if he would be interested in reading and translating the story of Jeanne la fileuse for me. I am happy to say that the answer was yes. And so I present to you Joe Dupuis' synopsis of the book, Jeanne la fileuse. (As of this writing, Joe is again in France researching the area of La Chaussee.)

JEANNE LA FILEUSE
(JEANNE THE SPINNER)

H. Beaugrand
(1878)
(Summary by Joseph Dupuis)

Jeanne La Fileuse, or Jeanne the Spinner, is a historical novel mainly about three French Canadian families situated in villages along the St. Lawrence River and above Montreal, namely the family Montepel of Lavaltrie, the Girard family of Contrecoeur, and the Dupuis family of a nearby village. The author, H. Beaugrand of Fall River, Massachusetts, wrote the story in 1878 as a rebuttal of reports being written by French Canadian politicians and columnists in Quebec that the French Canadians who had migrated to the United States were living in poverty for lack of employment and those who could find work were working under conditions similar to slavery. Beaugrand, in his introduction, states that his fellow citizens are living under better circumstances than if they were in Canada, and that if the French Canadian politicians would work to improve living conditions North of the border, many of those who had migrated to the United States would be most happy to return to the place of their birth.

Pierre Montepel is the son of the most prosperous farmer of Lavaltrie. However, Pierre does not share his father's political beliefs. Jean Louis Montepel was known as a British sympathizer, and had taken the side of the British during the rebellion of 1836-1837. During a conversation with his father, Pierre, in an unguarded moment, expresses his disagreement about the rule over Canada by the British, and his father is greatly offended. As a result, Pierre decides that a separation from his father would be in everyone's best interest, and travels to the northern part of Quebec and is hired as a lumberjack.

True to the saying that time is a great mender, Pierre returns to his family during late spring of the following year to be warmly received by his family. After celebrating his return, Pierre settles in as the foreman of the farm. Winter and spring have provided conditions for a bountiful harvest of hay, and so Pierre hires many hands to tend to the harvest. Among the hired hands are a brother and sister, Jules and Jeanne Girard of Contrecoeur. It is not long before Pierre notices that this young couple, though shy and very reserved, to the point of staying off by themselves and not mixing with the other hired hands, are very diligent workers. During his attempts at befriending Jules, he learns that Jules is not stand-offish, but believes that as an employee, he should respect Pierre's position as the son of the proprietor and maintain a respectful distance. However, Pierre convinces him that he appreciates Jules' attitude and would hope that he could overlook his status and that they could become friends. Jules accepts Pierre's offer of friendship and they become close friends.

During the day, Pierre and Jules often work together. At the end of the day, Pierre escorts his new friends to their canoe of bark, and watch as they paddle away in the direction of Contrecoeur. During the evening, he notices that he is anxious to see them next morning, and goes to the shore of the St. Lawrence River to await their arrival. As time progresses, he becomes increasingly aware of Jeanne, especially her attractiveness, quiet charm, and reserved manners. After having accepted several invitations to join them at their home and meeting their father, Pierre declares his attraction to Jeanne to her brother, Jules. Jules advises Pierre to go slowly and see if Jeanne demonstates any such feelings for him. Finally, after joining the Girard's for dinner, Pierre declares to Mr. Girard that he is in love with Jeanne, and that if Jeanne has the same feeling for him, he would like Mr. Girard's approval to marry her after a suitable period of courtship.

Jeanne is awestruck by this proposal, but states that she has similar feelings for Pierre, and would consent to be his wife if he still desired it so after the period of courtship. At this time, Mr. Girard delivers a bombshell!

During the Rebellion of 1836-1837, Mr. Girard was among those who fought against the British. One evening while at a farm that served as a hiding place, they were approached by French Militiamen who had sided with the British. The leader of the militiamen advised them to turn themselves in, but Mr. Girard advised the leader that in the interest of his health, and the health of his traitorous militiamen, they should leave immediately while they still had their lives. At this point in the story, Mr. Girard revealed the identity of the leader of the militiamen, Jean Louis Montepel, Pierre's father. Pierre is devastated by this knowledge and assumes the guilt of his father in the eyes of Mr. Girard. But Mr. Girard advises Pierre that his father's guilt should not be passed on to the son, only that this piece of history could be a serious obstacle to any marriage between the two families once Pierre's father learns of the identity of the Girard family. Pierre states that his feelings for Jeanne are not affected by this revelation and still would like Mr. Girard's consent for Jeanne's hand in marriage. Mr. Girard counsels the young couple to separate for one year, and that if their feelings for each other have not changed after a year's separation, that he would consent to the marriage.

Meanwhile, and totally unaware of Pierre's feelings and intentions towards Jeanne, Mr. & Mrs. Montepel are making their own plans for the marriage of Pierre to the daughter of a wealthy merchant in a neighboring village. One evening after dinner, Pierre informs his parents of his intentions and asks for the consent of his parents. The father's temper takes control of his emotions and accuses his son of scheming behind their backs, of not consulting with them on the matter, and of not adhering to the old tradition of having parents arrange for the marriage of their children. Further, upon learning of the identity of Mr. Girard, he becomes furious and declares that if Pierre continues in his relationship with Jeanne, that he is not welcome in the home and that Jeanne will never be accepted as a Montepel.

The hostility from his father is too much to bear, and Pierre prepares to return to the Northern forests for the winter months, dreading the separation from Jeanne, but also realizing that if the love for each other is true, that separation will only make that love grow stronger. Upon learning of Pierre's decision, and realizing that the likelihood of employment during the winter months will be almost non-existent, Jules asks Pierre if he can accompany him. And so they make their preparations to depart.

Shortly after their departure, Mr. Girard becomes critically ill and dies. Alone and heartbroken over the separation from Pierre, and now at the death of her father, Jeanne goes into a terrible depression. Being unable to find work to feed and support herself, the depression worsens. One day, the doctor who had treated her father and who was a friend of the family, stopped at her home and discussed her situation. He informed her that a local family, headed by Anselme Dupuis,

was traveling to Fall River in Massachusetts, where their son, Michel, had arranged for work for the family, and that she could travel with them and be under their care until her brother returned to the homestead the following summer. Having no other option, Jeanne thanked the doctor and moved in with the Dupuis family while preparations were made for the train ride to the United States.

Upon arriving in Fall River, Massachusetts, Jeanne and members of the Dupuis family old enough to work were hired through the efforts of Michel Dupuis at the Granite Mills textile factory. The work at the factory, and participation at church and social functions with her adopted family, helped Jeanne get over her depression and while away the time until Pierre and her brother returned for her. Michel Dupuis began to take notice of Jeanne, but was aware that Jeanne's love for Pierre would prevent him from becoming more than a friend of hers.

On September 19, 1874, tragedy struck the town of Fall River. A fire spread through the Granite Mills textile factory, and since there were no fire escapes in those days, many people died or were seriously burned and injured from jumping from windows. Among those injured was Jeanne, who was escorted by Michel Dupuis and jumped from the fifth floor on mattresses placed at the base of the factory. Michel saved many employees during that fire, but was unable to save himself, perishing in the blaze. Jeanne's injuries, though serious, were not considered life-threatening.

Meanwhile, Pierre and Jules had arrived at Contrecoeur where they learned of the death of Mr. Girard and Jeanne's travel to Fall River. After providing for a monument in honor of his father, Jules and Pierre made plans to travel to Fall River and be reunited with Jeanne. Upon arriving in Boston, and making connections to travel to Fall River, they noticed people pouring over a newspaper and learned of the fire at the mill. Getting a newspaper, Pierre read the article, which included the list of people killed, injured, and still missing from the fire. Both were stunned when they read that Jeanne was listed among the injured. Their hopes of ending this trip on a joyful note soon turned into a nightmare.

They anxiously awaited their arrival at Fall River. Arriving there, they sought directions to the home of Anselme Dupuis, and hurried as fast as they could. Once there, and greeted by Mr. and Mrs. Dupuis, they were shown into Jeanne's room, where the doctor was treating her. He gave strict orders that their time with her was to be limited since she needed much rest. But her happiness after seeing her brother and loved one excited her so much that she was not able to rest, and the doctor allowed them to stay a bit longer. Aware of Pierre's and Jeanne's feeling for each other, the family and Jules excused themselves so that the young couple could have a few moments by themselves. Pierre informed Jeanne that he was reconciled with his father, and that his father and mother were eager to welcome her into their home as a member of the family.

Without informing Mr. and Mrs. Dupuis, Pierre, Jeanne and Jules had a granite monument erected at the Catholic cemetery of Fall River in honor of Michel. Then they invited the family to accompany them to the cemetery in order to pay their respects. Upon seeing the monument, Anselme Dupuis was deeply moved and thanked Pierre and Jules for such a generous gesture towards his son, whom they had never met. The following was inscribed in gold letters:

IN MEMORY OF
Michel Dupuis
Who died heroically
19 September, 1874, at the age of 18
While sacrificing his life
During the fire at "Granite Mills"
While aiding and saving
Women and children
R. I. P.

Jeanne recovered quickly from her injuries, and it was decided that the wedding would take place at the end of the year, during Christmas and New Year, at Lavaltrie.

Anselme Dupuis, after working three years in Fall River, earned enough money to return to Quebec, pay all his debts and retire at his family farm, and live there until he died in peace.

Jules Girard, while in Fall River, learned of the opportunities that existed there in business, purchased a grocery store and operated it with great success. He later married Marie Dupuis, the eldest daughter of Anselme Dupuis. Jules and Marie traveled to Lavaltrie each year to spend a few weeks with Pierre and Jeanne and all the other Dupuis, where Jeanne retells the story for the hundreth time, while paying a very special tribute to the heroic Michel Dupuis, of that occasion in her life while working at the cotton mill that earned her the nickname of "Jeanne the Spinner."

WISCONSIN'S FRENCH CONNECTION SESQUICENTENNIAL PROJECT

Wisconsin's French Connection (WFC) is a state wide project to celebrate Wisconsin's Sesquicentennial. The project director of WFC is Professor Gabrielle Verdier of the University of Wisconsin-Milwaukee. The project's aim is to gather information on French connections in Wisconsin's past and present.

WFC took part in the celebration of Bastille Days. 295 people took a Wisconsin's French Connections Trivia test. 134 responded correctly to at least three out of five questions.

A website has been created. You will find early French maps of the Great Lakes and the Mississippi. Jo Christon has provided instructions and methods for genealogical research. A number of individuals have contributed interesting histories of their francophone ancestors. The website number is: http://www.uwgb.edu/~wisfrench

There will be educational packets prepared for K-12 teachers who are interested in incorporating WFC into their curriculums.

October 21, 6:30 PM; Curtin Hall 209 UWM:: Denise Wilson (historian, musician) "Life in a Settlement in New France"

November 11, 6:30 PM; Curtin Hall 209 UWM: Al Muchka (Assistant Curator, History, Milwaukee Public Museum) "The French and French-Canadian Founders of Milwaukee"

Saturday, 14 February 1998, "Causeries du samedi," Milwaukee: Ken Fleurant will give a lecture on the French at Green Bay.

In March and April, there will be an Exhibit of early French maps, "Between the Great lakes and the Mississippi: Wisconsin in New France" American Geographical Society Collection (AGS at the Golda Meir Library, UW--Milwaukee.

In April, 1998, David Buisseret, expert on early maps in North America, will give the annual Holzheimer lecture, sponsored by AGS and cosponsored by WHC on a topic related to the map exhibit.

In the Fall of 1998, Charles Balesi will speak at the Alliance Francaise on the French in Wisconsin and North America.

BASTILLE DAYS

Interesting and informative displays helped make Bastille Days a success once again. We obtained more new members this year than we have done previous years. Denis Drinkwine of Milwaukee was the winner of this year's draw for a year's membership in our French Canadian/Acadian Genealogists of Wisconsin group.

WEBSITE NUMBERS

Genealogy Resources on the Net
http://pmgmac.micro.umn.edu/Genealogy.html

Genealogy Services Online
http://ourworld.compuserve.com/homepages/roots

International Genealogy Sites

http://www.cots.sfasu.edu/PastPort/Family/Family4.html

U.S. National Archives and Records Administration
http://www.nara.com

National Archives: Naturalization information (essay; overview of the process, description of records and information on how to access these records)
http://www.nara.gov/genealogy/natural.html

National Archives of Canada, Getting Started
http://www.archives.ca/www/genealogy.html

National Archives of Canada
http://www.archives.ca

Quebec Government Archives
http://www.cgocable.ca/archives

French Canadian Genealogy
http://www.cam.org/~beaur/gen/welcome.html

Colonial American History
http://www.prenhall.com/list/sh0104.html

Civil War Pages
http://www.traveller.com/genealogy/civilwar.html

Genealogy and the Civil War
http://www.outfitters.com/illinois/history/civil/cwgeneal.html

Heraldry on Internet
http://digiserve.com/hearldry/

Maps-Countries, States, Cities
http://www.mapquest.com/

Maps-Countries, States, Cities
http://www.mapblast.com
or
http://www.mapblast.com/maplast/aboutmap.html

Maps from the Library of Congress. Started in June, more are added daily.
http://www.loc.gov/

German Research Association
http://ww.feefhs.org/gra/frg-gra.html

Czech Republic, Bohemia and Moravia:
http://www.iarelative.com/czech/

Eastern European roots:
http://www.genealogy.com/gene/reg/SUD/sudet_en.html

North Moravia Genealogy:
http://www.bawue.de/~hanacek/egene/enrefov.htm

For meanings of symbols on tombstones:
Look up Graven Images on the Olive Tree Genealogy Home Page at
http://www.rootsweb.com/~ote/grave.htm

How To Do Tombstone Rubbings
http://firstct.com/fv/t-stn1.html

NEW NOTES

If any member is interested in having a membership list, send a SASE with a 52 cent stamp.

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Our thanks go out to all who contributed toward the purchase of the remaining microfilms of the Loiselle Supplement. We are always willing to accept any contributions you make to completing the purchase of this set.

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From News 'n' Notes, vol. 29 no. 5, May 1997, St. Louis Genealogical Society: The National Cemetery System's home page is at http://www.va.gov/cemetery/index It gives addresses of cemeteries, telephone numbers, burial benefits, eligibility information, and headstone and marker information.

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From Columns, vol. 18 no. 1, Feb 1997, State Historical Society of Wisconsin: Here are some website addresses which may be of interest to you.
Archives:
http://www.wisc.edu/shs-archives
Library:
http://www.wisc.edu/shs-library/index.html

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From Wisconsin Genealogical Council, vol. 10 no. 4, Spring 1997 and subsequently from Kith & Kin, vol. 13 no. 5, Jan 1997, Marshfield Area Genealogical Society: If you have immigrant ancestors who arrived in New York City, they were processed at:

Castle Garden: 1 Aug 1855--18 April 1890
Barge Office: 19 April 1890--Dec 1891
Ellis Island: 1 Jan 1892--June 1897
Barge Office: 14 June 1897--16 Dec 1900
Ellis Island: 17 Dec 1900--31 Dec 1924

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From Family Tree, vol 7 #3, June-July 1997, p. 21A and subsequently from The Genealogical Society of Southern Illinois Newsletter: Until the last century the mother had no legal custody of her children. The term "orphan" could mean that only the father was dead.

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From CGS News, California Genealogical Society publication, vol 28 no. 4, August 1997:There is a movement to have the US Census Bureau include the maiden name of all married women on future censuses. If you are in favor, write to Mr. Harry Scarr, Acting Director of the Census Bureau, Dept. of Commerce, Washington, D.C.

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From Kinship Tales, Grand Traverse Genealogical Society, v. 15-1, Aug 1997: The U.S Army Military Institute is looking for photographs of Union and Confederate Civil War soldiers. 80,000 photographs are available to historians, genealogists and researchers at this repository. To contribute your ancestor's photo or to request a photo, write to :

Department of the Army
Military History Institute
Special Collections Branch
Carlisle Barracks
Carlisle, PA 17013-5008

*****

From Kinship Tales, Grand Traverse Genealogical Society, v. 15-1, aug 1997: The Statue of Liberty-Ellis Island Foundation is spending the next three years computerizing the people who entered the U.S. through New York between 1892 and 1924. Later it will be extended to include other years and other ports of entry. For information, phone (212) 883-1986 or write to:

Ellis Island Foundation
P.O. Box Ellis
New York, NY 10163

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COMING UP

1-4 Oct 1997: Czechoslovak Genealogical Society's International 6th Genealogical Cultural Conference; Radisson South in Bloomington, Mn. For information write to:

CGSI, Inc.
PO Box 16225
St. Paul, MN 55116

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18 Oct 1997: Wisconsin State Genealogical Society's Fall Seminar; Governor Dodge Motor Inn, Platteville. Kathleen Hinkley CGRS will speak on "Twentieth Century Research".

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23-24 January 1998: GENTECH 98 Conference: Grand Wayne Center, Fort Wayne, Ind.; For more information, write to:

GENTECH
PO Box 28021
Dallas, Texas 75228-0021
http://www.gentech.org/~gentech

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25 April 1998: Dodge/Jefferson County Genealogical Society" seminar will feature James w. and Paula Stuart Warren.

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26-27 June 1998: Gene-a-Rama at Paper Valley Inn, Appleton

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23-24 Oct 1998: Wisconsin Sesquicentennial Family History Conference sponsored by the Wisconsin State Genealogical Society to be held at the Monona Terrace Convention Center, Madison. There will be nationally known speakers and vendors. For information write to:

WSGS (WSFHC)
PO Box 5106
Madison, Wis. 53705

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12-16 Sep 2000: FGS Conference: Salt Lake City, UT

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12-15 Sep 2001: National Meeting of

Federation of Genealogical Societies: Quad Cities of Illinois and Iowa; to be held at River Center Complex, Davenport, Iowa, For information contact Everett H. Geruink (319) 344-4866 or Don Southwood (319) 355-8404.

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QUESTIONS DES LECTEURS

Nancy Baldwin, 5550 Hennepin Ave., Lonsdale, MN 55046 is seeking information on **Alexander** and **Josephine (Gregoire) Brow/Breault** who immigrated to Rock City WI about 1843. She is seeking place of burial in Wisconsin about 1860-1870. Two sons, **John A.** and **Nelson** were in the Civil War. **John** lived in Barron County 1870-1900. What happened to daughter, **Mary** and **Julia** who married Danford Moon in 1859?

*****

Judy Driscoll, 26846 Edgewater Bl. NW, Poulsbo, WA 98370 is seeking information on **BETHUEL DRAPER** fur trapper between Wausau, Marathon Co, WI and Rockland, Ontanogan MI 1850-1870 or later. He m. **Carrie** (Indian) about 1847. Known children: **Mary** 1848, **John** 1849, **George** 1852, Mary **Sarah** 1854 (all born in Wisconsin), **Jessie** 1867, and **James** 1869 (both born in MI). **Bethuel** shown with U.E. Main in Wausau in 1850 census and in Rockland, MI on 1870 census. **Mary Sarah** m. **John King** probably in WI about 1872 and resided in Calumet, MI. I would like any information possible on **John King**. I only have census records of 1880. He died before the 1900 census. jtdris@ix.netcom.com

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Ann LaMarre, 400 W. 95th St., Milwaukee, WI 53226 would like to correspond with members of the **Lamarre** family--branches in Milwaukee, Racine, northern Wisconsin, Alpena, Michigan and Kune, New Hampshire. She is also seeking information on the **Bourdage** family of Alpena, Michigan and the **Lelet's** of Canada.

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From Mike Papineau, Rt. 1 Box 226A, Honey Creek, Iowa 51542 is searching for the Marriage of **Adolphe Papineau** and **Henriette Landry** somewhere in Wisconsin about 1856. also would like to correspond with those researching same surnames.

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Ramona Dennison, Rt. 4, Box 568, Ada, OK 74820 is searching for parents and siblings of **Peter Augustus Sanguinett**, b. 1840 in Kansas or Missouri, m. **Mary Elizabeth** ?? Does anyone know her maiden name or when and where they were married. They had the following children: **Katie Josephine**, b. 3 March 1863, TX; **Mary Elizabeth**, b. abt. 1865; **Sarah J.**, b. abt. 1874; **Nancy** , b. abt. 1876; **Charles**, b. abt. 1878; **Burton**, b. abt. 1883, Indian Territory; and **Rosa**.

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Christine L. Marceille, 8858 Garden Lane, Greendale, WI 53129-1501 is seeking the births, and place and date of marriage of **Francois Quintal** and **Marie Guertin**. Their daughter, **Veronique Quintal** m. **Andre Marsil** in Boucherville 23 Oct 1752.

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Mary H. Turvey, 52 Oakridge Drive, Marquette, MI 49855 is seeking information on the **Buisson** family of Gentilly, Quebec.

She is also seeking information on **John (Jean) Fraser** (member of Fraser Highlanders) who m. **Marguerite Vallee** in 1775 at Ste Anne de la Perade. **John** was first given land near Montreal after the disbandment of the Highlanders in 1763.

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Judy A Muhn, 3249 Tidge Drive, Beale AFB, CA 95903-2139 (jmuhn@aol.com) is seeking descendants of **Robert Elliot** and **Louise (Elisabeth) Josephte Savoie** m. 1788 at Christs Church, Sorel. Related surnames are **Amiot dit Villeneuve, Belanger, Brodeur, Trudeau, Beland, Sevigny** and **Armstrong**. Residences were St-Gabriel-de-Brandon, Louiseville and Maskinonge.

She is also eager to correspond with any descendants of **Guillemette Rolleville** who m. **Adrien Senecal** and whose only daughter, **Catherine Senecal** m. **Jean LaFond**.

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Jo Ann VerBunker Plano, 412 LaSalle St., Wausau, WI 54403-5665 is seeking information on **Charles Adolph Verbonecoeur** b. 1874 Wisconsin Rapids, Wood County son of **Moses Bunker (VerBunker)** of Port

Edwards, Wood County and his second wife, **Nancy Black King** daughter of **Nancy** and **William Black** of the Wisconsin Rapids area.

She is also seeking information on **John William LaBunker** b. 1866 Port Edwards, Wood County, son of **Moses Bunker (VerBunker)** and his first wife, **Pauline Molson** daughter of **John Molson** (Scotland) and **Suzanne Lessard** of Prairie du Chien. Whatever happened to these two half brothers, **John** and **Charles?** Are there relatives I have never known?

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Lois M. Thomason, 808 W. 14th Ave., Spokane, WA 99204-3708 is seeking information on **Jean Baptiste Doville**, known also as **John Doville** who married **Elizabeth Reed** in Prairie du Chien, Crawford County, Wis on 28 June 1838. Who were his parents? Where was he born? When and where did he die? I am also seeking information about his children: **Elizabeth** m. **Peter Decker** and lived in Trempealeau, Trempealeau, WI: **Virginia** m. **Dudley G. Phelps** in Trempeleau and d. 5 Jan 1921 Lacrosse, LaCrosse, WI. The above **Elizabeth Reed** married first **Xavier Bissette** and had 2 children, one names **Xavier** and the other unknown to me. **Doville** was her second husband and her third husband was **Michael Bebault** with whom she had 6 children. **Margaret: Donat** who was living at Spooner, WI when his mother d. in 1905: **Mary** who m. **Sidney Norton** in Trempeleau 24 Feb 1878: **Rose** m. **Herman Gibbs**: the rest are unknown to me.

*****

Lois M. Thomason, 808 W. 14th Ave., Spokane, WA 99204-3708 is seeking information on **Marguerite Oskache** who m. **James Allen Reed** 12 May 1823 Crawford County, WI and d. in Prairie du Chien, Crawford, WI about 1830. She had 5 children: **Elizabeth** b. 24 May 1820 in PdC and m. 1) **Francis Xavier Bessette** 2) **Jean Baptiste Doville 3) Michael Bebault** and d. in Trempeleau, Trempeleau, WI 4 Oct 1905: **Joseph: Mary (Marie)** b. 24 June 1825 in Prairie du Chien and m. **Alexander Chenevert** 19 Jan 1841 in Prairie du Chien: **Madeline** b. 16 Dec 1828 in Prairie du Chien and m. there 21 Oct 1845 to **Alexandre Martel**. She d. 21 Dec 1906 in Trempeleau. She was m. to **Paul Grignon** at her death. **James.**

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"A genealogist must have the patience of Job; the curiosity of a cat; the stubbornness of a mule; the eyesight of an eagle; be blessed with the luck of the Irish and have the ability and stamina of a camel to go long hours without food or drink!"

Antique Week, April 8, 1996

Items For Sale

Back Issues of QUARTERLY, $2.50 each, plus $1.00 postage and handling
Special Issues of the QUARTERLY, (Juneau), $4.00 plus $1.50 postage and handling

RESEARCH PAPERS (Guides to the use or bibliography of available research material)

Leboeuf, $1.00 plus $.75 postage and handling
Loiselle Quebec Marriage Indexes, $1.50 plus $1.00 postage and handling
Tanguay, $1.50 plus $1.00 postage and handling
Bibliography of New Brunswick Research, $1.50 plus $1.00 postage and handling
Surname Lists, $2.00 plus $1.00 postage and handling
Historical Timeline-Canada 1497-1949, $1.50 plus $.75 postage and handling
Nous Nous en Souvenons, $8.00 plus $2.00 postage and handling
We Remember, $8.00 plus $2.00 postage and handling
QUARTERLY INDEX for the First Six Years, $3.00 plus $1.50 postage and handling

FRENCH CANADIAN/ACADIAN GENEALOGISTS OF WISCONSIN

QUARTERLY

Volume 12 No 2 Winter 1997-1998

Flapjacks and Maple Syrup

Memoirs of Francois, "Snort" Dupuis, Peshtigo, WI

I was born in 1924 and raised in the little city of Peshtigo, WI, in the northeast part of the state. This was the booming lumbering and sawmill city on the banks of the Peshtigo River. On 8 October 1871 the city was burned to the ground by a terrible firestorm known as the Peshtigo Fire which killed about 1200 people plus horses, cattle and wildlife. Since this fire occurred the same day as the Chicago Fire, very few people ever heard of this terrible disaster.

After the fire the survivors eventually rebuilt the town and sawmill. My great-grandparents, grandfather and great aunt survived the fire. (See the FCGW Quarterly, Fall 1997.) Eventually the lumber industry along with the sawmills and forests became only a memory.

As I was growing up in Peshtigo in the 1920's and 1930's, I loved listening to all the old lumberjacks in the area talk about their experiences working the woods for the Peshtigo Lumber Company.

My grandmother, Rosanna Piché Dupuis, died when my father, Edmund Bruno Dupuis, was nine years old. By age twelve he was working in the lumber camps as a cookee, cook's helper, and later as a teamster, driving the horses used in the woods, skidding and hauling logs to the river. From here the logs were driven downstream to the sawmill at Peshtigo.

My father often told me many stories about those days and about many of the old lumberjacks he knew and worked with. Many of these old fellows were living in Peshtigo when I was growing up. One of them lived next door to our house. His name was Louis Langlois LaChappelle. He had been a butcher and lived with his old maid cousin, Louise La Vallee.

During my mother, Emelie Archambault Dupuis', early married years, she was very sick a number of times. These two wonderful old French neighbors cared for us in many ways. This terrific old man became a wonderful companion and teacher of mine.

Meeting Schedule

Meetings are held every second Thursday of the month at the Community Room, G110 at Mayfair Shopping mall. Enter by the Northeast door to the mall. Take the stairs or elevator down 1 level.

February 12: Annual Pea Soup and Johnny Cake meeting

March 12: Sharing Roundtable: Your Interesting, unique or unusual ancestor

April 14, Tuesday: Meet at AGS Collection Room at Golda Meir Library, UWM at 7:30. Jovanka Ristic will speak on resources available and the French in America map collection.

***Note change** in date and place of April's meeting.

He could tell the "best" lumberjack stories.

Every winter this old man cut firewood on an 80 acre piece of timberland that he owned just outside the city limits, "across the tracks", where the old Chicago Northwestern Railroad steam trains passed. He and some of his lumberjack friends, Knapp Couvillion and Joe Gaudette, would cut firewood to heat their homes during the winter. All the homes in Peshtigo at that time were heated by wood.

During Thanksgiving or Christmas vacation from school, my parents would allow me to go to the woods with the old lumberjacks to "help". These were some of the most wonderful and educational experiences of my young life. I learned how huge oak, maple, and birch trees were cut with the old lumberjack's two-man saws and double-bit axes. The skill they had in making a tree fall exactly where they wanted it to fall was unbelievable.

After the firewood was cut for the year and March rolled around, these same old gentlemen made maple syrup in the same area where they cut wood. I was very fortunate to go along with them to "help" with the whole operation.

Maple trees about one foot in diameter or larger were chosen. Holes were drilled in the southeast side of the maple tree about 2 1/2 feet up from the ground. The holes were 3/4 inch in diameter and 1 3/8 inches deep. They then would cut sumac branches about one inch in diameter and five inches long. There always was a large fire going. In the fire they would heat a small wire about 1/8 inch in diameter and burn out the center of the sumac "spiggots." These spiggots were tapered with a jackknife on the one end to fit

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the 3/4 inch diameter hole in the maple tree. Half of the diameter from about the middle of the spiggot to the opposite end was cut, forming a trough that carried the sap from the tree to the pail. Wooden pails were either hung from the spiggot or a nail above the spiggot or placed on the ground beneath the spiggot. The sap was carried to the fire where a huge cast iron kettle about 3 1/2 feet in diameter was used to boil the sap.

These old men gave me a jackknife and taught me the trade--making spiggots, drilling holes, and knowing the where's and why's of drilling.

During the Great Depression my father bought 40 acres of land about two miles from the city of Peshtigo. The land had been sold on the courthouse steps for back taxes for $100.00. My family and my father who was in the contracting business by then, built a house there. In 1936 on Thanksgiving Day, when I was twelve years old, our house was complete enough to move in. It was quite a day.

A 20 pound pig with an apple in its mouth was roasted in a big, old roaster. My parents invited our two old neighbors, Louis Langlois and Louise LaVallee, over for dinner with all the trimmings. Having these special guests made it a wonderful day. A few years later, my dear old friend, Louis Langlois, passed away at the age of 83. It was a great loss to me as I admired him so much.

After we had cleared part of the woodland leaving a large portion of the maple grove, my oldest brother, Edmund Bruno Dupuis Jr., started farming. I started working with my father in the contracting business because I sure didn't like farming.

In 1942, I turned 18 years old and because World War II was on, I left school and went into the army. Due to food rationing and a shortage of sugar, my mother suggested that the family tap the huge maple trees we had left on the woodland and along the Peshtigo River that bordered our property. My father had some of the old wood spiggots and wooden pails that Louis Langlois had given him. So, he started tapping a few trees, and my mother started boiling sap on an old cast iron cook stove in a washshed. This multipurpose shed was used by my mother for raising flowers, drying hazelnuts, hickory nuts, and black walnuts, and weaving rugs.

Because my brother now needed more barn space for cows, my father purchased a Farmall tractor to replace the two horses. This tractor, along with a "sapping house" by the river and a tanker to pull behind the tractor for collecting sap, were "big" improvements. Now we tapped about 120 trees and set up a large evaporating stove about 36 inches wide and eight feet long in the "sap house."

All of our family members worked at collecting the sap in the spring. Traditionally my father tapped the trees on St. Patrick's Day. Each day for about six weeks we collected the sap in the woods carrying the pails to the tanker. Our neighbors, John Pesmark, Maurice and Marshall Peterson, and others helped with the spring sapping. School friends of my sisters also came to help.

In 1948, my father bought a Dodge Power Wagon with four wheel drive and a winch to enable him to get unstuck from the spring mud in the sapping woods and trails. Each day after work we gathered the sap using the truck and the tanker. We had a large copper tank partially buried in the ground which held the sap from the tanker, keeping it cool so it wouldn't sour before boiling it into syrup. After supper we would sit around the evaporator, stoking the fire, skimming the foam, and telling stories. (The foam was always put on the dirt floor for a treat for the mice. If we sat quietly enough, we sometimes saw a mouse with a sweet tooth enjoying his treat.) Because there was no electricity in the sap house, we enjoyed my father's story telling.

In later years we often made flapjacks (pancakes) in a little cabin near the sapping

house. Served with fresh maple syrup, these were the best flapjacks in the world.

In April 1951, Sister David O'Leary of Rosary College in Evanston, Illinois brought a group of fourteen girls by Chicago Northwestern Railroad to see first hand the sapping operation. My father made sure that they had a chance to help in the woods, stoke the fire, skim the foam, etc. (Sister David was the director of Camp We-Ha-Kee on the Green Bay shore just outside of Marinette, WI. My father had built the gymnasium for the Dominican sisters who operated the summer camp.) Photographers and writers from the Chicago Tribune accompanied the lively group. The entire adventure was documented in the 16 April 1951 Chicago Tribune. All in the group enjoyed their sapping experiences and especially the flapjacks and fresh maple syrup.

As my father aged, he tapped fewer and fewer trees. He no longer was able to keep the fires burning in the sap house, but every spring my parents always had some sap evaporating on the kitchen stove as a spring tonic. My father even made his coffee with maple syrup.

In 1990, my nephew, Bob Ojala of Oak Park, Illinois, was able to gather together some old 8 mm home movies that were taken in the sap woods. We now have these on video cassette to remind us of the good old days when we worked hard in the sap woods and were rewarded with flapjacks and maple syrup.

FOOD--PRODUCTION AND PREPARATION IN NEW FRANCE AND FRENCH CANADA

By Joyce Banachowski

From its very beginning, land in New France was apportioned by the seignorial system generally shaped as a long, narrow rectangle with the front, two or three arpents wide on the shore of a navigable river or stream. In most areas, the seigneuries were originally forested to the water's edge. The first job of the settler was to remove the trees and prepare the land for cultivation. It was common to leave an uncleared area at the back to be used for firewood, for maple sugar and for hunting of squirrel, partridge and other small game. Clearing the land was no easy task.

Clearing the Land[1]

Few of our ancestors were prepared for the long, difficult job of clearing the land. What did it take to clear the land? First he would cut small trees sharpening one end to stick in the ground to build a crude small cabin about 15 by 20 feet, with no floor or fireplace, but waterproofed enough so he could survive a winter. Thatch and bark was used for the roof, and gaps were filled in. After three to four weeks work, this cabin was ready to house his meager supplies and chest.

Next he would pick and cut down bigger and better quality trees for a more permanent house. It would be easier for him if he chose a site for his permanent dwelling near or in the same clearing as his cabin. Oak and pine were preferred for constructing a house. The trunk was cut into 18 or 20 foot lengths which he put aside. This would take several weeks because he worked with only an axe, and he had no team to pull out the tree trunks. In June he would go over his deforested section of 1-1 1/2 arpents at a time, pulling up tree stumps of less than a foot in diameter. The larger, unaxable ones were girdled. It would take four to five years for these to die and for the stumps to rot. Dead wood would be bundled outside the cabin to be used as firewood, or it would be sold in town.

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[1] Dechêne, Louise, Habitants and Merchants in Seventeenth Century Montreal, McGill-Queens University Press, Montreal, 1992, pp. 152-153.

The ground area which was still covered with brush would then be burned. His arpent of land was clean and ready for breaking the soil. In the fall, the ashen topsoil between the heavy tree trunks would be turned over with a wooden handled, iron-headed pickaxe to prepare it for the first planting either late in the season or the next spring.

Then it was time to finish the timbers that he had put aside. They had to be squared by means of an axe. He spent his winter, clearing his new site by chopping trees three to four feet above the ground at snow level. This newly cleared land would not be good for spring wheat, but following the Indian custom, he would probably plant corn, beans and pumpkins. This of course would mean putting off the final clearing of this land until the fall. After a year's work, our ancestor would have dug up an arpent of land and felled another two arpents. He would be able to increase his tillable soil by two arpents a year while building a permanent house with beam flooring, board roof, and fireplace. He would probably own a heifer, a sow and a few chickens. As soon as he was able to move into his house, his original cabin became a barn.

After five years it would be time to pull up the rotting stumps with the help of one or two oxen, he may own, rent or borrow. He could now plough his land. He used an ox drawn wheeled plough. It took at least two oxen. Four was better because he could plough deeper.[2] At this rate, in ten years, he would have ten arpents ploughed which was the minimum to start crop rotation.[3]

Uncleared land had no value. "In 1660 thirty arpents were valued as follows: ten arpents under plough were worth 1,500 livres: five arpents tilled by hand, 500 livres; four arpents of pasture, 400 livres; four arpents of felled trees, 40 livres, while seven arpents covered with trees were deemed "worthless". Only land that had been worked possessed any value."[4] This was true into the first quarter of the eighteenth century.

Raising Crops[5]

Grain crops were planted in the spring. In France, winter wheat was planted in the fall, but the habitant planted spring wheat . The habitant used a harrow, a triangular, heavy, horse-drawn rake, to break up the clods of soil and level the field. Then walking in the furrows, he would scatter the seeds. Ploughing required two persons, one to lead the oxen and the second to guide the plough, but planting required only one. The ploughshare was made of wood sheathed in metal. Reins around the horns of the oxen helped to direct it. Scythes for cutting hay and sickles for harvesting grain were used in harvesting. When using the sickle, one had to bend over, holding the stalk in one hand and cutting with the other. The cut stalks were then bundled into sheaves.

Threshing was done in winter. The grain was separated from the stalks when it was beaten with a flail. Then it was winnowed to separate it from the straw and dust. After this, it was ready to be ground into flour.

Farmers did practice crop rotation, but it took 10 to 15 years before it could be done. Thus, most farmers practiced a two year rotation, cultivating half and leaving the other half fallow. Wheat made up 2/3 to 3/4 of total production, followed by oats. Among the French Canadians, corn or oats was never a substitute for wheat as it was in New England. Instead, corn or oat flour would be mixed with the wheat and then used as a gruel or to feed animals. The habitants also produced white tobacco which had to

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[2] Depatie, Sylvie, "the Good Earth," in Horizon Canada, vol. 4, p. 1006.

[3] This is not taking into consideration that our ancestor probably would not have enough saved to survive 18 months before his first harvest to pay notarial fees, surveying costs, and costs of tools, utensils, nails and seeds.

[4] Dechêne, op. cit., p. 137.

[5] Depatie, op. cit., pp.1006-1008.

compete with the imported black tobacco.[6] Oats was used as fodder for animals. Other crops commonly grown were green, white or chick peas, and maize (Indian corn) Some raised barley and rye, and in the 17th century they also started to produce hemp and flax. Every household also had its kitchen garden which produced carrots, turnips, radishes, green cabbage, red onions, lettuce, chicory, cucumbers, beets, and pumpkins. Even in the towns, every house had a small garden. Women and children tended the vegetable garden, the barn and the barnyard. In fall, they preserved vegetables in ice pits or root cellars. Some women had cold attics to preserve game or fowl.[7]

Due to harsh winters, livestock was kept in barns for almost six months of the year. Therefore, a big supply of fodder was necessary. Pasture lands were ploughed and fertilized as much as possible to assure the needed supply. Wild grasses along the river banks were also harvested. The habitant was never able to have a great supply of livestock. Livestock raising was secondary to grain production. He hoped for a pair of oxen for ploughing. The average habitant owned two or three dairy cows, three or four pigs, four or five sheep, a dozen hens and sometimes a horse.

The horse was used for cartage because it was faster and more agile than an ox on the roads when they were muddy or snow covered. In fall calves were sold and piglets butchered because they could not afford to feed them through the winter. Only animals they needed for work or for breeding were kept. After slaughtering, the men were occupied with threshing. In January and February, the grain was flailed on threshing floors. Cold weather helped the grains to disengage easily. Before spring thaws, the surplus grain would be put on sleighs and delivered to curés, seigneurs and merchants.[8]

Administrators looked at the habitant as a poor farmer. They said that he would toss manure in the river rather than put it on the land; he failed to practice crop rotation; he did not feed his cattle properly; instead of raising cows and sheep, he preferred to raise horses for riding pleasure. However, his productivity was comparable to that of many provinces of France and to other colonies in North America for the 17th and 18th centuries.[9]

The Habitant Calendar

Though the spring, summer and fall were the busiest seasons for the *habitant* because of the work to be done in the fields, many essential tasks were accomplished in the winter. The following calendar applies to the plain around Montreal. Sowing and harvesting were usually delayed by four or five weeks in the Quebec City area, where winters are more severe.

January - February: Thresh the grain, cut wood.

March - April: Shear the sheep, maple syrup time.

May: Sow the fields and vegetable garden.

Early June: Repair the fences and clean out the ditches.

Late June: Haymaking time.

Late June - July: Gather small fruit: strawberries, raspberries, blackberries.

August - early September: Grain harvest: oats first, then barley, rye and finally wheat.

September - early October: Harvest linen, corn, peas, tobacco, and certain vegetables: onions, carrots, beets.

October - November: Plough and spread manure.

December: Slaughter and butcher animals.

Despite, Sylvie, "The Good Earth," Horizon Canada, v. 4, p. 1005.

Eating Habits

Cooking in France in the 16th and 17th centuries varied from region to region and did vary according to economic levels. Foods which were known to have been served by the wealthier were: frumenty (a milky jelly from soaked wheat berries); pancakes; capon pasties; capon with cinnamon broth or in unfermented wine; stewed pigeons; fish-liver

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[6] Dechêne, op. cit., p. 170.

[7] Dumont, Micheline, Jean, Michele, Lavigne, Marieand Stoddart, Jennifer, Quebec Women: A History, The women's Press, Toronto, 1991, p. 89.

[8] Greer, Allen, Peasant, Lord and Merchant: Rural Society in Three Quebec Parishes 1740-1840, University of Toronto Press, Toronto, 1991, p. 32.

[9] Depatie, op. cit., pp. 1006-1008.

turnovers; venison pie with rye flour pastry; meat stew with cinnamon flavored sauce; ox-marrow fritters; eel stew; sturgeon in aspic; fish; roast; venison; meat hash, soups thickened with egg yolks, rice or bread crumbs; jellies; almonds; pear pies; sugared tarts; blancmange; and comfits (one being aniseseeds coated with sugar).[10]

Peasants consumed a bread of rye or "meteil"(rye and wheat ground together) and were nearly vegetarian in their diet. "Pulses" or lentils were a large part of their diet. The lentils were high in protein.[11]

Once they arrived in New France, environment, conditions of life, and lack of availability of foodstuffs and cooking utensils influenced preparation of food and diets of our ancestors. Little was known of fertilization or crop rotation. Their methods were medieval, living on the edge of a hunting society. They ploughed shallowly. There is little information on how the colonists of New France obtained food prior to 1663. Wheaten bread (more nutritious than the bread of the peasant in France), vegetables and pulses continued to be a large part of their diet.[12] It took many years before the colony could feed itself. During the 17th century, food was usually critically short in supply. Soups, stews, fish and bread were the staples of the day. All that was needed was one large pot for a one dish meal. Yet, in spite of conditions, most of the habitants had more to eat and more freedom than they had in France. As the wilderness was tamed, more complex food preparation emerged. As more land was cleared and more attention was paid to farms, two year rotations, crops of grain or legumes alternating with fallow land, and ownership of more animals were gradually appearing..

The normal Canadian diet of the 17th century was high on calories and proteins, but poor in vitamins. It was based on pork and starches. Most farms slaughtered two hogs a year for a family of six.[13] Sheep were generally kept for their fleece rather than for meat. Eggs and milk, sources of protein, tended to disappear in winter. Peasant women made butter, but before 1840, no mention is made of local cheese. There was fresh meat during slaughtering season and some sausages, but most were salted in barrels to be used throughout the year to add fat and flavor to other dishes. Beef was used less commonly. Butter, eggs, cabbages, onions, turnips and salted eel supplemented these basics. Twelve to fifteen minots of wheat per person, were consumed each year.[14]

In New France a woman's most important chore was food preparation. It was a long, time-consuming chore. Meals were simple and seldom varied, except for holidays or among the wealthy. Bread, pork, vegetables, and fish and game and fruits in season were most readily available. Bread was the staple of all meals.

In the 18th century, a habitant ate two to three pounds of bread a day. Large round breads called "miches" became the major item in their diets. Other breads were also baked. Left over bread was never wasted. "Pain perdu" using leftovers of better breads was dipped in beaten egg and fried. This recipe we now call " French toast" dates back to the 15th century.

Bread, pork, peas and garden vegetables were staples of the habitant's diet in the 18th century. Doves or pigeons and fish (eels) were supplements. In rural areas they averaged 3/4 pound of bread a day. Peas were the main ingredient of the soup eaten daily. Rum became a common beverage after

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[10] Mitchell, Patricia, French Cooking in Early America, printed by the author, Chatham, Virginia, 1991, pp. 2-3.

[11] Miquelon, Dale, New France 1701-1744, McClelland and Stewart, Toronto, 1981, p. 223.

[12] Ibid.

[13] Dechêne, op. cit., p. 195.

[14] Greer, op. cit., pp. 31, 36.

the English conquest.[15]

Baking bread was an all day job. Bread was baked at least one day a week. Unlike France, few people died of hunger in New France. I am not implying there was always plentiful food. There were poor harvests and food shortages, but there were few real famines. Even during food shortages, men ate at least one pound of bread a day.

Our ancestors of New France undoubtedly brought with them their eating habits of France. Those who came to New France found they ate more meat and game than the peasants of France where they suffered numerous famines. The contributions of Amerindians helped the newcomers create a Canadian cuisine. Foods borrowed from the natives were corn, sagamite (boiled corn and meat), squash, pumpkin and maple sap. They also created new recipes using wild fruit--strawberries, bilberries, cranberries, blackberries, raspberries, blueberries, currants, cherries, mulberries and wild plums--found here. In the 1633 and 1634 Jesuit Relations, the Jesuits speak of the natives as eating wild apples which grew on the St. Lawrence islands. In 1608 when Champlain first came to Quebec, M. de Monts sent apple trees from Normandy which were planted. Twenty five years later, they were still producing.[16] Rice was one of the wild plants whose use was adopted. Indians harvested it from a canoe paddled among the plants. The stalks were bent over the edge of the canoe, and the heads were beaten with a stick until the kernels fell into the canoe. Later the grains were dried over a fire, husked, and winnowed. Other wild plants which were boiled were dandelion and lamb's-quarters. In spring in New Brunswick, young shoots of the ostrich fern were picked and boiled. These coiled shaped shoots were called fiddleheads. It was said they had a taste between that of asparagus and spinach.[17]

While the first colonists waited for their first wheat harvest, they had to survive on buckwheat biscuit imported from France. Colonists soon learned that to avoid scurvy and other dietary ailments, they had to have fresh food to survive.

During the winter, they first used the cold and ice to preserve meat and vegetables. Through the year, caches were built in the snow. Then underground cellars were built and lastly, ice houses were constructed for storing and preserving food.[18]

Champlain felt the settlement should be self - sufficient as far as food resources. He suggested that the first who came should bring enough preserved fruit, vinegar, oil and other delicacies to last a few years. Champlain advocated the cultivation of wheat and vineyards.[19]

Jean Talon, Intendant from 1665-1672, felt it was absolutely necessary to be self-sufficient in wheat production, and to export agricultural products. As an example, on his own farm, he raised grains, flax, hemp, hops, cows, calves, horses and poultry. The colonist, however, was interested in producing for his own needs, his accustomed French products, with corn and tobacco added. The raising of flax and hemp was not practical for the colonist because its production required a great amount of time and labor, and he received very little profit for his product.[20] By 1668, New France had a surplus of wheat, and by the 1730's, wheat

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[15] Greer, op. cit., pp. 36, 262.

[16] Douville, Raymond and Casanova, Jacques, Daily Life in Early Canada, George Allen and Unwin Ltd., London and MacMilan company, New York, 1967, 1968, p. 56.

[17] Canede, Louis Russell, Everyday Life in Colonial Canada, p. 85.

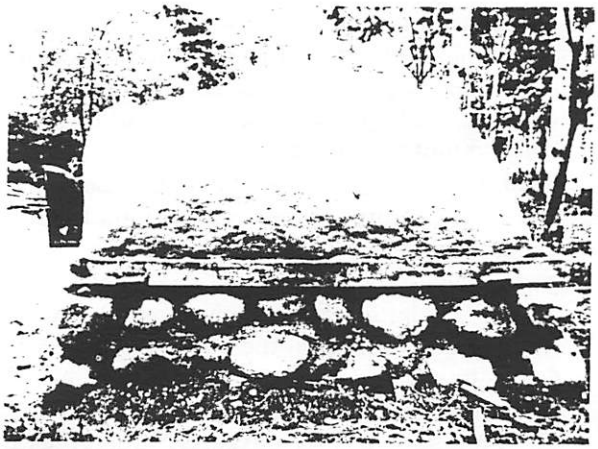
[18] Bergeron, Yves, "Dinner is Served," in Horizon Canada, vol. 4, Laval Universite, 1987, p. 1053.

[19] Ibid.

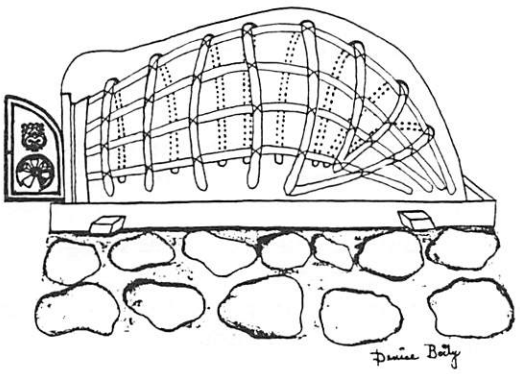
[20] Duchêne, op. cit., pp. 170, 192.

was one third of the colony's exports.[21] The inhabitants of New France soon became self-sufficient in producing wheat and in the 18th century were also furnishing wheat to Louisbourg and New Foundland.

The Outdoor Bake Oven



From the side the oven resembles a crouching beaver
Lise and Jean-François Blanchette Collection



The various parts of the oven, showing the base, the framework and the final shape
Drawing by Denise Boily
Blanchette Collection, CCFCS Archives

Boily, Lise and Blanchette, Jean-Francois, The Bread Ovens of Quebec, National Museum of Canada, Ottawa, 1979, p. 69.

Bread was a basic part of the Habitant's diet and was baked in outdoor ovens. The "four" or outdoor bake oven was usually built of stone and mortar and a shingle roof. A variety of styles were built in New France. A wood fire was built in the oven and kept going about an hour to heat the oven walls. The fire was raked out, the oven cleaned and the pans of bread were put in to bake. A long handled paddle or "palette" slid the loaves in and out. The round loaves were made from coarse, dark, locally milled flour.[22]

Bakers were required to have enough bread on hand to meet the needs of the public. Yearly, at town meetings, the price and weight of a loaf of bread, the amount of white and brown bread, and the number of bakers who could do business in the town was decided.[23] In 1689, "Bread Police" were created in Quebec City to insure that habitants respected the rules concerning price and weight of bread. The king's lieutenant general also checked that bakers kept their shops supplied with white and dark bread.[24]

For meat, the inhabitants relied on wild animals--beaver, moose, caribou, porcupine, hares, ducks, geese and game birds, bustards, partridge, snipe and teal--which were made into meat pies and stews. In the 17th and 18th centuries, passenger pigeons were a favorite source of food. It was reported that flocks of them blackened the skies. They were easy prey to our ancestors. They could be easily shot or netted in large numbers. Then they would be salted and stored in barrels for later use. In New Foundland and the Gaspe peninsula of Quebec there was caribou. In early times in New France, grey squirrels were a popular source of meat. After they were killed, the meat was preserved by salting. Besides, there was a variety of freshwater and sea fish--salmon, haddock, bass, sturgeon, shad, and shoals. The most common and most

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[21] Depatie, op. cit., p. 1005.

[22] "Rural Architecture: The Four," in Habitant Heritage, French Canadian Heritage Society of Michigan, vol. 3 #3 July 1982, p. 53.

[23] Chénier, Rémi, Quebec: A French Colonial Town in America, 1660-1690, Environment Canada, Parks Service, Ottawa, 1991, p. 87.

[24] Bergeron, op. cit., p. 1054,

frequently eaten were eels, which were either smoked or salted. As domestic animals were imported, pork, veal and beef were added to their diets. The early French were partial to pork because hogs were easier to kill and could be preserved in brine. It was cheap and simple. One method was to soak cuts of meat in a wet brine seasoned with saltpetre and molasses. This soaking, with occasional turning of the meat, continued for six to eight weeks, Another process was to spread the pieces so they could drain, then rub salt into all sides until the flow of juice stopped. The meat would then be stored in barrels. The salted pieces could be smoked. Smoking of meats was usually done in a small building in which a wood fire would be allowed to smoulder. The cuts of meat would be hung over the fire for several days. The cuts of meat would then be wrapped in cloth and whitewashed to protect them against flies. Bacon was made from the sides of pork salted by the dry method and then smoked. Smoking allowed the meat to be stored dry and handled individually.[25]

Salting beef was called pickling. Pickled beef was not as popular among the French. Beef could also be smoked. Beef did better if it were frozen. Laws were set for butchers as well as for bakers. By 1676 butchers could display their meat only in the stalls in the market, rented to them by the town. For reasons of health, blood, intestines and remains of slaughtered animals was to be dumped in the river. Meat could only be cut on markert days. In 1687, butchering could only be done on the outskirts of town. In 1688, weights and scales used for weighing meat could not weigh more than ten livres of weight.[26] Butchers had to get permits from the inspector of weights and measures to practice their trade.

After harvests in fall, provisions were prepared. For most of the population, eating habits depended on food production--in scarce times, less food. Meals followed the season--fresh vegetables in summer and fall and dried vegetables in winter, salted meat in spring and summer and fresh meat in late fall and winter. Cabbages were produced from about 1675.[27] Cabbage was most widely produced because it kept well over winter. This was followed by the root vegetables of carrots and turnips. In Acadia, cabbages were pulled up and kept face down, outside all winter long. In other parts of French Canada, cabbages were kept in root cellars. Large quantities of cabbages and turnips were used in French Canadian diets. At the end of the 17th century, records from Hôtel Dieu indicate they were planting onions, shallots, garlic, cucumber and chervil.[28] Celery, onions, shallots, carrots and pumpkins were not used as food until the eighteenth century. Green beans and carrots were used to a lesser degree. Cucumbers and melons were the most sought after desserts. Cucumbers were cut in slices and served with salt. Melons were plentiful and served with sugar, but never with wine or brandy.[29] Indians had taught the colonists how to plant pumpkins, melons and squash. Montreal melons were known throughout the colony.[30]

Some food items were imported from France. Sweetmeats, wines, and fruits--lemons, oranges, olives and figs. The spices, pepper, cloves, nutmeg, cinnamon, and vinegar and salt were imported as wells as sugars, especially brown sugar, and molasses. Maple sugar was not produced until the English administration at the end of the 18th century.[31]

New Englanders referred to the Canadians as "bacon and pea-soup eaters." The traditional

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[25] Canede, op. cit., pp. 86-87.

[26] Chénier, op. cit., p. 87.

[27] Douville, op. cit., p. 55.

[28] Dechêne, op. cit., p. 181.

[29] Douville, op. cit., p. 55.

[30] Dechêne, op. cit., p. 181.

[31] Douville, op. cit., p. 58.

pea soup associated with French Canada was made with field peas and salt pork. Agricultural disasters preceding the Rebellion of 1837 forced the peasants to change their eating habits. There was not enough wheat available. Pea soup and buckwheat pancakes probably date from this period. The British imported tea and molasses which were introduced into the French-Canadian diet.[32] Potatoes were not a part of the early French Canadian diet.[33]

Peasants drank only water at mealtimes. Wine, beer and brandy could be had at taverns. These were also tonics on journeys and were given to building workers or harvesters.[34] For the French colonist, the traditional drink was wine, but it became much too expensive after being transported across the Atlantic. A wide variety of drinks, brandy, rum, Spanish wines, madeira, malaga, anisette were imported and served at social gatherings or sold at high prices in the taverns and inns. Only the wealthier merchants and seigneurs could afford it. Attempts were made to have vineyards produce wine from wild grapes. But this was not very successful. In the 17th century, besides cider and "cerevisia," a kind of barley beer, "bouillon" was drunk in nearly every household. "Bouillon" was a mash of wheat or corn, fermented, diluted with water and allowed to age in a cask. Like beer, this was forbidden by the Sovereign Council to be sold to the natives, but this law was ignored by those who made the "bouillon".[35] In the same century, Talon tried to encourage beer drinking by establishing breweries. But beer did not become popular among the French-Canadians until the 19th century. Brandy was the popular strong drink among the French Canadians. But this too was imported and therefore quite expensive. Most of the brandy brought to New France was used in the fur trade with the Indians. Tea drinking was brought to Canada by the Loyalists and English immigrants, but it really was not very popular among the French until much later.[36] The cucumber was used among peasants working in the fields to satisfy their thirsts.

The only innkeeper in Quebec at the time, Jacques Boisdon, had a large clientele of soldiers who preferred imported drinks. When the Royal Road opened, a number of inns grew up at staging points. In 1726, Intendant Dupuy issued an order that said all innkeepers had to hang a branch of green pine needles or some evergreen from his door to identify it as an inn.[37]

Our ancestors cooked with lard but added butter by the end of the 17th century. Anyone who owned three cows would probably have a butter churn. From account books of the Hôtel Dieu, Montreal, we know there was some local cheese production, but its use does not seem to have spread as rapidly as the use of butter.

18th Century

In 18th century New France, more seasoning vegetables were added to the list of vegetables grown. Cabbage was still the most popular. Asparagus, celery, beets, carrots, turnips, fresh or dried green peas, beans, and kidney beans were grown, preserved, and consumed. Endive, lettuce, cauliflower, cucumbers, and chicory were eaten fresh. The seasoning vegetables used were shallots, onions (red or braided) and leeks. The wealthier could import peppers, olives, artichokes and dried mushrooms.[38] Wheat continued to be the primary source of

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[32] Dumont, Jean, Lavigne, and Stoddart, op. cit., p. 87.

[33] Canede, op. cit., p. 85.

[34] Dechêne, op. cit., p. 195.

[35] Douville, op. cit., pp. 58-59.

[36] Canede, op. cit., pp. 102-104.

[37] Douville, op. cit., p. 59.

[38] Desloges, Yvon, A Tenants Town, Environment Canada, Parks Service, Ottawa, 1991, p. 141.

cereal grains. The people of New France were bread eaters. Not all could bake their own bread. Many had to purchase it from the city's bakers who were regulated by the city. Three types of bread were sold--white flour bread, whole-meal bread without bran and whole-meal with bran. The third type probably disappeared in the 18th century because no mention is made of it in later ordinances. 16 July 1714, a number of angry wives of workmen of Quebec complained to the Souverain Council about the quality of bread sold by the bakers. Doctor Michel Sarrazin after being asked to give his opinion stated "eating such poor bread inevitably causes pestilential illnesses in people that can infect the air and communicate themselves to the more comfortable people in the colony." The Council ordered that bread prices be regulated and that bread be weighed at the time of purchase. Bread prices tended to drop in the 18th century. Whole meal bread sold approximately for 20% less than white bread and bran bread sold for 40%-45% less than white bread. Price regulations were to guarantee reasonable prices to the population. In the 1730's, merchants began to sell a new wheat product, starch, used not only for laundry but for brewing beer. When wheat was scarce, oats were preferred over barley. Corn was also found in kitchens. Eel continued to be the preferred sea food of the 18th century--followed by cod and salted or smoked salmon. At the end of the 17th century, Gruyere and Dutch cheeses are appearing. In the 1720's local cheeses are beginning to be mentioned. Butter becomes the most widely used oil or fat. Tallow or lard follow. (Tallow was also used for candles).[39]

In 1731, the Island of Montreal had 90 arpents of land belonging to the Sulpicians and a few notables. These owners produced their own cider and sold it and apples outside the seigneury. The habitants had planted a few apple trees in their gardens for themselves. The fruit grew well in their climate.[40]

White pepper, nutmeg, cloves and cinnamon were imported. Capers, also imported, came in a vinegar solution, and were used by merchants or wealthier classes. Salt was also important, but was used more as a preservative than a spice. Wild mustard, thyme and marjorem grew around Quebec. Other spices, sage, ginger, saffron and juniper berries were available but used for medicines. Anise seed was used in confections. People of Quebec did not eat much sugar, candy or sweet pastries. Raw or bleached brown sugar were most popular--followed by molasses, chocolate and maple sugar. The rural population ate maple sugar almost exclusively. Jams were made from local fruit. Imported nuts, however, were the favorite dessert among the upper classes--hazelnuts, filbert and especially almonds, whether in the shell, dried, slivered or sugar-coated. Prunes, raisins, figs and lemons were among the imported fruits. Apples were most common among domestic fruits. Water from the public well and cow's milk were the drinks most commonly consumed. Red wine was the drink most commonly sold by merchants and in taverns. Spirits and tafia were other alcoholic beverages available. The essence of licorice had appeared for a short time at the end of the 17th century. In the 1730's coffee was becoming popular.[41]

Salt pork continued to be a major part of the meat diet in the second half of the 18th century. Salt beef continued to be unpopular in the colony. Usually, beef was cheaper than salt pork. The middle of the 18th century saw the beginning of a beef craze which continued to grow to the end of the century.[42] Regulations still governed butchers and bakers throughout the 18th century. The number of carcasses offered for sale to the public was regulated. On 14 May

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[39] Ibid. pp. 143-144.

[40] Dechêne, op. cit., p. 182.

[41] Desloges, op. cit., pp. 145-146.

[42] Ibid. p. 147.

May 1717, in Quebec, the butchers, Bellerose, Dolbec and Larcheveque agreed to sell one animal per week to the public. In 1718, Joseph Cadet was the only one who offered to sell one animal a week. In 1719, he increased this number to five. In 1745, twelve of Quebec's butchers were asked to slaughter twenty-five animals totally. for a population of about 5400. Whoever did not follow the law were liable to a fine. This is what happened 3 May 1745 when Jean-Baptiste Chapeau, Pierre Dorion and Pierre Renaud dit Canard were found guilty of not slaughtering their assigned number of animals. In the fall of 1757, Quebec's butchers slaughtered 80-90 animals per week for a population of about 7300.[43]

Pork and fowl were offered on the free market--they could be purchased from residents as well as from butchers. Game animals were used rarely except by a few who had beaver or muskrat kidneys as a delicacy. Passenger pigeons were the most common fowl eaten, and in inventories, pigeon coops began to appear.[44]

After a meal smoking tobacco was beginning to fall out of use. It was replaced with the using of snuff. Ginseng became a very popular item for consumption in the 18th century, but this was primarily as a medicine.[45]

After the conquest, the new British seigneurs and Loyalists brought more modern farming techniques but they had little influence on the methods of the habitants. Farming continued to be primarily subsistence farming with few cash crops.

Town Dwellers

Town dwellers got their supplies at public markets. Due to transportation problems, it was generally farmers living on the edge of town who sold their products in the city. Farmers could go selling their products from house to house only after they had put them on sale on market days until 11 a.m. However, town dwellers were allowed to go to farmer's houses when they wished.[46] The Montreal market opened in 1706 at Place d'Armes and was held twice weekly until 1721.[47] In the towns where women were dependent on merchants, a shortage of supplies caused street riots. Bread became expensive when there was a shortage of wheat, and many families starved. In 1751, Intendant Bigot distributed free bread, peas and meat to calm the resentment and hunger of the town.[48] In 1758 Montcalm noted that starving women of Montreal protested that flour was sold for 20 sols a pound. Vaudreuil promised to increase by 30 pounds the 75 that he distributed to poor families.[49]

During the reign of Louis XIV, France had a change in meat consumption. During the Seven Year's War horsemeat was introduced. Although the horse as a source of meat became popular in France, Canadians despised the thought of eating horsemeat. In November 1757, meat was scarce during the English invasion of French Canada. The government decided to distribute horsemeat. The women of Montreal went to Governor Vaudreuil and threw the meat at his feet. "...they were repelled by the idea of eating a horse, a friend to man; their religion forbade them to eat horsemeat and they would rather die than eat it."[50] The Marquis de Montcalm tried to convince Canadians to eat the 3000 surplus horses in the country. At his table in December 1757, he served horse pie a l'espagnole, horse cutlets, horse filets on a

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[43] Ibid. pp. 147-148.

[44] Ibid. p. 149.

[45] Ibid. pp. 146-147.

[46] Bergeron, op. cit., pp. 1054-1055.

[47] Depatie, op. cit., p. 1008.

[48] Douville, op. cit., p. 166.

[49] Ibid.

[50] Dumont, Jean, Lavigne, and Stoddart, op. cit., p. 187.

skewer with pepper sauce, horse feet in cheese sauce, horse tongue stew with deviled onions, horse stew, smoked horse tongue and horse pate.[51]

Meals

According to Peter Kalm, Swedish botanist traveling in New France, in 1749, the habitant of New France was eating three meals a day--breakfast between 7 and 8, dinner at noon and supper about 7 in the evening. Breakfast for men usually consisted of a piece of bread dunked in alcohol or a swig of alcohol followed by bread or toast. Women generally preferred coffee or chocolate. At the noon meal, the wealthy had five or six dishes and ordinary habitants had two or three. The meal usually began with soup, and large quantities of bread followed by boiled beef, roasted poultry, stews, roast and fricassees served with vegetables and salad. Salt was always on the table. (This was not true in France where salt was heavily taxed) Butter was unsalted. Dessert might consist of almonds, raisins, and walnuts, almonds or hazelnuts imported from France, or wild berries, preserved fruit, currants or cranberries crystallized in molasses, jams, or cheese or sweetened milk with whole wheat bread. Canadians usually drank red wine diluted with water with their meals. They also drank a clear soup made by boiling cereal grains and toast. Conifer twigs were added to it. Then this was strained. It later became known as spruce beer.[52] The ladies drank water or occasionally wine.

In the country, among the peasants, there were often four meals because of their long hours of hard work. Breakfast at 8 in the morning was usually after three or four hours of work. Therefore, it was more substantial--usually pancakes made from wheat, a bowl of cream milk in which bread was dunked, and milk. Milk was drunk instead of tea or coffee. Some families had a crock of milk in the middle of the table, into which they would put crusts of bread. Everyone helped himself much as he would soup. The other two meals at midday and evening were lighter because they were eaten in the midst of doing their work, usually when the animals were resting.[53]

Church Regulations

Rules of the Catholic church forbid our ancestors to eat meat or the by-products of milk on Fridays and Saturdays. Abstinence was also required during the forty days of Lent followed by nine days vigil for religious feast days, Advent, rogation days, and other religious holidays. In the 17th century there were a total of 143 days, a total of about five months of the year. Church rules not only stated meat or milk by products could not be eaten, but only one meal a day could be eaten, usually at midday, and a light meal when necessary. Beaver and muskrat meat were allowed because the church considered these animals amphibious. There was always eggs, fish, crepes, and garden vegetables. Disobeying rules of the days of abstinence was considered a serious sin. Kalm noted that on Fridays and Saturdays and fast days, peasants made a meal of onions with bread for their dinner. "Coureurs des bois" did not respect the rules of the church as strongly as the peasants. In the settlements, penalties for disobedience of these rules were severe and violating them caused scandal. Louis Gaboury, an inhabitant of the Ile d'Orleans, was denounced by a neighbor for having ignored the rules of Lent. The seigneurial tribunal sentenced him "'to forfeit a cow and one year's profit from the aforesaid cow' to the man who had denounced him; furthermore he was condemned to be tied to the public stake for three hours, and then to the front of the parish chapel 'kneeling, hands tied, bareheaded, to ask God's forgiveness, as well as that of the King and the Justice, for having eaten meat during Lent without asking leave from the Church to do so, and in addition a

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[51] Bergeron, op. cit., p. 1055.

[52] Ibid. pp. 1055-1056.

[53] Douville, op. cit., p. 60.

fine of twenty livres is to be paid to promote pious works in the parish'."[54]

19th Century

In the 19th century, women were still spending most of their time preparing meals. If meat had been salted to preserve it, it had to be desalted before it could be eaten. Poultry could now be purchased at markets, but the housewife had to pluck and eviscerate it. Cuts of meat were available ready to be cooked, but they were expensive. Usually only marinated, salted or smoked meat was available. Fresh meat was not generally available until refrigerators were commonly used. The diets in Quebec changed considerably. Because of problems in wheat production, potatoes and oats were produced. In the last half of the 19th century, bread baked once a week, pea soup, bacon and potatoes were the basis of their diets. They also had rice soup, cabbage soup, buckwheat cakes and their butchered farm animals. Pastries and jams were kept for Sundays and celebrations or holidays. Tea and milk had become the drinks most generally consumed. Milk was frozen in winter and could be carried to market in sacks. The development of the railroad brought a larger variety to their diets. The canning industry developed at the end of the 19th century. In Quebec, canneries started in 1870, but their goods were expensive. In 1901, a can of peaches or corned beef cost 15 cents, approximately an hour's wage. The working class could not afford those prices.[55]

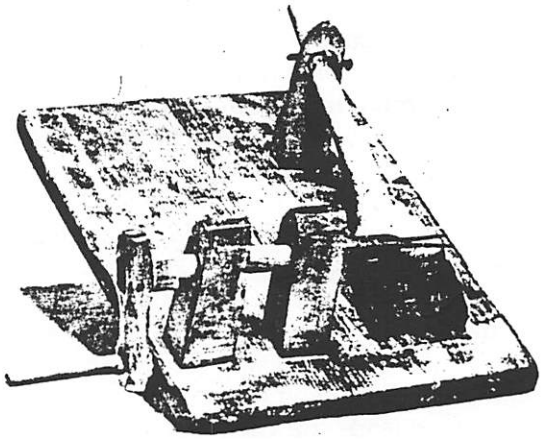
Between 1820-1850, wheat production gave way to potatoes, barley, oats, hay and dairy farming and combined agriculture with employment in the lumber industry.

Kitchen Utensils

In the 17th century, Pewter bowls and soup plates were used. Cooking was done in iron pots on an open fire. A three legged iron cauldron was used for making soups and stews. Most households had one or two pots, a few spoons, forks, knives, plates and bowls. With so few utensils, it was impossible to produce a number of dishes for each meal. Some habitants had roasting pans, funnels and cheese vats which indicate they would have had more elaborate meals.[56]

In homes of the more affluent in New France--townspeople, seigneurs and governing officials--the traditions of France were followed. Meals at manor houses were described as having fine linens, polished silver, and impressive glassware. Knives were never at a place setting. Each guest would bring his own. Ladies often had theirs in decorated leather cases. Hosts and hostesses were polite and gracious. A habitant home would have steel forks and pewter spoons and plates. All families were religious and showed respect for the father of the family.[57]

Apple Peeler -- 18th Century



Ustensile (pin) servant à peler les pommes. Facture primitive. Fin XVIIIe siècle.
Trouvé à la Rivière-des-Prairies. Longueur: 1'2"; largeur: 0'10".
Coll. de l'auteur.

Séguin, Robert-Lionel, Les Utensiles en Nouvelle-France, Lemeac, Ottawa, 1972, p.60.

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[54] Ibid. p. 61.

[55] Dumont, Jean, Lavigne, and Stoddart, op. cit., p. 150.

[56] Ibid, pp. 86-87.

[57] Canede, op. cit., p. 105.

In 18th century New France, most of the population was using four-pronged forks. Knives were beginning to replace the folding pocket knife which was still most common. At a setting, a plate for serving side dishes was placed next to the soup bowl. Plates, forks, spoon and napkins were in front of each diner.[58] By the second half of the 18th century, stoves produced at the St. Maurice ironworks near Trois Rivieres began to appear in homes. As the French regime drew to a close, eating habits and food preparation were giving in to English influence and new technology which was coming into the colony.

Inventories in Illinois indicate use of cauldrons, salting tubs for meat, ladles, pie dishes, iron frying pans, crockery, salad dishes, pots and bowls, pans, forks, funnels and measures.[59]

ACADIAN FOOD PRODUCTION

In Acadia food production and acquisition was different. The Acadians were farmers and fishermen. In the 17th century, they were reclaiming coastal lands from the sea. The climate of Acadia was harsher than that of France. and there were tides that varied up to 35 or more feet. Some who came to Acadia already had experience harvesting salt from the salt marshes of France. Seawater was allowed to cover the lowlands, where the sun would evaporate it, leaving salt deposits. The Acadians adopted this same method not to harvest salt, but to reclaim lowlands. The settler in New France was clearing land, and the settler in Acadia was reclaiming land from the sea and building dikes. Upon these reclaimed lands, he was able to raise wheat, oats, flax and other crops. This method was applied along the riverways where Acadians settled as well. By the end of the 17th century, Acadians were well established in the best marshlands of the region.

Each Acadian family had a vegetable garden and the inhabitants of Port Royal area planted fruit trees, primarily apple and plum. Acadians owned lots of livestock. Most of the time, horned animals were left to wander the woods. In time this had an adverse effect on the quality of the stock. Pigs and sheep not only supplied them with food but leather and wool for clothing.

One of the unique features of the Acadian farm house was its fireplace and adjacent oven. The clay oven opened to the inside. At the back of the fireplace, it projected outdoors. This oven rested on a stone or wood foundation. To protect it from the elements of weather, a roof was constructed over it. An opening at the base allowed pigs, and other animals to seek shelter from the cold and rain. Thus it served a dual purpose, for cooking and protection to the animals.

Few French ships came to Acadia. Therefore, they developed trade with New England although they were enemies of the French and colonial French. New Englanders also fished along their banks. British merchants and Acadians conducted trade in metal parts for wagons, scythes, shovels, dishes, weapons, sugar, rum, furs, wheat and fish. Numerous times, the English took control militarily, and the Acadians would follow a policy of wait and see, and at times, promising to obey the British crown. This stategy worked for about a hundred years until the British ordered their expulsion.

ACADIAN DIKE BUILDING FOR FARMING

Farmland was created from the sea by building dikes in salt marshes. "Five or six rows of logs were driven into the ground where the sea entered a marsh. Between these stakes, trees were laid and the spaces between them filled with rocks, clay and marsh grass. At regular intervals, the settlers built a wooden sluice with a swinging door which allowed water to drain from the field, but which closed shut to prevent tidewater from running in. Two or three meters wide at

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[58] Bergeron, op. cit. p. 1056.

[59] Balesi, Charles J., The Time of the French in the Heart of North America 1673-1818, Alliance Francaise, Chicago, 1992, 0. 206.

the base, these dikes were broad enough at the top to allow the passage of a cart. Once the dike was built, the marsh was left to dry and desalinate for two years before the land was farmed. The soil of these reclaimed marshes was soft and difficult to work with ordinary farm equipment.

Sometimes the horses had to wear "raquettes a pres" (prairie shoes), a kind of wooden shoe fitted to the animal's hooves. The wagon often carried a jack for lifting its wheels out of the mud. Building and repairing the sluices demanded a considrable amount of manpower. The powerful spring and fall tides often damaged the dikes. Numerous British attacks left many of the sluices destroyed and houses burned to the ground." But being attached to the soil, "the Acadians patiently rebuilt and repaired the damage caused by the invader."

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CUISINIERS

The following is a list of cuisiniers, cooks or chefs, who exercised their trade in New France. The names were preserved in notarial records and documents of New France. The following list was extracted from Massicotte, E.Z., "Maitres D'Hotel et Cuisiniers Sous le Regime Francais," In Bulletin des Recherches Historiques, vol. 34, 1928, pp. 592-593.

Claude Marcourt: cook of the seminary of Montreal who was killed by the Iroquois 12 September 1663.

Desvignets: cook of Abraham Bouat, famous hotelier of Ville-Marie (30 Sept 1671, judicial document)

Berry: chef of Saint-Gabriel House leased to MM. de Saint-Sulpice, seigneurs of Montreal (6 June 1675, judicial document)

Christophe Godefroy dit Cristallin: cuisinier (12 Feb 1686, Maugue, notary)

Pierre Babin dit La Croix, of Montreal: cook and chef of M. de Frontenac leased to J.B. Migeon de Branssat a two storied house located on St. Pierre Street for 260 livres a year. Babin married Mlle Richaume at Notre Dame de Montreal 21 Aug 1691. (22 April 1691, Adhemar)

Etienne Pothyer dit Laverdure, cuisinier: (15 Dec 1684, Maugue)

Francois Jahan, cuisinier: mentioned (30 May 1701, Raimbault)

Pierre Laurent Laviolette, master cook: mentioned (10 May 1706, judicial document)

Alexandre Delienne: chef, mar. contract 12 Nov 1752 with Jeanne Martineau (Hodiesne)

The Adventures and Travails of Marie Anne Gaboury And Jean Baptiste Lagimodière, Part 1

By Jim Gaboury

Before I go into the details of their lives in Western Canada I would first like to give a brief description of the lives of these two up to the time they met and subsequently were married to each other.

Marie Anne Gaboury was born and baptized on November 6, 1782 in Maskinongé, Québec in the Diocese of Trois Rivières. Her parents were Charles Gaboury and Marie Anne Tessier.

Marie Anne worked at a priest's residence from the age of 14 until she was about 25 years old. Little did she or anybody else realize that her life would soon be forever changed beyond even her wildest imaginations. But more on that later.

Jean Baptiste Lagimodière (Lajimonière) II was born on December 26, 1778 at Trois Rivières, Québec. His parents were Jean Baptiste Lagimodière I and Josephte Jarret dit Beauregard.

Jean Baptiste II was a hunter, trapper, and voyageur in his adult life. His mother died when he was ten years old, thus he was brought up by his aunt, Marie Josephte Lagomodière.

Because schools were virtually non-existent at that time Jean Baptiste did not receive much in the way of formal schooling. He spent most of his time in his junior years trapping animalsón land around his Aunt's farm. When he was 21 years old (1799) and looking for adventure he signed on with the North West Trading Company as a voyageur. That first year he traveled to Fort Kaministikwia (what is now Fort William, Ontario), near Thunder Bay, Ontario on the shores of Lake Superior.

In the spring of the following year he went as far west as the Red River Settlement (approximately where the City of Winnipeg, Manitoba is now). He spent the following five years traveling the rivers and lakes of the western part of Canada, getting as far the Rockies.

By the summer of 1805 he started to make his way back to Québec and arrived at Maskinongé in January of 1806. He was of course greeted warmly by the locals. The following from Page 1 of, "The First Canadian Woman in the Northwest" by M. L'Abbe G. Dugast, as translated by J. M. Morice (1902), shows what a sensation he caused:

> The aged still recall the sensation produced in the period by the arrival of a voyageur from this far off country. All the world came to see him, to speak with him, and above all to listen to him: he had many tales to recount! What marvellous facts fell from his lips, they were not always true but what did that matter; they were interesting, what more could one desire? (1)

And now, who do you suppose was one of those present listening to those wondrous tales? Why, Marie Anne Gaboury, of course! Somehow something had clicked between them because a short time later they were married (April 21, 1806).

Not long after their marriage Marie Anne's life started to change, as I forewarned above, for in the early part of May of 1806 Jean Baptiste dropped a

bombshell in her lap by telling his new bride that he planned to head out into Western Canada almost immediately. You can imagine the shock she must have felt upon hearing that news. After much pleading with him not to go and seeing she could not dissuade him from his resolve to leave, she became determined to go with Jean Baptiste.

Now at this time, the early 1800's, as we all know there weren't any luxurious or even non-luxurious hotels, motels, or bed & breakfasts to stay at. There were no jet airliners, trains, buses, or automobiles by which they could travel from where they were to where they were going. So just imagine yourself in Marie Anne's shoes and the courage and resolve she must have had to even contemplate such an unheard of idea as joining her new husband as he headed out into the wilderness. Because of this resolve she became known as, "The First Canadian Woman in the Northwest". Boy, some honeymoon! More than likely it was a honeymoon from Hell.

They traveled from Maskinongé to Lachine, near Montréal where they awaited the departure of canoes that would take them into the wilderness.

Each spring as soon as the rivers were navigable canoes loaded with merchandise for fur trading and provisions for the employees at the forts of the trading companies, started en route for the north. These canoes were manned by voyegeurs, chiefly Canadians engaged throughout the towns and country for the service of the powerful North-West Trading Company.

Madame Lajimonière had no companion of her own sex with her. She embarked in the canoe, with her husband, to whom alone she trusted for protection and began from the first day her apprenticeship to the mode of life which she henceforth to lead for more than twelve years, for with the exception of a few times when she was lodged with her children in the forts belonging to the company, we are told that until 1818 she made her home in a tent. (2)

There still are some people who really love roughing it but at the end of a week or two of tent living they're probably anxious to get home to a nice soft warm, dry, bug-free bed in their climate controlled living quarters. Poor Marie Anne must have many times wondered why she got herself into that predicament, for surely a nice bed in a nice warm, dry house was better than many of the travails of living in the wilderness.

Though Marie didn't have do any of the voyageur tasks such as paddle the canoes or carry the heavy cargo on this trip into the wilderness, it was no leisurely vacation. She had to spend many hours seated in the bottom of the canoe barely being able to move her body, having to endure the hot rays of the sun, the wetness of the rains, and the blusteriness of the winds.

From Lachine the canoes embarked for St. Anne's, which is a short 2 miles downstream from Montréal. It was considered to be the real starting point for all the canoes, for they met here prior to going west. It was from this point that Marie Anne would leave, never more to return to Québec.

..... Each canoe rowed by eighteen men and was under the order of a master and required eight men to carry it. All the merchandise and provisions which formed the cargo were put up in bales weighing from eighty to ninety pounds. From Lachine to Lake Huron they were obliged to make twenty-six portages. This will give one an idea of the fatigues and difficulties which the voyage offered. In spite of the difficulties of such a journey the entrance to Lake Superior at the head of Sault

Ste. Marie was reached without accident. This lake as everyone knows. is a large inland sea. which today is navigated like the ocean by vessels of great tonnage: it is subject to frequent tempests and when this great sheet of water is stirred by violent winds navigation becomes dangerous even for a large ship.

This year the canoes encountered two terrible storms. during one of which a part of the expedition perished in the waves. Madame Lajimonière many years afterwards told her children of the mortal fear which she had felt on this occasion. and with what fervour she had prayed not to go in the frail vessel. (3)

Thankfully she and Jean Baptiste did survive that frightening endeavour. If they hadn't, Western Canada probably would have had an entirely different history, but more on that later.

After a month of their travels, the voyageurs finally reached Fort Williams, which is near present day Thunder Bay, Ontario. This meant they were a little over half way, the easier half, to completing their long trek. Because there were more frequent portages to be encountered between Thunder Bay and Lake Winnipeg, the voyageurs switched to smaller canoes for this part of their journey. They arrived at Lake Winnipeg the first week of July with no further major incidents. From the southern end of Lake Winnipeg they entered the Red River and headed south towards Fort Pembina.

A short time after they arrived at Fort Pembina Marie Anne would be in for another shock, for she would soon find out that her husband had had a Cree woman as a wife. It turns out that Jean Baptiste during his five years in the Fort Pembina area had married a women of a local tribe, as five or six other Canadian men in the area had done. (From information supplied to me by a former member of FC/AGW, Jean Stuempfl, a 4th great-granddaughter of Jean Baptiste and his Cree wife, Josette, this couple had one child by the name of Marie Rose Antoinette. She was born about 1801 somewhere in the Northwest Territory. She married Jean Baprtiste Robillard. Marie Rose Antoinette died in 1876 near Winnipeg, Manitoba. I hadn't, in my research of this couple, found any written evidence of this child. Fortunately for me Jean was able supply me with this useful information).

This woman, learning that Jean Baptiste had married another woman made up her mind to do in Marie Anne and concocted a poison to give to her. Pretending friendship, and after gaining the unsuspecting Marie's confidence she planned to slip her the poison. Fortunately for Marie Anne, who was unaware at this time of her husband's relationship with the woman, the woman confided her plans to the Cree wife of one of the Canadians who subsequently forewarned Marie and Jean Baptiste of the plot. They were urged to quickly vacate the area and not to return until some time had passed. This they did and proceeded to camp at the head of the Pembina River and stayed there during part of the winter.

In early January of 1807, with Marie Anne being pregnant, they probably thought it would be wise to move back to Fort Pembina. Just in time it appears, for on the 6th of January, the King's birthday, a baby girl was born. They named her "Reine" because she was born on the King's birthday. Reine was thus the first white child to be born in the Northwest.

Along about the end of May of that year Jean Baptiste got the urge to go up the Saskatchewan River. He, along with

Marie Anne, Reine who was only about five months old, and three of the Canadians, Chalifou, Belgrade, and Paquin along with their Cree wives canoed up the Red River to Lake Winnipeg and then to Cedar Lake. From there they canoed a short distance up the Saskatchewan River before reaching Cumberland House, which was a post of the Hudson's Bay Company located on the south shore of Cumberland Lake, where they intended to stay for a short while. They stayed at Cumberland House for a week and then continued on their journey toward Fort of the Prairies (Fort Des Prairies), now Edmonton, Alberta.

During one of their overnight stops on their trek they camped at a site along the river's edge. After supper as the women were doing the dishes a cry for help was heard. It came from Bouvier, a man who had joined then at Cumberland House. He was being attacked by a bear. On hearing the cry for help Jean Baptiste grabbed his gun and rushed toward the attacking bear, who at sighting Jean Baptiste began even more viciously attacking poor Bouvier. Seeing he could not shoot the bear without possibly hitting Bouvier in the process, Jean Baptiste began clubbing the bear with the butt end of his gun, but that didn't do any good. Bouvier then pleaded with Jean Baptiste to shoot at the bear because he would rather be shot to death than torn apart alive. Getting as close to the bear as he could, Jean Baptiste fired, wounding the bear enough so that it let go of Bouvier. At this point in the ordeal the bear proceeded after Jean Baptiste, who as soon as he fired at the bear dropped his gun and quickly ran toward his canoe where he had his other gun. Reaching his gun just before the bear got to him, he picked it up and fired, hitting the bear in the breast killing it instantly.

After the danger had passed, Marie Anne rushed to Bouvier to minister to him. What she saw was not a pretty sight:

> The bear had torn the skin from his face with her claws from the roots of his hair to the side of his chin. His eyes and nose were gone—in fact his features were indiscernible— but he was not mortally injured. (4)

Even though he wasn't dead his condition, as one would expect, was not very good. She did the best she could to tend to and dress his wounds.

They transported the victim, via canoe, with Marie caring for him, to Fort Des Prairies where he stayed until 1818 when he was persuaded to go to St. Boniface, which is near to what is now Winnipeg, Manitoba, to stay with the priests. His wounds eventually healed but he never did ever again have use of his eyes. He generally occupied his remaining days making crosses and crucifixes.

The Lagimodières' stayed through four winters at Fort Des Prairies, returning to the Red River Settlement in 1811. During the winters at Fort Des Prairies Jean Baptiste would go out hunting and trapping in the areas around the fort. Because he was not employed by the company that owned the fort he sold any food or furs he didn't need to the fort to pay for his family's lodging there.

Each spring as the trapping season ended the Lagimodières' went into the prairies hunting for buffalo. They would sometimes have to travel on horseback all day through the brush and prairies before they rested for the night.

When Jean Baptiste spotted an area that looked promising for a good buffalo hunt they would set up their camp. While her husband was out hunting for buffalo Marie Anne would rest and take care of young Reine.

One spring they set up camp in the Battle River area where the game and the buffalo were in great supply. During the summer of that year as they were riding on horseback a buffalo herd crossed their path. Suddenly, without any warning or urging from Marie Anne, the horse she was riding, which was a horse accustomed to riding into buffalo herds, thus following its instincts, began rushing headlong toward this massive herd of buffalo. This action of course put Marie Anne in extreme danger of being crushed by the oncoming herd. So there was Marie, with her very young daughter, Reine, on one side of the horse, a counterbalancing load of provisions on the other side of the horse, and a child waiting to be born within her, heading directly for the herd. Oh my! How could she ever be able to avoid this impending tragedy? Will she be trampled by the buffalo or will she be rescued in the nick of time? Well, sorry to leave you hanging but I guess you will have to wait until the next issue of the Quarterly to find out because I think I have pretty well used up my space for this issue and I have much more to tell.

Source:
[1] **"The First Canadian Women in the Northwest"** by M. L'Abbe George Dugast as translated by J. M. Morice (1902). Page 1.
[2] IBID., Page 3
[3] IBID., Page 3
[4] IBID., Page 8

The children of Jean Baptiste Lagimodière and Marie Anne Gaboury.

Reine **LAGIMODIÈRE** (b. 6 Jan 1807 d.12 May 1880)
sp.: Joseph **LEMERE** (m.12 Jan 1822)

Jean Baptiste **LAGIMODIÈRE III** (b. Aug. 1808 d.10 Sep 1886)
sp.: Marie **HARRISON** (m.8 Jun 1829 d. 27 Jul 1865)

Josette **LAGIMODIÈRE** (b.1810 d. 30 Apr. 1897)
sp.: Amable **NAULT** (b.17 Aug. 1798 m.1825 d.4 Feb. 1867)

Benjamin **LAGIMODIÈRE** (b.1811)
sp.: Angelique **CARRIERE** (m. 21 Jan 1834)

Pauline (Apolline) **LAGIMODIÈRE** (b.1813 d.4 Sep 1865)
sp.: Thomas **HARRISON** (m.1835)

Romain **LAGIMODIÈRE** (b. 11 Jan 1818 d.14 Mar 1905)
sp.: Marie **VAUDRY** (m. 1841)
sp.: Julie **RANGER**

Julie **LAGIMODIÈRE** (b. 23 Jul 1820 d.1906)
sp.: Louis **RIEL I** (b. 6 Jun. 1817 m. 21 Jan 1844 d. 23 Jan 1864)

Joseph **LAGIMODIÈRE** (b. 20 Dec. 1825)
sp.: Josephte **LUPIER (LUSSIER)** (m.1845)

BREAD AND MEAT REGULATION 15 JANUARY 1760*

After the Conquest, the British felt it was necessary to carry on the practice of regulating meat and bread sales just as had been done in the French Regime. Badly baked black bread was being sold for 20 sous or more a pound, and butchers also were selling meat at exorbitant prices.

Under the regulation issued by James Murray, All butchers and bakers were required to have a license. If someone failed to get a license the penalty was a fine of 5 pounds (100 livres) for the first offense and a fine of 5 pounds (100 livres) plus imprisonment for the second offense.

Bakers and butchers also had to conform to the following prices:

Price of Bread (per pound)

White bread (flour bread)...5 pence (10 sous)
Middling sort (Semi-white)...4 pence (8 sous)
Brown bread...3 pence (6 sous)
Bread had to be of full weight, well baked and of good quality.

Butcher's Meat

Beef....5 pence (10 sous) per pound
Mutton...6 pence (12 sous) per pound

Violation of these regulations resulted in a fine of five pounds (100 livres) for the first offense and 5 pounds (100 livres) plus imprisonment for the second offense. One third of the fine was to go to the informer upon his furnishing proof.

*"Sessional Paper No. 29a" in Doughty, Arthur G., Report of the Public Archives for 1918, J. de Labroquerie Tache, Ottawa, 1920, pp.5-6

FOODS OF OUR ANCESTORS

We sometimes forget that what is commonly accepted by us today, was at one time new and unusual. Environment, economics, political events, and availability have affected our tastes and attitudes toward food.

Salt pork or bacon, smoked or salt eel and the pie called "piece tourtiere" were the mainstays of the habitant's diet from the time of the founding of the colony. Salt pork and smoked eel had the advantage of being able to survive in the hottest weather. Salt pork would last for months. It was also convenient for farmers who had their meals in the fields during hot months. Eel were readily available in the St. Lawrence. The "piece tourtiere" could be used to make a variety of dishes.

Tourtiere

In France the tourtiere was a pie dish for cooking pigeons and other birds. The contents of this dish were called "piece tourtiere". At the beginning in New France, these terms were used. As time went on, "Tourtiere" came to mean a pate of fowl or game cooked and seasoned in the family stewpot. Every housewife had her own secret recipe using turtle doves, pigeons, plover, teal, snipe, bustards, ducks, partridges or any kind of edible bird. Eventually, housewives began to prepare their "pieces tourtieres" not only with birds, but with the meat of wild and domestic animals.

"Sipaille" a dish similar to the "tourtiere" became popular in the coastal regions. This was a word taken from the English, "Sea Pie". All kinds of seafood--haddock, cod, shad, bass, salmon, sturgeon--would go into a casserole separated by thin layers of pastry. It was seasoned with herbs and simmered in a covered dish for several hours. "Sipaille" came to mean a dish prepared the same way with vegetables, herbs and meat. This was a popular dish probably because it was both economical and nourishing. In Wisconsin, "Cipote" as it was called was made in a black iron pot, with rabbit, venison or whatever was available.

Eels

Eels were one of the staples of the diet of the habitants. They were plentiful and could be salted and preserved in barrels or dried. The Indians made a corn soup with dired eels and other fish. They also cooked eels by cutting a stick 1/2 inch in diameter by 3 feet in length. They then split it about a foot

down. After gutting an eel, they would coil it between the two sides of the stick and bind it at the top. One end would be put into the ground near a fire until it was cooked.

Passenger Pigeons

Jacques Cartier was impressed with the size of the pigeon flocks he saw in the first half of the 16th century. When Samuel De Champlain followed the North American coast to Cape Cod, he shot pigeons for food. Indians knocked passenger pigeons out of trees with poles. In 1736, they sold for six for a penny. These passenger pigeons were about 16 inches log. There were great clouds of them when they were migrating. At sunset, they would roost in trees, piling on top of one another. The height would reach a weight which would cause the branches to break. Men would just walk among them knocking them on the head with a stick. During these flights, country families had pigeon every day. By 1736, the passenger pigeon was beginning to disappear in some areas. In 1760, however, in some areas, they were still able to secure pigeon every day.

Jerusalem Artichoke

Before the arrival of Columbus to the New World, Indians had eaten the roots of the Jerusalem artichoke. Early in the 17th century Jerusalem artichokes were introduced into Europe from Canada. In Europe, the Italians cultivated it and gave it the name "girasole" (meaning 'a flower that turns toward the sun'). "Girasole" became "Jerusalem" in English.

The Potato

During the 17th and 18th centuries, the potato was not raised in the gardens or fields of New France. The French called it "the root". Even the missionaries refused to use it except under extreme needs. The 17th of October 1737, Marie Duplessis de Saint-Helene, Mother Superior of Hôtel-Dieu, Quebec wrote to her friend in France saying that the famine in Canada was so bad that the settlers had to eat the buds of trees, potatoes and other foods not intended to be used as food for human beings. In 1760, the English introduced the potato as food into French Canada. Prior to that time, the French made fun of the English for liking them. In the first half of the nineteenth century, the potato began to be grown as a staple for their diets because of the decrease in the amount of wheat cultivated.

Maize (Corn)

Maize or corn was adopted by the French from the Indians and eventally became one of the basic foods of the French. It was easy to grow, had a high nutritive value for animals and was easy to use in their traditional recipes. It could be roasted over the coals; it could be mashed, or it could be mixed with meats, game or fish. Mashed Indian corn could be frozen in winter and mixed with stews, broths and pea soup, It was ground between stones or in a mortar, and the flour was used for making a kind of pancake which kept longer than wheat or rye bread. Corn flour was also used in making sagamite, a soup made with the flour mixed with dried fish and peas. In the 16th century, cornmeal was taken from the New World back to France. There it was viewed as being inferior except in Gascony and the Basque country where it was used more than wheat bread. Upper classes avoided it. In Burgundy corn cakes cooked in the oven were considered food of the peasants.

Not all the French in the New World liked corn meal. In 1797 Commandant Charles Delassus of New Madrid (Missouri), said, "The people of New Madrid had been "reduced" to eating corn bread because ice on the Mississippi River had prevented the transportation of their regular supplies."

French Beans

French beans were probably introduced to Europe by early French explorers. The French and Italians devised most of the famous bean dishes. It was the first settlers who brought these dishes back to America. The advantage of beans was that they could be dried and

stored. A simple dish of dried beans simmered with pickled pork and herbs is the ancestor of both the cassoulet of Languedoc and Boston baked beans.

FIRST COOKING SCHOOL IN AMERICA

The founder of New Orleans and Governor of Louisiana, Jean Baptiste de Bienville, in the early 18th century, ordered colonial brides-to-be to attend a cooking school taught by Bienville's housekeeper, Madame Langlois. The purpose was to adapt native foodstuffs to French tastes. There was always the problem that imported French food supplies would run short.

PRALINES

The forerunner of praline candy was also enjoyed in 15th century France. Some sugar glazed almonds were given to Louis XIII by Field Marshall Cesar de Choisent, Count Plessis-Plaslin. The king was so impressed he named them after the Field Marshall. The French coming to the South substituted pecans and experimented with ingredients available to them. The result was pralines of different versions, which are famous from South Carolina to Georgia to Louisiana and Texas.

WEBSITE NUMBERS

Southern California Genealogical Society, Burbank (They hold one of the largest French Canadian collections in Western United States)
http://home.earthlink.net/~djmill/

Dodge/Jefferson County Genealogical Society
http://members.tripod.com/~djcgs

FRENCH FOOD FACTS

The French delicacy of eating snails goes back to the Middle Stone Age, when people in the Pyrenees were eating them.

1504--Breton fishermen started fishing off the coast of Nova Scotia

1630--lemonade was invented in Paris

1657--a Frenchman opened a chocolate shop in London.

1659--chocolate or cocoa was introduced at Versailles by Marie-Therese,when she married Louis XIV.

The only native American milk cow is the Canadian--sometimes called the Quebec Jersey. The Canadian breed was developed by crossbreeding. They are descended from cows brought by settlers to New France from Normandy and Brittany.

1720--Gabrielle de Clieu is said to have stolen a coffee bush from the Royal Botanical Garden of Paris and took it to Martinique in the West Indies. The coffee industry in Latin America is said to have started from that one plant.

1765--With the exception of Tour d'Argent, established in 1533, there were no restaurants in Paris until 1765. Travelers were served meals at Inns, but there were no other places to eat. "Traiteurs", or caterers were allowed by law to sell cooked meat to the public at banquets only.

1789-- When Thomas Jefferson returned from France, he brought back with him the idea of the dumb waiter and the forerunner of baked Alaska. He served guests with ice cream wrapped in crusts of warm pastry; Jefferson also served his friends French sauces--piquante, Robert, tournee, and hachee.

About 1820-- British and French research on airtight preservation reached this country and canned food was begun.

Since the 1850's horse meat has and still is a delicacy in France. It is more expensive than pork.

It takes 35-40 gallons of sap boiled to produce 1 gallon of maple syrup. Until 1850, maple sugar was cheaper than white sugar. Now, the reverse is true.

1910--Vichyssoise, a cold potato and leek soup topped with chives, was invented by Louis Diat at the old Ritz Carlton Hotel in New York City. Louis Diat was from near Vichy, a French spa. Vicyssoise was served the first time to Charles Schwab, steel magnate.

Boston's clam chowder got its name from "la chaudiere", an enormous copper pot used in early French coastal villages. Returning French fisherman tossed part of their catch into "la chaudiere", making a kind of soup to celebrate their safe return from the sea. The tradition came to New France and then traveled to New England. Here a corruption of the word, "la chaudiere"--chowder, a concoction made of fish or shellfish or both, developed. The most famous today is clam chowder.

For over 175 years, on the 26th of July each year, Tours, Touraine has held a garlic festival.

Competitions are still held for the best boudin (black and white) maker in Mortagne, Perche

COMING UP

January 27-June 7, 1998: At the State Historical Society Museum, State Sesquicentennial exhibit: "Celebrating Wisconsin Then and Now"; 100 historical photographs paired with contemporary images.

14 February 1998, "Causeries du samedi," a lecture will be given in Milwaukee on the French at Green Bay by Ken Fleurant.

March-April 1998: Exhibit of early French maps entitled "Between the Great Lakes and the Mississippi: Wisconsin in New France," AGS, American Geographical Society Collection, Golda Meir Library, UW-Milwaukee.

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4 April 1998, Walworth County Genealogical Society Workshop: Topics will be Archaeology and Genealogy, Cabinet Cards and Carte de Visites, Railroad Records and Cemeteries. For information, send a SASE to:

WCGS
P.O. Box 159
Delavan, WI 53115-0159

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6-9 May 1998, NGS Conference: Denver, Colorado. For information contact:

1998 NGS Conference
5427 17th Street North
Arlington, VA 22207-2399

*****

26-27 June, Gene-A-Rama: Paper Valley Inn, Appleton; the speaker will be Hank Jones.

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19-22 August 1998, "Immigrant Dreams: The Settlement of America", the Federation of Genealogical Societies Conference; Cincinnati, Ohio; for more information write to:

Federation of Genealogical Societies
P.O. Box 830220
Richardson, TX 75083-0220

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23-24 October, Wisconsin Sesquicentennial Family History Conference presented by WSGS: Monona Terrace Convention Center, Madison. For a program brochure, write:

WSGS (WSFHC)
P.O. Box 5106
Madison, WI 53705

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NEWS NOTES

From National Genealogicl Society Quarterly, vol. 85, No. 3, Sept., 1997: At the conclusion of an article on "Southeastern Indians Prior to Removal," there is information concerning microfilm copies or transcriptions of original materials of England, France and Spain found in U.S. repositories.

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Rarely are passenger lists to New France found for the 17th century. In Memoires de la Societe Genealogique Canadienne-Francaise, vol. 48 no.3, Autumn, 1997, there is an article which lists the passengers of two ships, le Saint-Jean-Baptiste and le Moulin d'or which came to New France in 1666.

There is also an article on the ascendancy of Catherine Baillon back to Charlemagne. Catherine married Jacques Miville dit Deschenes at Quebec in 1669. Two other

articles deal with the origins of the Gobeil family and Louis Chavaudreuil dit Godreau.

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From Inscriptions, vol. 26 #2, summer 1997, Wisconsin State Old Cemetery Society: Their society archives are in new quarters. They are now at

Logemann Community Center,
6100 West Mequon Road,
Mequon, Wis.

For an appointment call Bev Silldorf at 414 242-3290.

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From Gems of Genealogy, vol. 23 #3, July 1997, Bay Area Genealogical Society, Green Bay, WI: If you are researching for someone killed in action while in a branch of service of the Commonwealth Military Service (Canada, England, Scotland, Wales, etc) write for place of burial at:

Information Officer
Commonwealth War Graves Commission
2 Marlow Road
Maidenhead, Berkshire S16 7DX

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From American-Canadian Genealogist, vol. 23 no. 3, Issue 73, summer 1997: There is an article by D. Van Delia entitled, "The Apparitions, Prophecies, and Aerial Phenomenon surrounding the Quebec Earthquake of 1663."

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QUESTIONS DES LECTEURS

Harold Campbell, 121 N. 80th St, Mesa, Arizona 85207 is seeking information on the **Bilodeau/Billedeau** family. **John Bilodeau** b. about 1812 m. **Margaret ?** their children were **Thomas** b. 1852, Trois Rivieres; **Jane** b. 1856, Canada. **Thomas** moved to Washington County, Missouri about 1862.

CONGRATULATIONS TO OUR NEW OFFICERS

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TREASURER: YVONNE SIELAFF

CORRESPONDING SECRETARY: PAT USTINE

DIRECTOR AT LARGE: JAMES GABOURY

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Back Issues of QUARTERLY, $2.50 each, plus $1.00 postage and handling
Special Issues of the QUARTERLY, (Juneau), $4.00 plus $1.50 postage and handling

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Leboeuf, $1.00 plus $.75 postage and handling
Loiselle Quebec Marriage Indexes, $1.50 plus $1.00 postage and handling
Tanguay, $1.50 plus $1.00 postage and handling
Bibliography of New Brunswick Research, $1.50 plus $1.00 postage and handling
Surname Lists, $2.00 plus $1.00 postage and handling
Historical Timeline-Canada 1497-1949, $1.50 plus $.75 postage and handling
Nous Nous en Souvenons, $8.00 plus $2.00 postage and handling
We Remember, $8.00 plus $2.00 postage and handling
QUARTERLY INDEX for the First Six Years, $3.00 plus $1.50 postage and handling

FRENCH CANADIAN/ACADIAN GENEALOGISTS OF WISCONSIN

QUARTERLY

Volume 12 No 3 Spring 1998

FUNERAL PRACTICES IN FRENCH CANADA AT THE END OF THE 19TH CENTURY

Joyce Banachowski

During the 19th century, funerals were accompanied by a great amount of ceremony. The family, friends and neighbors all provided help and support. Upon death, the family washed, shaved, and dressed the deceased in his best clothes and shoes. As precautions, coins were placed on the eyelids, and a small book tied with a handkerchief was put as support under the chin. The legs were slightly raised.

While the family was preparing the body, the neighbors came to prepare the funeral room. A raised bed of planks would be used for the final resting place. These were covered with white sheets. The walls and ceiling of the rest of the room were hung with white sheets. There was a minimum amount of furniture, usually a lamp and candles. Some families stopped clocks to prevent their ringing. They tried to maintain as much silence as possible. When mourners arrived, they formed a line to view and reflect on the past life and times of the deceased.

The body of the deceased was kept in the funeral room for three days for mourners to visit. Occasionally the face would be covered for some visitors. During this time, the body was continually watched day and night. During the night, the rosary was said every hour. Those who volunteered fasted while they were sitting with the body. Even if others needed a drink, they took it, away from the view of the family in mourning.

About 11 o'clock, a meal was prepared for the charitable neighbors and visitors. These meals were plentiful offerings of fresh pork, meat pates, pies, doughnuts, and preserves. Later they continued reciting the rosary until about 4 in the morning when their farm chores called them away. On the day of the burial, the body was placed in the coffin and the cover was nailed or screwed down.

The coffin was constructed after the death of the person. The workman would measure the length of the corpse and the width of the shoulders. The coffin was made to the form of the body. The boards were covered in black fabric and fixed with tacks. The interior

Meeting Schedule

Meetings are held every second Thusday of the month at the Community Room G110 at Mayfair Shopping Mall. Enter by the Northeast door to the mall. Take the stairs or elevator down one level.

April 14, Tuesday: Meet at AGS Collection Room at Golda Meir Library UWM at 7:30 p.m.. Jovanka Ristic will speak on the resources available and the French in America Map Collection.

May 14: Libraries and Historical Societies for doing French Canadian research

June 11: Tracy Reinhardt: Successful Geneology, With or Without Computers

***Note change** in date and place of April's meeting.

was padded and trimmed in white. Handle grips were frequently simple barn handles. Sometimes they were varnished, but varnishing took more time

The day of the funeral, everyone arrived at the home. The funeral procession started at the home, the horse drawn hearse carrying the body, followed by the mourners--family, friends and neighbors walking behind-- to the vestibule of the church.

The general merchant of the village was usually asked to provide pallbearers with their appropriate clothing. This consisted of black gloves, a large purple armband for the free arm, and a crepe hanging from the back of the hat.

There were three classes of service. The first class cost about $100. All of the interior of the church was draped in black during the ceremony. The second class cost $75. The statues, little side altars and figure on the crucifix were covered in black. The third class costing about $50 had few black garnishes.

When the ceremony ended, everyone sang as they walked from the chapel of the dead (side altar) to outside the church. Once again the hearse transported the coffin followed by the mourners to the cemetery unless it was winter. In winter, the coffin was placed in the charnier (a sort of root cellar), until the ground thawed in spring. Funerals were not held during holy week.

During the period of mourning, family members wore a band of black cotton on their left arm. Later this was changed to a black star shape. Women did not wear gawdy or bright clothes while grieving. A woman's hat was covered with a thick veil of black crepe,

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and the bottom of her dress had a large band of black crepe about one foot or larger in width. The period of mourning lasted for two years for widows, a year of full mourning and a year of half mourning. Parents mourned one and a half years.

Masses for the deceased were paid for by friends. Parish organizations often gave money for the poor souls in Purgatory. Those who could not pay left vegetables or young chickens at the church door for the church warden to use as payment.

The funeral was sometimes followed with stories or beliefs about the dead which were told to sometimes frighten their listeners. They were often exaggerated and proved to be concocted stories.

I wish to thank, a cousin, Dorice Hebert Dougherty, for translating the article from which I extracted information for the above article.

Morin, Louis, "Comment Vivaient nos Ancetres" in Quebec Histoire, #7, vol. 2 no. 1, Autumn 1972, Federation des Societe d'Histoire Quebec, Montmagny, Quebec, pp. 26-54.

Although the author stated these were customs at the end of the 19th century, I remember as a child of 8 or 9, attending a great uncle's funeral in western Ontario in 1945. The body was in the living room with only two large candles lit; the crucifix and religious pictures in the house were covered in black, and I sat with my mother late in the night, saying the rosary, while watching over the body. The following day, we too, walked behind the hearse to the church for services and then to the cemetery for burial.

Other French Canadian members of our family have told me they remember in the 1920's and 1930's still wearing dark clothing or a black arm band for a year, in mourning for a father or other member of the family.

FROM THE JESUIT RELATIONS

The following excerpts are from The Jesuit Relations, 71 volumes, Thwaites, Reuben, ed., Burrows Brothers, Cleveland, 1896-1901 (Reprint 1959)

Death Of a Native

"About this time, in going into the woods where there were a number of Savages encamped, I found a dead body which the Savages had enshrouded; it was raised high upon wooden scaffolds, and near it were its clothes and other belongings, covered with bark (that is their mourning cloth). I asked when they would bury it. They answered me: 'When it stops snowing.' The snow was then falling very fast.

"At the time of this occurence some one told me that, when a Savage dies, the others strike on his cabin, crying: 'oue, oue, oue,' etc. And when I asked a Savage the reason for this, he told me that it was to make the spirit come out of the cabin.

"The body of the dead man is not taken out of the common door of the cabin. They raise the bark from the spot where he died, and take it out through that. I asked why; the Savage answered me that the common door was the door of the living, and not of the dead, and consequently the dead ought not to pass there. Now, as he believed that he had perfectly satisfied me, and as he was laughing at me, I asked him if, when he killed a Beaver, he made it enter and go out by the common door. 'Yes,' said he. 'It is then,' said I, 'the door for the dead as well as for the living.' He replied that a Beaver is an animal. Then I answered him, laughing, 'Your door then is a door for animals, and you call it a door for the living.' He cried out, 'Certainly, that is true,' and began to laugh.

"I asked him also why they buried the clothes of the dead with them. 'They belong to them,' said

he, 'why should we take them away from them?'"
LeJeune December 1632
(vol 5, pp. 129-131)

Death of a Drunkard

"--bastien, one of our men, and la neigerie having become drunk in our old warehouse, where they slept,--certain men, having come to smoke, dropped fire upon the straw, which kindled the building. The fire appeared about midnight; la neigerie escaped, and bastien was suffocated and half burned. They took out what was left of his body, which we did not Judge proper to bury in Consecrated ground, since he was an open and public drunkard,--Incorrigible, and one who had in his drunkenness, died without a sign of penance; consequently, no public prayer was said for him."
Journal des PP. Jesuites 28 July 1647
(Vol. 30, pp. 187-189)

DEATH BY ACCIDENT

DROWNINGS

Joyce Banachowski

Death and dying are inevitable. The major causes of death have varied through the generations. While we may look at heart diseases, cancer, aids and drugs as major and feared causes of death today, our ancestors feared epidemics, childbirth, Indian attacks, and accidents. Accidents have always been a tragic cause of death, probably because they are so unexpected and unjustifiable. Vehicle, fire and home accidents are faced by us even today. Drownings, fires, tree accidents, being struck by lightening, and freezing were among recorded causes of accidental deaths of our French-Canadian ancestors. House fires were common because of building materials, crowded conditions, and open fires. Many times, long skirts and open fireplaces caused disastrous house fires taking lives.

One of the most common, if not the largest, cause of accidental death among our ancestors was drowning. It is true, the St. Lawrence and other rivers served as the highways of New France, therefore, would be regularly used by our ancestors. We do not know if it was the swift currents of the rivers, rough waters, storms, the coldness of the water, or the fact that our ancestors did not know how to swim which contributed to the large number of drownings. Perhaps it was a combination of all of these. (In Europe, many once believed one would hinder the departure of the soul if an attempt were made to save a person from drowning. There was a superstition that certain rivers claimed an annual toll of bodies, and if the river were cheated, it would claim the person who had cheated it. This was also believed to be true of the sea. This is why many sailors refused to learn to swim. An attempt to escape merely prolonged the agony of drowning.)

Corpses washed up on shore, were handled with care. Christian countries felt the sea would be pacified if the body were given a churchyard burial. Parish authorities often were in opposition to this because of the cost. In England it became the legal responsibility of the parish in 1808.

It was believed that the body of a person who drowned in a river should be found and buried as quickly as possible. It was believed that the body would rise to the surface between the 7th and 9th day. If not, other means were used to try to locate the body. It was believed the firing of a gun at a river bank would cause the body to float to the surface, or a scooped out loaf of bread, with a little mercury in it would float to where the body was located and would stop over it.

A very tragic drowning accident occurred in Quebec in 1787. At St-Joachim, on 15 October 1787, Agnes Paré (Joseph and Josephte Bolduc) of St. Joachim on the side of Beaupre married Louis Beaudoin (Joseph and Madeleine Toupin) of Saint-Francois , Ile

d'Orleans. Following the ceremony, friends and relatives celebrated the occasion as was the custom.

The following day, 16 October, the young married couple and 15 of their guests decided to take a shallop to Ste-Anne -de-Beaupre. They were nearing their point of arrival when a heavy wave overturned their boat. All but two drowned. Seven victims retrieved the same day were buried the following day at Saint-Francois. They were:

Louis Beaudoin, 37, the new groom;
Agnès Pare, 22, the bride;
Joseph Beaudoin, 41, husband of Genevieve Asselin and brother of the groom
Angélique Toupin, 20, cousin of the groom
Joseph Guerard, 23, son of Joseph and Elisabeth Meneu, probably an orphan prisoner raised by the Beaudoin family;
Louis Pare, 20, son of Joseph and Louise Canac and conductor of the boat;
Prisque Pare, 15 of St-Ferréol, brother of Louis and gouverné of the shallop.

Those who were found later were buried at St-Joachim on 18 October. They were:

Marie-Josephte Bolduc, 47, mother of the bride;
Felicité Pare, 15, sister of the bride;
Jean Talon-Lesperance, 62, brother-in-law of the groom;
Marguerite Fougere, 44, wife of Joseph Boucher and cousin of the bride;
Marie-Josephte Cauchon, 33, wife of Jacques Fougere and cousin of the bride.

Following is a list of others who died tragically by drowning during the 17th amd 18th centuries in French Canada. These names and information have been extracted from Bouchard, Leonard, Morts Tragiques, Morts Violentes, 2 vols., Leonard Bouchard, National Archives of Quebec, 1984. The name of the person, his/her age, location of drowning and/or burial, and date of drowning (d.) and/or burial (bur) are given. Parents names are in parentheses.

Abrancour dit Lacaille, Adrien, d. about 2 May 1640, bur. 26 May 1641, Berthier-en-Bas

Ailleboust, Angélique, d. 20 Nov 1667 Lake Erie near Detroit

Ailleboust, Philippe, 2yrs., (son of Angelique), Lake Erie

Ailleboust, Hector-Louis, 23, Nicolet 1 July 1723

Allard, Noel, 34, d. 30 July 1738; bur. 26 Aug 1738

Ameline dit Rouget, Jean, d. 3 June 1640, Quebec

Amiot, Jean, 17, Trois Rivières, bur. 10 June 1645 Sillery

Amiot-Villeneuve, Joseph, 33, bur. I'Ile-Aux-Coudres, 21 Sep 1755

André, Gertrude, (infant of Michel & Francoise Nadreau), bur 20 Sep 1665, Montreal

Aubry, Simon, 34, Cap-Rouge, spring 1750

Auclair, Pierre-Francois, 22, (Francois & Charlotte Martin), bur. 20 July 1748, Quebec

Auger, Jacques, bur. 24 June 1744, St- Pierre, Ile d'Orleans

Baillargeon, Francois, 12 (Francois & Marie-Joseph Couture), bur 26 Sep 1758, St-Laurent, Ile d'Orleans

Baillargeon, Nicolas, d. 10 May 1740 at La Riviere du Sud at Montmagny; bur 30 May 1740

Bailly, Zacharie, 7, (Francois & Marie Fontineau), d. 21 June 1674, Montreal

Barbier, Charles, 6, (Gilbert & Catherine De la Vau), bur 28 Feb 1657 Montreal

Baron, Jean-Claude, 49, d. 15 Sep,Varennes; bur 26 Sep 1767

Barry, Jean, d. Cap-Rouge; bur 6 Oct 1658 Quebec

Basque, Jean, 20 Dec 1704, Port-Royal

Basset, 19, (Bénigne) d. 2 Apr 1679, Montreal

Bau, dit Vadeboncoeur Jacques, 19, Ile Saint-Jean

Bazin, Andre, d. & bur 29 Aug, Quebec

Bazot, Jean, d. 7 May 1679 Montreal

Beaudoin, Joseph (II), Cap-Sante; bur 23 Aug 1754

Beausoleil, Charles, Pointe-Aux-Trembles, Montreal, bur 23 May 1751

Beausse, Leonard, 49, bur 20 July 1684, Laprairie

Bedard, Louis, 18, (Louis & Marie-Madeleine Huppe) d., Montreal; bur 8 May 1699 Charlesbourg

Bedard, Nicolas, 32, d & bur 2 Sep 1670, Quebec

Begin, Jacques, d & bur 21 Oct 1664 Quebec

Belanger, Louis, 30, d. at Riviere Noire; bur. 29 Mar 1721 Montmagny

Belanger, Pierre, d. Nicolet; bur 12 June 1773

Benoit, Jacques-Louis, 24, d. near Iles Varennes; bur 3 June 1768

Bertrand, Louis-Joseph, (Joseph-Louis & Marie-Joseph Faucher) d. Beauport; bur 23 June 1784 St-Augustin

Besset, Therese-Charlotte, d.3 Apr 1707 Montreal; body retrieved and bur 10 May

Bibaut, Pierre, (Francois & Louise Esnard), d. in Bay of St-Francois in autumn, 1704, bur. 3 Nov St-Francois-du-Lac

Bilodeau, Isidore, 8, bur 6 July 1736 Berthier-en-Bas

Bilodeau, Marie-Louise, 9, sister of Isidore, bur 6 July 1736 Berthier-en-Bas

Bisaillon, Benoit, (Benoit & Louise Biedorme), bur 14 June 1700 Varennes

Bisson, Jeanne, 16, (Michel de Saint-Cosme & Ursule Tru) d. 5 July 1693 at St-Nicolas de Levis; bur at Quebec following day

Blanchard, Francois, about 40, d. Ile d'Orleans; bur 15 July 1772

Boiry, Marie-Francoise, 33, d 5 Nov Berthier-en-Haut, bur 15 Nov 1733

Bois, Jean, d. Aug 1712 Baie-Saint-Paul

Boisseau, Jacques, 15 (Mathurin & Anne Bourdel), d. 22 Sep, bur 7 Oct 1645

Boubeaux, Marie-Anne, d. 15 June, bur 23 June 1726, Levis

Bouchard, Charles, 23, (Michel & Madeleine Dube) Riviere-Ouelle, bur 30 May 1690

Bouchard, Jacques, 26, d. 12 and bur 14 Dec 1690, Chateau -Richer

Boulanger,18, Beauport, bur 11 Aug 1698

Boulard, Martin, 21, Chateau-Richer, d. 27 & bur 29 Sep 1661

Bourassa, Marie-Josephe, d. 5 Nov 1733 Berthier

Bourbeau, Marie-Josephe, 29, Becancour, bur 3 Oct 1746

Boyvinet, Gilles, 47, d. 22 July 1686, Quebec

Branchaud, Joseph, 23, d. 1 May 1732 at Riviere Etchemin

Briere, Charles-Francois, 27, Ile-Aux-Oies, bur 11 Aug 1728 at Cap-St-Ignace

Brod, Jean, 43, 28 Sep 1681 Montreal

Brouillet, Jean, 40, d. 8 July 1717, Montreal

Bruslon, Antoine, 6 June 1697, Quebec

Buisson, Pierre, 18, Quebec bur 6 Aug 1753

Burdairon, Louis, d. June 1746 Long-Sault; bur 5 Oct 1746, Montreal

Burel, Marie-Anne, 34, Montreal; bur 4 May 1733 Longue-Pointe

Caillia, Pierre, 72, Ile Dupas, bur 15 Oct 1775

Campagna, Joseph, 20, Lotbiniere, bur 12 June 1727

Canard, Marie-Madeleine,

Boucherville, bur 30 Oct 1672

Cantin, Ambroise, d. 27 Apr 1761 Quebec

Cardinal, Marie, 57, d. 12 Nov 1743, Longueuil; bur 17 Apr 1744

Caron, Francois, 58, d. 5 Nov 1733, Berthier-en-Bas

Cassegrain-Laderive, 19, Ile Saint-Jean

Cauchon dit Laverdière, Philippe, 45, bur 25 Aug 1720, Trois-Rivières

Chabot, Augustin, 15, d. 6 Aug 1726 between Beauport & Ile d'Orleans

Chabot, Michel, 63, d. 6 Aug 1726 between Beauport & Ile d'Orleans

Chabot, Pierre, 22, d. 6 Aug 1726 between Beauport & Ile d'Orleans

Chaille, Francois, 9, d. 10 Nov 1712, Cap-Sante

Chapeau, Romain, Ile-Aux-Oies; bur 18 Aug 1712 at Quebec

Chapeleau, Marguerite-Ursule, 33, Beauport, bur 16 July 1699

Chaperon, Jacques, 49, Pointe-aux-Trembles, Montreal; bur 8 Dec 1751 at Varennes

Charpentier, Mathurin, bur 18 May 1689 Trois-Rivières; (d. 3 mo prior)

Chartier, Louis, 27, d. 20 July 1660, Rivière Outaouais

Chatel, Jean-Francois, 11, (Francois & M-Anne Lecompte dit Lavimaudiere), d & bur 26 July 1767

Chaussé, Jean-Baptiste, Quebec; bur 30 Sep 1737

Chavigny, Augustin, 15, Deschambault; bur. 18 Dec 1788

Chemin, Rene, Cap-Rouge bur 6 Oct 1658

Chicoine, Francois, d. Sep 1765, Ste-Anne-de-Beaupre

Chrétien, Jean-Baptiste, 43, d. Aug 1770 , Pointe-Aux-Trembles, Quebec

Cimaillard, Bernard, 20, d. 22 Aug 1693, Beauport

Clément-Lapointe, Marc, Laprairie; bur 4 Apr 1687

Colardeau, Clément, d. 30 Oct 1672, Boucherville

Combray, Leveille, Francois, Quebec; bur 31 July 1723

Coquincour or Dequincour, Anne, 36, d. 1 Nov 1688, Les Ecureuils

Cuillerier, René, 21, Lachine; bur 2 Dec 1689

Daniel, Joseph, 32, Quebec; bur 12 Nov 1736

Danou, Jean, d. 25 Aug 1657 at Sault St-Louis; body found 15 Sep 1657

Darac, Jean-Baptiste, d. autumn 1763, Montreal; bur 18 Apr 1764

Dauphin, Marie, 17, d. end Sep 1685 & bur 30 Sep Beauport

Davoust, Jean, Sault St-Louis 28 Aug 1657

Dechaulnes, Louis, d. at Riviere Boyer; he was in register at St-Vallier

Decouagne, Philippe, 2, d. 20 Nov 1667 at Lake Erie near Detroit

De La Joue, Marguerite, 18, Quebec; bur 10 June 1705

Delangy, d. spring 1760 near Ile Saint-Paul; bur 1 June 1760, Longueuil

Delavant, Isaac, d. 8 June at Quebec

Delpée, Jean, 12, (Jean & Renee Lorion) Varennes; bur 15 Aug 1691

Delpee, Nicolas, 10, Varennes, d. with his brother (above)

Derome, Joseph, 16, (Charles & M-Elisabeth Crepeau) d 25 June 1797 at Sault de la Chaudiere; bur 30 June at Quebec

Desportes, Pierre, d. Rivière St-Charles at Quebec, 28 Apr 1639

Dessombres, Dominique, on the ship, Hirondelle,; bur 27 Sep 1758 at Beaumont

Dion, Jacques, 15, (Pierre

& Agnes-Anne Bonhomme) Lorette; bur 17 July 1714

Dorfontaine, Ile Saint-Jean

Douaire, Thomas, d. 19 July 1667, Ile d'Orleans; body retrieved 22 July

Dubeau, Marie , d. 5 Nov 1733, Berthier

Dubois, Francois, 26, d. 1 May 1732, Rivière Etchemin

Dubois, Louis, 20, d. 1 May 1732, Rivière Etchemin; bur 2 June at Levi

Dubreuil, Giraud, d. Quebec; bur 19 Aug 1740

Dubreuil, Louise, 8, (Pierre & Marguerite Vandry) d. at Pointe-aux-Trembles, Neuville; bur 4 July 1748

Dubuc, Jean, 49, d. 1 Nov 1688, Les Ecureuils

Ducorail, (sergeant), d. Port-Royal, 20 Dec 1704

Dufeu, le sergent, Quebec;

Dufour, Benjamin, 18, Baie-St-Paul; bur 20 July 1775

Dufour, Felicite, (wife of Francois Gagnon), 21, Baie St-Paul;bur 20 July 1775

Dufour, Julien, 17, d. 22 June 1671, Quebec

Dugal, Francois, 30, Beauport; bur 15 June 1751

Dugas, Isabelle, d. with 6 children between the two passages at Port Royal 23 Feb 1733

Dumets, Catherine, 18, (Jean & Jeanne Geni) near St-Nicolas 5 July 1693; bur following day at Quebec

Dupont de Renon, Michel, d. 4 Sep 1719 at Port-Dauphin

Dupassage, Jacques, 20, Pointe-Aux-Trembles, Montreal; bur 19 July 1714

Dupont, Jacques-Nicolas, 11, (Nicolas dit Neuville &Jeanne Gaudais) St-Joachim; bur 5 Sep 1686 Quebec

Dupuis, Pierre, 18, Trois-Rivieres; bur 10 July 1760

Duval, Pierre, abt 22; d. 27 May; body was found 17 June 1657

Duval, Romain, 45, d. 3 May 1682 at Riviere St-Charles

Eyston, Bonaventure, d. 17 July 1716 at Chambly

Falardeau, Guillaume, 44, Lake-Saint-Joseph; bur 16 Dec 1740

Fargue, Francois, 7, (Pierre & Henriette Guichaud) d. in 1780 at Quebec

Faucher dit Chauteauvert, Joseph, d. 1740 at Levis-Lauzon; bur 1 July

Favreau, Mathieu, 24, d. at Sorel; bur 3 Aug 1768

Faye, Jean, 26, d. near Quebec; bur 19 Aug 1686

Ferre, Jean, d. 29 Oct 1642 near Quebec

Fillon, Francois, d. 14 June 1679 at Petite-Rivière, St-Francois

Filion, Pelagie, Terrebonne; bur 4 Aug 1780

Fleury, Jean, 13, (Joseph & Claire Joliet) d. at Quebec

Fleury, Jean, d. at Trois-Rivières, 1729; bur 28 July

Flibot or Philibot, Madeleine, 5, (Charles & Catherine Bisonnet) St-Michel de Bellechasse; bur 19 Apr 1725

Fluet, Pierre, 24, Levis-Lauzon; bur 16 July 1734

Forest, 20 Dec 1704, Port Royal

Forre, Jean, d. at Quebec 19 July 1659; bur 30 July

Fortier, Nicolas, d. Quebec; bur 27 Apr 1761

Fouquet, Pierre, 21, d. & bur 1 June 1721 St-Francois-du-Lac

Fournel, Jacques-Joseph, d. autumn 1759 at Quebec; bur 22 May 1760, Neuville

Fournier, Francois, 27, d. Baie-St-Paul; bur. 15 Aug 1712

Gagné, Alexandre, 3, (Jean & Madeleine Langlois) d. at Rivière du Sud at St-Thomas Montmagny; bur

27 Oct 1702

Gagné, Charles-Francois, 6, (Jean & Madeleine Langlois) Montmagny; bur 3 Sep 1722

Gagné, Jean-Francois, 23, d. at Quebec; bur 27 Sep 1774

Gagnon, Joseph, 22, d. & bur St-Roch-des Aulnaies, 7 July 1738

Gagnon, Pascal, 5, d. 20 July 1775 Baie-St-Paul

Gagnon, Pierre-Paul, d. 16 May 1702, St-Joachim

Gagnon, Raphael, d. at Sault - Montmorency 1 Oct 1671

Gambeau, Jean-Pierre, 18, d. 28 May 1737 Montreal

Garnier, Francois, 15, (Charles & Louise Vezina) d. June 1700, L'Ange-Gardien

Garnier, Nicolas, d. winter 1648; bur 13 June, Quebec

Garnier, Pierre, about 20 (Charles & Louise Vezina) L'Ange-Gardien

Gauvin, Pierre, d. Quebec; bur 21 May 1779

Gauvreau, Joseph, 37, Ile Perrot; bur 24 Oct 1763

Géliot, Pierre, 22, d. at Riviere St-Charles, Quebec 22 June 1719; bur. following day

Gendron, Antoine and **Marie**, (Joseph-Jacques & Francoise Emond) twins, 8, d. at Rivière du Sud, bur 30 Oct 1744 Montmagny

Gendron, Jacques, 26, Montreal; bur 24 July 1747

Gendron, Marie, 16, (Jean & M-Anne Princeaux) Sault Ste-Marie; bur 26 May 1736

Germain, Joseph, 32, d. Cap-Sante; bur 7 May 1751

Gervais, Jacques, child (Jean-Baptiste & M-Jeanne Tessier); bur 8 June 1725 Ste-Anne-de-La Perade

Giard, Antoine, d. May 1758 at Contrecoeur; bur 23 May

Gingras, Jacques, 21, (Mathieu & M-Josephe Moisan) at Quebec; bur 3 June 1782

Gingras, Louis, 26, d. at Riviere Becancour; bur 16 Nov 1779 at St-Nicolas de Levis

Girardeau, Noel, d. 29 Oct 1642 Quebec

Giroux, Augustin, 4, d. at Cap-Sante; bur 20 May 1741

Godard, Etienne, 12, (Etienne & Madeleine Lavoie) d. 10 July 1703 at Chateau-Richer

Gounon, Simon-Pierre, d. 3 May1764 at Cap-de-La-Madeleine

Goureau, Jean, d. at Levis; bur. 15 June 1741

Grandmaison, Francois, d & bur at St-Etienne de Beaumont

Grenon, Marie-Marguerite, 27, d. St-Nicolas de Levis; bur 12 June 1709

Grisard, Louise, d. & bur 6 Nov 1698 at Montreal

Groleau, Chaillier, 9, d. 10 Nov 1712, Cap-Sante

Groleau, Francois, 12, d. 10 Nov 1712 at Cap-Sante

Grondin, Michel, 19, (Louis & M-Anne Mignier) , d. St-Jean Deschaillons; bur 15 May 1765

Guay, Ignace, 45, Quebec; bur 24 Nov 1751 at Levis

Guérard, Martin, 38 or 40, d. 13 Apr 1676 at Ile d'Orleans; bur 16 Apr

Guéret, Jacques, 43, Kamouraska; bur July 1736

Guérin, Antoine, 25, d. June, Lachenaie

Guérin, Gabriel, 32, Sorel; bur 3 June 1768

Guérin, Pierre, 6 1/2, (Henri & Gertrude Bon or Lebon) d. 13 July 1712 at Charlesbourg; bur 17 July

Guilemette, Claude, 35, d. 15 May 1749, Yamachiche

Guillemette, Joseph-Jacques, 23, Levis; bur 23 July 1731, Levis

Guillory, Simon, d. Dec 1696, Sault St-Louis

Guillot, Jeanne, d. 27 Apr 1761 Quebec

Haché-Gallant, Michel, d. 10 Apr 1717, Rivière du Nord, Acadia; body was found 17 July

Hamel, Louis, 23, Sainte-Croix de Lotbiniere; bur 12 Aug 1750

Hannenharisonk, André, d. 28 June 1652 near Tadoussac

Haron, Pierre, 45, d & bur 29 Apr 1694, Montreal

Heroux, Joseph, 22, Lake Saint-Pierre; bur 10 June 1728 Yamachiche

Hervé, Francoise, 30, d. Riviere-des-Prairies; bur 8 June 1745 at Sault-au-Recollet

Hervé, Jacques, 45, Quebec; bur 3 Sep 1724

Hervé, Jean-Baptiste, about 20, bur. 29 Sep 1718 at St-Pierre, Ile d'Orleans

Hervé, Louis, 22, Beauport; bur 7 July 1732

Hery, Louis, 3, (Jacques & Renee Lamoureux) Sainte-Anne-du-Bout-de-L'Ile; bur 16 Apr 1709

Heude, Francois, d. Cap-Diamant; bur 12 May 1659, Quebec

L'Heureux, Therese, d. 2 Oct 1740 at Rivière Chaudiere; bur 4 Oct 1740

Hogue, Pierre, 22, d. 22 Apr 1697 at Pointe-Aux-Trembles, Quebec

Hubert, abbé Augustin-David, 41, d. 21 May 1792 Levis-Lauzon; bur 6 June at Quebec

Hudon, Joseph, 9, (Charles & Genevieve Levesque) Rivière-Ouelle; bur 3 June 1736

Huot, Jacques-Francois, d & bur 29 July 1783 Nicolet

Hus, Ignace, 29, Nicolet; bur 18 Apr 1761

Jacques, domestic of Jacques Maheu, d. 12 July 1656, Quebec; bur 15 July

Janot-Lachapelle, Marin, 34,d. 2 July 1664 at Montreal; bur 24 July

Joubard, Pierre, 8 Apr 1718, Ile d'Orleans

Juchereau-Laferte, Noel, d 3 Nov 1672, Quebec

Julieneau, Pierre, 22, d 20 Aug & bur 24 Aug 1676, Quebec

Jutrat, Michel, d. May 1760, Sainte-Croix de Labadie, L'Ile Dupas, bur. 27 July 1761

Labranche, Francois, 22, d. 29 Sep 1704 at Rivière du Sud; bur following day, Montmagny

Labranche, Jean, d. 5 Nov 1733, Berthier

Labrecque, Jean, 35, d. 31 July 1673 at Chicoutimi

Lacour, le Sieur, d. 15 Sep 1662 near Trois-Rivières

Lacroix, Ile d'Orleans; bur 24 Sep 1724

Lafleur, Pierre, 30, Montreal; bur 3 June 1730 Trois-Rivières

LaGarenne, Francois, Champlain; bur 1 Aug 1689

Laguerre, Dominique, Ile d'Orleans; bur 18 Aug 1761

Lajeunesse, Jean, 25 May 1697, Boucherville

Lamontagne-Marec, d. at Quebec 24 July 1719; bur 8 Aug

Lanaudiere, Louis, 20, d. Ste-Anne De La Perade in 1696

Langevin, about 35, bur 9 July 1737 at Grondines

Langlois, Francois, 19, Rimouski; bur 17 Nov 1793

Larue, Jean, 48, d. during battle of Atalante at Pointe-Aux-Trembles Quebec (Neuville)

Laval, Gérard, 25, d 19 Sep, Quebec

Laverdière, Philippe, 35, d in rapids at Trois-Rivières; bur 13 Aug 1720

Lebellec, (Lebellet) Henri, d & bur 1 May 1760 at Chambly

Leberre, Charles-Joseph, d. 11 Nov 1729 near Ste-Anne de Beaupre

LeBlanc, Noel, 33, 10 Mar 1686 Rivière Abitibi

LeClerc, Francois, d. Cap-Rouge; bur 20 July 1756

Lefebvre, valet of Duplessis-Bochard d between 1635 and 1640 at Trois-Rivières

Lefebvre, Gabriel-Nicolas, 70, Batiscan; bur 29 Nov 1735

Légal, Noël, 22, Montreal; bur 15 May 1660

Lejeune, Gerard, d. at Bout-de-l'ile de Montreal; bur 11 Sep 1768

Lemaire, Pierre-Louis, d. at Cap-Rouge; bur. 16 July 1755 at Ste-Foy

Lemaître, Barthélémy, 45, d. 17 Jan 1681, Montreal; bur 7 Aug 11681

Lepicard, young man, 25 Mar 1657, Ile d'Orleans

Leprohon, Marie-Josephe, 28, d. at Rivière L'Assomption; bur at Repentigny

Lesage, Marie-Louise, d. near house of her father at Cap-Sante; bur 30 May 1724

Lestre dit Vadeboncoeur, Jacques, 25, d. 1 June 1739 at Montreal; bur 11 June

Levrault de Langis Montegron, Jean-Baptiste, 36,d. near L'Ile de Soeurs de Montreal; bur 1 June 1760 at Longueuil

Loiseau, Joseph, 10, d. May 1725 at L'Assomption bur 22 May

Lotbiniere; bur 18 May 1760 at Ste-Croix

Loup, André, 60, d. & bur 3 June 1719 at St-Thomas, Montmagny

Lugerat dit Nonpareil, d & bur 4 Sep 1649, Montreal

Lyonne, Martin de, 46, d. 16 Jan 1661 at Baie Chedabouctou

Maclure, Thomas, 35, Sorel; bur 30 Apr 1767

Madry, Jean, d. 26 July 1669 on his way to Trois Rivières; bur 31 July 1669 at Quebec

Manie, Louis, 30, Quebec; bur 29 July 1690

Marc, d at Quebec 6 June 1655; bur 9 June

Marguerie, Francois, d. 23 May 1648 at Trois-Rivières

Martel, Joseph-Francois, 13, Ile d'Orleans; bur 24 Aug 1740

Martel, Joseph-Nicolas, 51, d. 30 July 1772 at Contrecoeur; bur 4 Aug

Martin, Joseph, 12, 28 July 1685, Boucherville

Martin, Louis, 48, d. 28 Oct 1683, Quebec

Massé, Francois, d. at Chambly; bur 24 Apr 1754

Masta, Antoine, 10, d at Pointe-Aux-Trembles; bur 24 July 1679, Montreal

Matte, Jean-Baptiste, 6 Sep 1756, Belle-Rivière; bur at cemetery of Fort Duquesne

Mauvide, Laurent, d. 21 May 1792, Pointe-Levy & Ile d'Orleans; bur 23 May at St-Jean

Melon, d 24 Sep 1684 at Quebec; bur 8 Oct

Ménard, Charles, 35, d. 13 July 1671 at Quebec; body retrieved and bur. 16 July

Menou D'Aulnay, Charles, 1650 at Port Royal

Mercier, Denise, d 3 Sep 1661 Rivière of Beauport; bur following day at Quebec

Mercier, Jean-Marie, 30, d. Riviere Jacques-Cartier aux Les Ecureuils; bur 28 June 1755

Mesny, Suzanne, 23, 19 May 1709 St-Nicolas de Levis

Messier, Martin, 50, d at Pointe-Aux-Trembles Montreal 25 July 1699; bur 27 July

Métivier, Pierre, 14, (Jean & Genevieve Couturier) d. 10 July 1721, Quebec; bur 11 July

Meunier, Philippe, 23, d. 16 Sep 1721 at Havre St-Pierre

Michaud, Jerôme, about 24, d. at Rivière Boyer at St-Vallier; bur 6 July 1730 at St-Vallier

Migeon, Daniel, 3 May 1746, Pointe-Aux-Trembles Montreal

Migeon, Dominique, 11, (brother of Daniel above) St-Joachim de Beaupre

Mignier (Magnan), St-Joachim de Beaupre

Miville, Benjamin, 16, (Basile & Marie-Louise Langevin) d. 4 Dec 1772 at St-Thomas de Montmagny; bur 21 Apr 1773

Moisan, Madeleine, 15, (Pierre & Barbe Totteau) d. 5 July 1693 near Quebec

Moisant, Madeleine, 15, d. 5 July 1693 at St-Nicolas; bur following day at Quebec

Mondin, Claude, 16, d. 15 Aug 1704 at Quebec

Montfort, Jacques, d. 27 May 1657, Quebec

Montpoirier, Pierre, d at Detroit; bur 3 Aug 1746

Morin, Pierre, 6, (Pierre-Noel & Therese Pelletier) d. 5 Oct 1727 through ice on Rivière de Sud at St-Pierre de Montmagny; body found & bur 21 Apr 1728

Morvan, Francois, 10, (Jean & M-Joseph Barbeau) d. at Yamaska; bur 9 July 1762

Mouet, Pierre-Joseph, Montreal

Mourier, Pierre, 13, (Jean & Suzanne LeVallet) d. St-Jean, Ile d'Orleans; bur 27 July 1698

Nevu, Ouabache, d. in 1611

Nicodinot, Félix, d. 6 June 1724 at L'Ile St-Jean

Nicolet de Belleborne, Jean, Quebec; bur 29 Oct 1642

Niel or Noel, Antoine, 22, (Pierre & M-Anne Noel) d. at Quebec 27 Apr 1761

Niel or Noel, Francois, d 5 July 1670 at Chateau-Richer; bur 8 July

Nodin, Pierre, 22, d 22 Sep 1679 at Quebec

Noël, Francois, Chateau-Richer

Noël, Jean, 15, d. 18 Sep 1687 at Quebec

Nolet, Charles, 25, d & bur 10 June 1756 at Levis

Normand, Charles, 11, (Jean-Jacques & Anne Chalifour at Beauport; bur 25 June 1725, Quebec

Odet, Jean-Baptiste, 53, d 12 Nov 1728 at Ile d'Orleans

Oguet (Auger) Jacques, 53, d. 12 Nov 1728, Ile d'Orleans

Ouimet, Pelagie, 12, (Albert & Pelagie Filion) bur 4 Aug 1780 at Terrebonne

Parant, André, 37, d at Beauport; bur 17 July 1699

Paré, Francois, 38, Lachesnaie; bur 28 May 1785

Paré, Francoise, 48, d. 5 Nov 1733, Berthier

Parenteau, Jean-Baptiste, 9, (Pierre-Louis & Marguerite Saint-Laurent) d & bur 9 June 1735

Parisien, young man, 25, Contrecoeur; bur 3 Aug 1704

Patry, René-Joseph, about 26, St-Joseph de Beauce; bur 5 June 1747

Payment, Amable, 26, 26 May 1779, Sorel

Paynel, Claude-Charles, 31, bur 6 June 1765 at Sorel

Pelaud or **Peland, Jean**, Quebec near Cap-Diamant; bur 12 May 1659

Pelletier, Antoine, Montmorency; bur at Quebec

Pelletier, Kamantagne, 19, (Charles) d. near portage at l"Anguille; bur May 1723

Penard, Pierre, d. 17 Sep 1676 at Quebec

Pépin, Francois-Gabriel, d. 16 Apr and bur 13 June 1727, Lorette

Perrault, Jacques, 17 (Jacques-Nicolas & M-Anne Amiot) d 25 June ; bur 29 June 1797 at Quebec

Petit, Francois, d. 2 Dec 1726; bur 8 Dec at Longueuil

Petit, Marie-Anne, 26, d. St-Augustin; bur 25 June 1726

Petit, Pierre, d Pointe aux Hurons, Lotbiniere; bur 22 Sep 1751

Peuvret, Claude-Armand, 22, d Beauport; bur 2 Aug 1686

Peuvret de Margontier, Francois, d. at Cap-a-l"Ange near Quebec 24 June 1657

Phénonaux, Joseph, d. Baie-St-Paul; bur 30 Sep 1729

Pichard, Nicolas, d. at l'Ange-Gardien; bur 10 June 1764

Pinard, Pierre-Michel, 7, (Louis & Madeleine Renou) St-Francois-Du-Lac; bur 9 June 1735

Piot, Henri, 18, d. 9 Dec 1671 at Quebec

Pipard dit Langevin, René, 24, d. Montreal; bur 30 July 1694

Plante, Jean-Baptiste, 15 d. Lile Dupas; bur 8 Aug 1678

Poirier, Charles, d. Beaumont; bur 13 Nov 1732

Polemond, Jean-Baptiste, 43, d. 18 July 1755 at Deschaillons

Ragodi, Pierre, Quebec; bur 10 Sep 1732

Raison, Francois, body found & bur 27 May Quebec

Réaume, Charles-Augustin, d. near l'Ile d'Orleans 11 Nov 1751; body found at Cap Saint-Ignace 7 Aug 1752 where it was bur.

Régéas, Pierre, 4, (Jacques & Isabelle Baillargeon) d. Lanoraie; bur 5 Aug 1752

Régnier, Joseph-Jacques, d. 10 July 1729, Quebec; bur 14 July

Richet, Louis, 27, 1 May 1708 Montreal; bur 25 May

Robidas, Louis, Pointe au Sable autumn 1770; bur 27 Jan 1771

Robitaille, Jacques, 22, d. 22 May 1798 at Lorette

Rochereau, Joachim, 20, Ste-Anne De La Perade; bur 22 June 1774

Rochon, Nicolas, 33, d. Pte Lacaille (Montmagny); bur 22 Apr 1727

Roger, Christophe, bur 25 June 1656 at Montreal

Rognon, Francois, 3, (Louis-Joseph & M-Anne Grenon) 15 June 1755, St-Antoine de Tilly

Rouer, Joseph-Alexis, 27, d July 1761, Quebec; bur 8 July 1761

Rouillard, pere Ambroise, 75, July 1768 near Cap a l'Orignal

Roy, Jean, 23, bur 3 Sep 1743 Quebec

Roy, Jean-Pierre, St-Antoine de Tilly; bur 15 Oct 1741

Ruépalais, Longueuil; bur 22 May 1701

Saint-Jean, Beaumont; bur 13 Nov 1732

Saint-Léger, Jean, 26 Sep 1647 Quebec

Salé, Jacques, 28, d & bur at Levis

Samson, Pierre, Levis; bur 29 May 1709

Sanschagrin, Chambly; bur 13 May 1760

Sauvage, Michel, Longue-Pointe; bur 8 Aug 1767

Sauvageau, Raphael, 15, (Alexis & Marguerite Germain-Belisle) d. at Rivière de la Chevrotiere; bur 27 Apr 1749, Deschambault

Sauvageau, Stanislas, 13, (brother of Raphael above) d. Rivière de la Chevrotiere; bur 27 Apr 1749 at Deschambault

Sauvé, Jean-Baptiste, 3, (Jean-Baptiste & M-Rose Lalonde), d. Ste-Anne-Du-Bout-De-L'Ile (Montreal)

Seigneuret, Etienne; bur 10 June 1677 at Trois-Rivières

Sevestre, Charles, d. 5 Apr

1661 at Montreal; bur 9 Apr

Sevestre, Thomas, d. Iles de Bellechasse; bur 26 May 1640 at Quebec

Sicard, Jean-Baptiste, 19, d. July 1712, Montreal; bur 12 July

Simaillard, Bernard, 20, d. Beauport; bur 23 Aug 1693

Simon, Jean de Magnac, d. Montreal; bur 24 Nov 1656

Sommereux, Noel, Pointe-Aux-Trembles Montreal

Soulard, Mathurin, d.19 Apr 1660 at battle Long-Sault

Soulard, Sébastien, L'Islet; bur 25 Oct 1782

Soulevant, Thomas, 17, d. at Quebec; bur 8 Aug 1728

Speneux, Pierre-Mathieu, d. 1648

Taillet, Louis, 49, Quebec, bur 8 Jan 1751

Taondechoren, Joseph, Tadoussac

Terrien, Jacques, Montreal; bur 11 June 1730

Tessier, Etienne, 15, d. 13 July 1671 at Quebec; bur 23 July

Tessier, Joseph, d. 20 June 1740, Long-Sault (near Michilmackinac) bur. 20 Aug at Bout-de-L'Ile

Thétard de Montigny, Jean-Baptiste-Philippe, d. 10 Feb 1784 at Lachine

Thibault, Guillaume, 33, d. summer 1692, Chateau-Richer

Toupin, Michel, 13, 1 Nov 1688, Pointe-Aux-Ecureuils (Neuville)

Tourneur dit Lagiroflee, Antoine, 20, Montreal; bur 12 July 1701

Toutant, Joseph, 18, (Joseph & M-Francoise Rivard), Champlain; bur 27 July 1738

Toutant, Michel, 20, d. 23 May; bur 1796

Tremblay, Jean, 9, (Pierre) d. probably at Chateau-Richer; bur 1 Aug 1684 Ste-Anne-de-Beaupre

Trépanier, Louis, 19, (Francois & Anne Lefrancois), d. 6 Aug 1710, Quebec

Trouillard, Pierre, 27, d. & bur 3 Nov 1672 at Quebec

Troyes dit Lafontaine, Jean, bur 1 July 1759 Ile Dupas

Vache, Claude (Pierre), Quebec, 1640

Vallée or Lavallee, Joseph, 29, Quebec, 27 Apr 1761

Vallée, Joseph, 18, d. 27 Apr 1761 at Quebec

Vallée-Marcoux, Marie, 31 (sister to Joseph above), Quebec

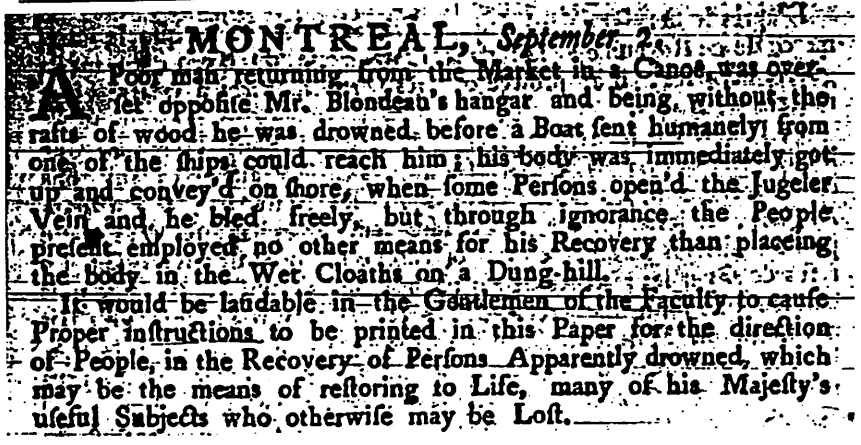
Vanasse, Claude, 3, d. Trois-Rivières, bur. 30 May 1692

Verquaille, Pierre, 53, d. May 1703 in the Mississippi

Viel, pere Nicolas, d. May 1625, Rivière des Prairies, bur 25 June

Voyer, Pierre, 17, (Charles & M-Charlotte Perrault) d. 25 June 1797 at Sault de la Chaudiere; bur 30 June at Quebec

Montreal Gazette 8 Sept. 1785



MONTREAL, *September 2.*

A Poor man returning from the Market in a Canoe was over-let oppoſite Mr. Blondeau's hangar and being, without the raſts of wood he was drowned before a Boat ſent humanely from one of the ſhips could reach him; his body was immediately got up and convey'd on ſhore, when ſome Perſons open'd the Jugeler Veiſt and he bled freely, but through ignorance the People preſent employed no other means for his Recovery than placeing the body in the Wet Cloaths on a Dung-hill.

It would be laudable in the Gentlemen of the Faculty to cauſe Proper inſtructions to be printed in this Paper for the direction of People, in the Recovery of Perſons Apparently drowned, which may be the means of reſtoring to Life, many of his Majeſty's uſeful Subjects who otherwiſe may be Loſt.

IT'S A MATTER OF HONOR, I DEMAND SATISFACTION!
DUELING IN FRENCH CANADA

Joyce Banachowski

All the kings of France from Henry II to Louis XIV took part in duels. Encouraged by Richelieu, Louis XIV was the first French sovereign to consider it barbaric and a crime. He made rigorous laws against it in June 1643.

According to these laws, anyone who issued a challenge to take part in a duel, his honor would be striped of him (he would be degraded; he would lose his arms, and all pensions, honors or dignities he had); he would be banned from royal participation for three years, and the majority of his wealth would be lost. If the person challenged would be foolish enough to appear for the duel, he would receive the same punishment. If one of the duelists were killed, his wealth would be confiscated by criminal process and his body given to the priests to be buried without ceremony. If he had no wealth, his children would be cared for for ten years without charge. In the end he fought for death and that would be all he got.

Although dueling was illegal in Canada under both the French and English regimes, about 300 duels took place in colonial Canada. Only a few had fatal consequences. The French preferred swords while the British preferred pistols. In New France the law was not regularly enforced and in British courts, juries tended not to convict duelists who had killed their opponents. In New France, there appears to have been a double standard. The law was more strictly enforced for the average man or common soldier than for those in prominent positions or for officers.

Duels were guided by serious rules. Challenges were to be made only if one's honor were at stake. Meetings were to be serious (no firing into the air or to the side.). This rule was often broken when public officials were involved. Some of them went through the motions of duelling frequently. Seconds made the challenges and arrangements for the duel. They also had the role of compromiser to assure honors were satisfied and to avoid bloodshed if possible. Some were unsuccessful at this task.

The first duel in New France for which we have information was reported in the Jesuit Relations by Father Lalemant. This duel was fought in the winter of 1646 at Trois Rivières between two soldiers, Lafontaine and La Groye. La Groye was wounded twice. As punishment Lafontaine was imprisoned in solitary in a hole in the ground.

In 1669 Francois Blanche dit Langevin killed his comrade, Daniel Le Maire dit Desroches, in a duel. Both were soldiers of the garrison at Trois Rivières. On 8 July 1669, Blanche was condemned by the Soverein Conseil and was hanged at 3:00 p.m. that same day. His goods were confiscated and donated to Hotel Dieu, and his right hand was cut off, mounted on a post and his cap placed on top of it.

Francois de Perrot, governor, and Jacques Le Moyne de Ste-Helaine fought a duel in a public place in Montreal at the end of June 1684. As a result both men were wounded. La Barre was then Governor. Fifteen days later, on 8 July 1684, an appeal was made by Intendent Meulles to the minister to not send them to prison. They were hardly punished.

Two captains, Francois Lefebvre, sieur Duplessis and Raymond Blaise, sieur des Bergeres fought a duel in July,1689 at Trois Rivières. The Soverein Conseil questioned both men several times. On 16 Nov it rendered its decision. Duplessis had to pay six hundred livres to Bergeres because he was the aggressor and Bergeres was wounded. He also had to pay ten livres to Hotel-Dieu for the Bureau of the Poor.

At Quebec in October 1690, Captain Bosson killed ensign Joseph du Bocage in a duel. Governor Frontenac ordered an investigation,

but no further action was taken.

The winter of 1690-1691, Pierre de Noyan and Guillaume de Lorimier captains of troops of the marine fought a duel in Montreal . De Noyan was wounded. The Conseil Souverain ordered them to pay 50 livres each.

On 7 January 1698, Henry Begard dit Lafleur, sargeant of Company of des Meloises died at Hôpital-General de Quebec as a result of a duel he fought with Dube, sargeant of the Company Louvigny. Dube fled to New England. Dube was tried in *absentia* for murder. He was convicted and declared an outlaw, but was never captured. The corpse of Begard was taken to the prison. He was tried with a coroner, witnesses, and prosecutor taking part, and he was convicted of fighting and being killed in a duel. On 13 January, his memory was declared shameful. His property was confiscated and given to the crown, and his body was dragged through the streets and dumped by the wayside. The sentence was carried out the same day.

During the night of 23-24 October 1706, Charles Legris dit David, sargeant and Charles Emmanuel Fourre dit Ladvocat, soldier, both of the troops of the Marine, fought a duel at Quebec. Sargeant Legris was seriously wounded and died the following day. The assassin escaped. Fourre was tried all the same, and so was the body of Legris. On 11 April 1707, The Conseil Souverain condemned Fourre for taking a life in a public place of the city. His possessions were confiscated for the crown, and he was hanged in effigy. As for Legris, his memory was to be lost forever, and his body also hanged at the same location, then dragged face down to the ground. His goods were also confiscated for the king. The sentence was carried out 14 April at 3 o'clock in the afternoon.

In 1715, Jean d'Ailleboust d'Argenteuil fought a duel with Jacques de Malleray, sieur de la Mollerie and an officer of the detachment of troops of the Marine. An argument had ensued on the streets of Quebec. Sr. de la Mollerie died the following day, and Sr d'Argenteuil escaped to New England. He was tried in absentia. He was convicted and condemed to a death penalty. Later in January 1719, d'Ailleboust d'Argenteuil received a pardon from New France.

In March,1736, Sieur Du Buisson was in a duel with Sieur Chambly de Cournoyer. DuBuisson was condemned to death by the Prevote of Trois Rivières. The 30 October 1739 M. de Beauharnois wrote to the ministry. The decision was overturned, and he was discharged by the sovereign council.

In the 1820's Robert Shore and Milnes Bouchette were fellow passengers on a steamer from Montreal to Quebec. Enroute they quarreled and a challenge was made. The two fought a duel without spilling any blood.

9 January 1836, Clement-Charles Sabrevois de Bleury , a veteran of a number of duels insulted Charles-Ovide Perreault in the Assembly. Perreault waited for Bleury in the street and beat him up. The challenge was made and the two politicians met in the woods for a duel with pistols. Hart was the Second for Bleury and Scott was the second for Perreault. The two seconds hoped to stop the quarrel before the duel took place. Bleury insisted on an apology for the beating and Perreault insisted the remarks made in the assembly were the cause. Hart and Scott made a deal. The two duelists were to walk to each other, grasp hands and say in unison, "I am sorry for the insult." (Bleury) and "I am sorry to have struck you." (Perreault) and both were to answer, "I accept your apology." They both memorized their lines and did as their seconds directed. Both having saved their honor, went to the tavern for a drink before returning to the assembly.

22 May 1838, the last **fatal** duel in Canada was fought. It was near a racecourse at Verdun between a British army officer and a Montreal Lawyer.

In 1848, George-Etienne Cartier fought a duel with Joseph Doutre, a 23 year old law

student who accused him in a newspaper article of being a coward and fleeing from the Battle of St. Denis in the Rebellion of 1838. Cartier actually had shown courage. Arrangements were made for the duelists to meet on Mount Royal. The duel was stopped by the police who had been notified by Cartier's brother. The two were charged with disturbing the peace and given warnings. But then Cartier was accused of arranging for the police interruption. Therefore, arrangements to meet were made again. They each fired twice, but neither were hurt, but Cartier did put a bullet hole in the brim of Doutre's hat. The duel ended,; they were both satisfied, and both became friends. In 1873, Doutre was pallbearer at Cartier's funeral.

Information for the above article was extracted from:

Boyer, Raymond, " Le Duel" in Les Crimes et Les Chatiments au Canada Francais, Le Cercle du Livre de France, Ottawa, 1966, pp. 98-105.

"Le Duel sous le Regime Francais," in Bulletin des Recherches Historiques, vol. 13, No. 5, May, 1907, pp. 129-138.

Halliday, Hugh A., "Satisfaction Guaranteed," in Horizon Canada, vol. 4, Under the direction of Benoit A. Robert, Michael MacDonald and Raynold R. Nadeau, published by the Centre for the Study of Teaching Canada, Education Tower, Laval Universite, Quebec, 1987, pp. 1100-1104.

SUICIDE

During the French regime, suicide was a crime. New France had some harsh laws concerning those who committed suicide. Punishment was severe. The body of the victim was charged with murder on himself; he was dragged face down; his body was then exposed for 24 hours and then thrown into the water. Suicides and felons had little chance of being buried in consecrated ground. After the English conquest, suicides were usually buried at crossroads so that animals and wagons would trample over the grave..

In 1682, Pierre Lefebvre of Beauport was found dead in his barn. It was judged a suicide. His body was dragged through the brush and then exposed at the dump. His goods were confiscated and went to the seigneur for his profit. Five years later the Conseil Souverain returned to Lefebvre's widow, Marie Chastaigner, his goods.

On 24 May 1735, the Sovereign Conseil modified its earlier decision on the sentence passed on the corpse of Jean Dupuy of Montreal who had committed suicide and was convicted of having made away with and killed himself.

The earlier sentence, his corpse was "to be tied behind a cart and dragged on a hurdle, the head down and the face to the ground, through the streets of the town, as far as La Place Royale, and thence, back in front of the prison, where the body shall be hung up by the feet, and shall so remain during 24 hours, and shall then be cast into the water, in default of a cess-pool, and his goods confiscated."

Pierre Pilote, bailiff of the Council, had been appointed curator of the corpse. Dupuy's wife and others testified as to his morals. The modified sentence was that his body was to be deprived a Christian burial.

Information extracted from:
Richard, Edouard, Supplement to Dr. Brymner's Report on Canadian Archives 1899, S.E. Dawson, Printer of the King, Ottawa, 1901, p. 110.

EXAMINATION OF A CADAVER

On the 5th of July 1667, Charles D'Ailleboust, escuyer, sieur de Muceaux, civil and criminal judge of the land and seigneurie of Isle de Montreal, requested an exam of the body of David Treuillard dit Lapointe who was a domestic servant of Jean Milot, tool maker. Pierre Poupart, also a domestic servant of Jacques LeMoyne found the body of David Treuillard at the home of Jean Milot. A few spots of blood were found on the straw, body and clothes of David Treuillard. Jean Gaillard, master surgeon was requested to examine the

body.

Gaillard reported that the deceased David Treuillard was dead of an inflamtion of the lungs, an illness he had for six months. Sieur Gaillard stated that was the cause of his death. Gaillard, J.C. D'Ailleboust and Migeon de Branssat signed their statement before the notary, Basset.

(The above document was found with the inventaire of goods of the deceased at the Archives Judiciaires de Montreal.)

"Piece B--Rroces D'Emamen D'Un Cadavre Par Le Juge D'Ailleboust et Le Chirurgien Gaillard" in Rapport de L'Archiviste de Quebec, vol 3, 1922-1923, Ls-A Proulx, printer of the king, p. 147.

OLDEST CEMETERY IN NORTH AMERICA

It is believed that the first graveyard in North America opened in 1605 in Annapolis Royal, with the deaths of 6 settlers who died that first winter. The first burial which is recorded is that of a Micmac Indian chief who had been converted to Christianity. He had requested that he be buried with his forebears, but the Priest believed that if he did not have a Christian burial, others would doubt his conversion. The Micmac chief received his Christian burial in 1611.

Also buried here is the heart of M. de Brouilan. Brouilan died at sea near Halifax on his return to Port Royal from France in September 1705. He was buried at sea, but his heart was taken out and buried at Port Royal on 3 October. Two years later, while digging a grave, two of Dudley's soldiers came upon the coffer and opened it. It was reburied near the fort at this cemetery.

Argal destroyed all monuments or markers prior to 1613. This cemetery in the early period served the entire country and was much larger than it is now. It now covers about an acre of land. Located opposite St. Lukes Church adjacent to the historic garrison grounds, it was used as a public graveyard until a few years ago.

Information was abstracted from "Historic Graveyard at Annapolis Royal" in Generations, the Journal of the New Brunswick Genealogical Society, Issue 66, winter 1995, pp. 52-53.

LYDIA LONGLEY: THE FIRST AMERICAN NUN

Sister Francele Sherburne SSND

Fingering my way across the biography shelves of our convent library recently, I came across a book titled Lydia Longley: The First American Nun. The title stopped me; the jacket even more. On it the artist had depicted the head and shoulders of a nun in archaic garb amidst a collage of flames, an Indian with a ball-headed war club, a walled town with high pitched roofs dominated by a church and spire.

The write-up on the inside flap compelled me, a nun of Yankee/Canadian French extraction, to read it. This short historical biography covers the New England border raids preluding the French and Indian Wars and life in early New France.

Of special interest to anyone who enjoys reading the history and local color of his French Canadian forebears, the book is an 187-page piece of fictionized biography authored by Helen A. McCarthy and published by Farar, Straus and Cudahy in 1958.

All major incidents are true, the author assures the reader. The story follows the life of a young Puritan woman, Lydia Longley, who with her brother John and sister Betty is dragged by the Abenaki Indians from the Longley farm near Groton (Massachusetts) and forced to march with other captives through the wilderness to New France. The rest of the family is slaughtered. The child Betty dies en route. John is taken to the Northeast to live with Indians.

When the party arrives in Ville-Marie (later Montreal), Lydia is put up for sale with other captives. The wealthy fur trader, Jacques

LeBer, buys her and makes her his ward. Life in the French Catholic settlement, in the devout Le Ber household, and contact with Mere Marguerite Bourgeoys all eventuallly bring Lydia to baptism as a Catholic and ultimately to life as a nun in Mere Bourgeoys' Congregation de Notre Dame.

This simple synopsis does not begin to suggest the charm with which Helen McCarthy narrates Lydia's life. Much colorful information about colonial farm life, life in a wealthy French home, and life in a St. lawrence River town is delivered through easy dialog or in narrative and descriptive passages from Lydia's point of view. The yearly King's Fair of Indian-French exchange, bustling and rowdy, illustrates the technique well. The story line is carefully threaded to develop Lydia's growing attraction for Catholicism. Subtle instruction for those unacquainted with "Papist" belief and practice, finds its way into Chapter 5, "The Miraculous Statue," as elsewhere.

Most of the characters, like the events, have historical identity but are constructed with a writer's imagination for the probable. Monsieur Henri-Antoine de Meriel, the bilingual priest friend of the Le Bers is one such person. His records, like those of many cures and missionaries, have provided invaluable links with the past. Another is the fabled Jeanne Le Ber, who chooses to have herself immured as a consecrated virgin in quarters behind the high altar of the convent church.

The last chapter of the book telescopes Lydia's reception into the Church and her choice of convent life. Her refusal of repatriation terminates all further contact with New England.

In 1699 Soeur Sainte-Madeleine made her final vows. Life as a teacher and as a superior on the Ile d'Orleans (years not covered in the book) ended in a death equally obscure. Some conscientious cure carefully noted in the burial register:

> July 21, 1758, was buried in the chapel of the infant Jesus in the parish church the body of lidie longle de Ste. magdalene, English woman, sister of the Congregation de Notre Dame, deceased yesterday, aged eighty-four years. There were present M. Vallieres and poncin priests. (Emma Coleman, in New England Captives Carried to Canada.)

Lydia Longley: The First American Nun would make entertaining reading for middle school girls/young adults or persons curious about a woman who made small history. The book can be requested through the Wisconsin Interlibrary Loan Service. A number of copies are scattered throughout the state.

Writer's Notes: Helen McCarthy, in the Author's Note, tells that she consulted more than twenty volumes in researching for Lydia, but she does not put them in standard bibliography form. The impressive list of acknowledgements, however, points up the high calibre of her research. My native curiosity prompted a mini-investigation for something more about the intrepid Lydia.

I am indebted to Sister Alyn Larson of the American Province of the Congregation de Notre Dame, for sending me the necrology for Lydia Longley from their archives. The treatise, in French, is now in a bound volume in Roman typeface. Ellipses appear in the text where the translator/typesetter had to transcribe from the original manuscript in which the handwriting was indecipherable or the ink faded. Older French with its erratic punctuation, was an interference in connecting ideas while translating.

The translation has been "Anglified" to some extent to make for better understanding. The facts are there to validate Helen McCarthy's use of them in her book.

A curious discrepancy surfaces in the last paragraph (if I read aright). The necrologer declares Lydia to be the "second Anglaise to be admitted by our Foundress to the number of our sisters. She had been preceded by

Mary Sayward, [also a New Englander (York)] captured by the Savages two years before Lydia Longley." Whence McCarthy's title?

The Necrology of Lydia Longley dite Sainte Madeleine

The French and the English, at war since 1688 (the war of King William), made use of their savage allies to reciprocally attack one another. These barbarians sometimes gave themselves over to unbelievable cruelty without regard to their prisoners.

Taken to Canada, English prisoners were usually bought by French gentlemen who employed them in their service and treated them with much goodness. Monsieur Le Ber and others...Some were educated and placed according to their former position in society.

Of these number was Lydia Longley, captured at Groton near Boston by the Abenakis in 1694. These barbarians attacked Groton in revenge for their relatives who were held at Boston. Lydia was forced to travel on foot and suffered horribly in the long march in the midst of a troop of savages.

Born in 1674, of William Longley and Deliverance Crisp, she was a protestant of the Puritan sect given the name of Presbyterian in England, which had the arrogance of claiming that they alone had the word of God in total purity...Puritans banned all hierarchy from their church; regarding cult, all liturgy (music, ornaments). Mostly exterior practices were proscribed (fasting, the sign of the Cross, genuflections.)

In the month of July, Lydia was bought by the French in Montreal [Ville Marie] and placed in the protection of the Le Ber family. Mlle. Jeanne Le Ber was at that time in the last years of her domestic seclusion. Without doubt, this prodigy of grace produced a salutary impression on the soul of the young protestant. The following year, 1695, the young recluse said goodbye to her paternal home to live forever in the enclosure of our Congregation. Lydia was a witness to this impressive ceremony...

Soon after, she confided her wish to be a Catholic to our venerable Foundress [Marguerite Bourgeoys] on March 24th the vigil of the Resurrection, 1696. This dear Mother neglected nothing to make the light of the truth shine in the eyes of this young heretic. Captivated by the pure truth which she had not found in the points of doctrine with which she had been imbued in her youth, but in the divine learning of Catholicism...she made the solemn abjuration of her heresy in the chapel of our Community, April 24, 1696. The same day she received the sacrament of baptism and was named Lydia Madeleine after her godmother, Madeleine du Pont Dame Lemoyne de Maricourt, cousin of Sister Le Ber. Her godfather was Monsieur [Jacques] Le Ber. This act was done to satisfy his daughter, who asked that the ceremony take place in the church where she had put herself in seclusion for a time. "The ceremony took place in the chapel of the Sisters of the Congregation (we read in the registers of the parish) for certain reasons; and this, by special permission of M. Dollier de Casson, grand vicar of the diocese." This [convert of great interest] was twenty-two years old.

Having become a Catholic, Lydia Longley aspired only to become a religious. This signal favor was accorded her. They gave her the name in religion which she had received in holy baptism. The completion of Novice Madeleine's total gift of herself to her divine "Rabboni" followed close upon the purification of her soul. The ex-Puritn became a wise virgin in the company of Mary Immaculate. She lived out sixty-five years in our Community, dying July 20, 1758, age eighty-four.

Lydia Longley is the second English woman to be admitted by our Foundress to the number of our Sisters. She had been preceded by Mary Sayward, captured by the savages two years before Lydia Longley.

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Thanks go to the librarians at the Elm Grove Library, Elm Grove, Wisconsin for their gracious service in sending for books and articles through various electronic networks.

MIRACLE AT STE-ANNE DE BEAUPRE CAROLINE LEMAY

The following information was submitted by Sandy Becker about one of her ancestors.

The information was extracted from a translation of Annales de la Bonne Sainte-Anne-de-Beaupre vol 2, Cap Rouge, October 1874, no 2, pp. 160-163; and from a translation of an article by LeMay, Alfred J., "Caroline LeMay" p. 76.

On 29 September 1874, Caroline LeMay, age 35, from St Croix arrived at Sainte-Anne-de-Beaupre. Since she was 4 years old, she had been forced to stay in bed. At age 15, she was suffering from rheumatism and other illnesses the doctors said were incurable.

She left St. Croix on a bed. From there she was taken in a cart to a boat at the dock of St. Croix near Narcisse Marchand. (Narcisse Marchand was married to Zelie LeMay, daughter of Augustin LeMay).

The following day at 6:00 a.m, she was left in the church on her bed. She heard a low mass said by M. Bachet and received communion from Cure Blouin. The blessing of the relics of Thaumaturge followed. This was followed by a high mass. At the elevation, she felt cured and got up and sat at the side of her bed. M. Blouin asked her to prove it. She got up and walked through the church three times. Many witnessed and marveled at her miraculous recovery. She went into the sacristy saying she was quite hungry and thirsty. She was given food and three containers of water.

Caroline spent two days at Sainte-Anne and left 2 October. She left her bed behind at Sainte-Anne and took her covers and pillows with her. She died in 1907 and was buried by Calixte Boucher born Henriette Legendre.

THE HEARSE (HERCE)

The word hearse comes from the old French word, *herce* which meant a harrow. Originally, the herce was a framework with pickets which resembled an upside down harrow. and was used as a candelabum over the coffin in church. Later, in Quebec churches, a modified version-- an elevated, ornate, carved platform, painted black with candles surrounding it, according to Catholic custom, was used to place over the coffin. Crucifixes often decorated the *herce*. In time, the hearse, with many candles was used to accompany the funeral procession to the cemetery. Soon the name of the candle holder was associated with the vehicle used to carry it and the body to the cemetery. The hearse today no longer resembles the harrow which gave it its name.

Quebec Catholic funerals were usually held during the early morning, and Protestant funerals were held in the afternoon.

The word, morgue originally meant haughty superiority, and comes to us from Paris. It was the place in French prisons where officers questioned newly admitted persons. Officials showing their authority may have been responsible for the use of the word, morgue, as the place where suspects were cross examined. Later the room was used to examine bodies of persons who had died under questionable circumstances. The morgue became the official place where suicide and accident bodies were taken until they were released for burial. In the second half of the 19th century the name was brought to the United States.

Information for the above article was extracted from Garrison, Webb, Strange Facts About Death, pp. 91-93.

RECOLLECTIONS OF LORENA GAGNE POUPORE

Pat Ustine

The following are recollections written by my Aunt Lorena Gagne Poupore in the 1980's. The recollections come from her years of growing up on a farm near the town of Spalding, Michigan. My Aunt Rena is now 87 years old.

"One sister died at 4 1/2 months with dysentary; her name was Florida. They buried her at the cemetery with a little cross and it was there for many years, then it disappeared. I was a teenager when I last saw it. Someone else seems to be buried there. It seems when babies died in those days the family would just go to the cemetery and bury them wherever they wanted. No funeral or anything for the tiny ones, figuring they were angels and wouldn't stay long."

"All the older folks believed in ghosts. When they heard someone in the neighborhood had died, some would say they saw a riderless carriage going towards the person's house. That was a carriage with two horses and no driver. Also, if they heard a loud bang at night they would say it was a warning that someone was going to die, but most of the time, it was just the cook stove cooling off."

"When my Dad died, he was laid out at home. That was the thing to do yet in 1931. He had a wake for two nights. Imagine the strain and extra cooking. Close neighbors and relatives came and stayed all night for the two nights , and we all took turns saying the rosary every hour. Dad was laid out in the parlor in his coffin and for a very long time afterwards when I'd go in that room I could picture my Dad laying in the coffin. Then when Mother died in 1953 it was modern. There was a wake for one night. Lillie, my sister, had my mother laid out at her home as Ma always said she didn't want to be at a funeral home. We took turns sayng the rosary."

More Folk Beliefs

Joyce Banachowski

Our French Canadian ancestors being no different than any other culture had its own beliefs about death and dying. There were a number of beliefs which prophecised a death. Here are a few believed by my French Canadian ancestors.

If you dream of the dead, it means you will hear from someone you haven't heard from in a long time.

A dog howling indicates an approaching death.

Death always comes in threes.

When a star falls, it means a death.

Any strange sound you hear may be a sign that someone is dying.

If a dead body is held for burial over a Sunday, there will to be three deaths in the family before the year's end.

If something unusual or unexplainable occurs, it indicates there will be a death in the family.

Dreaming of a white horse indicates death.

Never put shoes on a table, it is a bad omen.

Death knocks, and you can feel the coldness when it comes in the door.

EXECUTION TO EXECUTIONER

The 31st of October 1679, Jean Rattier, convicted murderer of Jeanne Couc, appealed his death sentence to the Conseil Souverein. Jean Rattier had been condemned to be taken to a public place, designated by the seigneur, and there be conducted to the gallows, hanged and strangled and to remain exposed for 24 hours. The Conseil heard but rejected his appeal saying he was guilty and sentence would be carried out at the King's pleasure as there was no executioner as yet. He was to be held in prison until an executioner was appointed, or he could accept the position of executioner and thereby be set free.

On 31 December 1680, Jean Rattier accepted the office of executioner.

CEMETERY EXPLORATION

As genealogists, we all have visited cemeteries in which our relatives are buried. We eagerly search for the tombstones of our ancestors, write down all the information, and look at nearby stones for possible relatives. But, how many of us search a cemetery much beyond our own families?

Cemeteries can provide information about the times and lives of our ancestors. Looking at the oldest section of a cemetery, we can get an idea of the time of settlement of a community and some of the events which may have occurred in the community. If there were a large number of deaths within a short time span, was there an epidemic, a tornado, a major fire or mining disaster that struck the area? Are some of the inscriptions in foreign languages which may indicate iimmigrant migrations to the area.

Our ancestors first names were interesting and unique. Do families tend to use and reuse the same names, naming children after fathers , mothers or grandparents? Do new first names suddenly appear in an age group? Were they named after a military, political, or local hero or are they names which were local favorites or in vogue at the time?

Look at the dates and you can do your own small demographic study of life expectancies of the community. Was there a high infant mortality rate at a particular period of time? Is there a military section? Do surnames disappear about the same time, or do new surnames appear? Could this be caused by migrations in and out of the community?

Once you have studied your cemetery, you have to check cemetery, county or town histories to help to explain what you have noticed.

Terms You May Find on Early Stones

AE--an abbreviation of aetatis, years of life

relict--widow

consort--indicates the husband was alive at the time of his wife's death

TOMBSTONES

Stone carving was an art in Europe which was passed down from generation to generation from the time of the Middle Ages. There is not much evidence that these highly skilled artisans of cathedrals and tombstones, migrated to the new world . This job then fell to anyone who was handy with tools, carpenters, masons, shipbuilders, engravers, painters, etc. and do it yourselfers. Some copied from European books; others created their own original designs. Some stones were specially cut; others were precut with space left for epitaphs.

The earliest markers were wood boards with inscriptions painted or carved into the wood. Often times only initials were used. Other first grave markers were probably field stones gathered in the area and piled to mark the grave. With time other types of stone were

used either because they were readily available or they were in style at the time.

A Chronology of the Development of Grave Markers or Tombstones

17th Century

Before 1650--rough cut granite boulders; usually only initials as inscriptions

After 1650--Boulders dressed or faced on one side. In 1660s slate stones were easier to carve than granite; Inscriptions were in Roman lettering.

[Skeleton, skulls and crossbones, skulls with wings, the grim reaper or ghoulish images, hourglasses, coffins, picks and shovels, and body wrappings were typical on Puritan gravestones. Memento More (remember you must die), Te Esse Mortalem (you are mortal) and Fugit Hora (time flies) were common inscription on New England gravestones.]

18th Century

1700s--continued use of slate and sandstone, and use of stone composed of alternate layers of different colored material. Cutting through from one layer to the next would produce a two colored stone, one for the background, the other for the lettering. Black on gray were most common.

late 1700s--first use of marble; continued use of dark slate, field stones and wooden markers. Slender, squared sandstone or slate slabs with or without elaborate carvings.

Roman lettering was used throughout the period.

After 1750, carvings are showing an emphasis on resurrection rather than death, with peaceful effigies with wings to allow the soul to be carried to heaven; flowers, vines, trees, and gourds; breasts, the nourishment of the soul; crowns, righteousness; pinwheels and rosettes representing continuity; hearts, the soul's love of God; and celestial bodies, planets, sun and moon.

19th Century

1800-1850--Sandstone or slate were most common stones; a harder grayish blue slate comes into use; moderate sculptured white marble stones, flat topped hard marble (which was subject to lichen and moss) are in use.

Professional carvers used more sophisticated neo-classical design-- willow trees and Grecian urns

Italic or Cursive scripts were being used. Deep cuts remain, but hairline cross strokes disappear. (These do not weather well and it is often difficult to distinguish numbers.)

1845-1868-Markers are round or pointed soft marble with cursive inscriptions

1850-present--The masonic four sided stones appear.

1860-1880--Pylons, columns, square tall marble stones are ornately decorated

1870-1900--zinc monuments appear

1880-1890--There is a reappearacne of soft gray granite stone, sometimes with raised lettering. (subject to weathering)

20th Century

Late 19th c -20th c.-- polished granite or marble, often flat on the ground appear.

1900-present--Granite is used, but sandblasting is replacing the tools of the carver, the hammer and chisel. They are more deeply incised and last longer.

Cast metal markers make their apprearance.

SYMBOLS FOUND ON TOMBSTONES

When you look at the carvings on a tombstone, you are looking at decorations which have meanings and interpretations which go back centuries. Symbols could have a variety of meanings and variations depending on the stonecutter's skill and local attitudes, customs, and beliefs.

Some of the Most Commonly Used Symbols and Their Meanings

anchor--symbol for hope and steadfastness

angels--symbol of heaven

angels trumpeting--announcing the arrival of the departed soul in heaven

arches, architectural motifs, portals, urns--symbol of the House of the dead, death as a passageway to the unknown, a temple, or a portal through which the soul passes to immortality

bats-- symbol of the underworld

bells--tolling for the dead

birds--symbol of the soul

cherubims-guardians of a sacred place, divine wisdom or justice

Cocks--symbolize man's falling from grace and resurrection

coffins, skulls, pickaxes, or spades or other objects associated with burial--reminders of our ultimate end

crowns--glory and rigtheousness

flowers--symbol of impermanence

fruit--symbol of abundance

gourds--deliverance from grief; regeneration

grapes, vines, chalices--wine, the communion; regeneration

heart (often with wings)-symbolizes the soul, the soul's triumphant over death, or the trinity

hourglass (with the sand run out)--(sometimes it has wings or a skeleton resting on top of it)

lamb--symbol of God

lily--symbol of purity, the flower of the Virgin Mary

mermaid--a symbol of dualism of Christ, half God and half man

Peacocks--eternal life

Pinwheels and rosettes--continuity

scales--symbol of equality and justice

shell--symbol of birth and resurrection

sun, moon, planets or stars--the saints rising; the sun as a symbol of glorified souls; heaven as the home of the stars and planets

trees (usually willow, palm or cedar)--symbol of Paradise or human life

The above symbols were extracted from Weitzman, David, Underfoot, pp. 87-89.

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RULE of 8870

If the age of a person is given in years, months and days on a tombstone or record, the Rule of 8870 can be used to determine when that person was born.

My Great grandfather died in 1903, on January 26. He was 77 yrs 11 months and 31 days old. Subtract his age from the date he died. Then subtract the Rule 8870. The result is his birthday-- year, month and day.

(died 1903, 1st month, 26th day)	19030126
(age: 77 yrs, 11 mo, 31 days)	- 771131
	18258995
	-8870
(His birth 1825, 1st mo, 25 day)	18250125

THE ADVENTURES AND TRAVAILS OF MARIE ANNE GABOURY AND JEAN BAPTISTE LAGIMODIERE, PART 2

By Jim Gaboury

As you might remember, we left Marie in a very precarious circumstance. You will be glad to know (and no doubt have already suspected) Marie Anne did survive the ordeal. So here are the details.

With Marie hanging on to the mane of her galloping horse with all of her might, fearing she would be thrown into the path of the charging buffalo herd, and praying to God she would survive, it wasn't long before her prayers were answered. Rushing to her rescue was Jean Baptiste, who had seen what was happening. Spurring on his horse, using his great skill as a horseman, he led his steed through the stampeding buffalo herd. He managed to grab the bridle of Marie's horse, stopping it just seconds before his traumatized wife was going to fall off.

Since the above incident took place in the middle of a summer afternoon they decided to set up camp nearby so Marie Anne, who was thoroughly exhausted from the ordeal, could get some well deserved rest. Not long after the camp was set up, Madame Lagimodière started getting labor pains and before the sun had set she gave birth to a baby boy. They named him Jean Baptiste Jr. and since he was born on the prairie they gave him the nickname "Laprairie". He thus became the first white child born in what is now the Province of Alberta. Three days later the family of four headed back, on horseback toward Fort Des Prairies. They stayed there through the winter of 1808/1809.

About March of 1809, another incident occurred that caused Marie Anne some anxious moments. One day she left her house in Fort Des Prairies to get some water from the river near the fort. When she did this she left her children alone in the house. There was at that time a woman of the Blackfoot tribe who had apparently desired to possess the baby, Jean Baptiste, who was a cute baby with a nice white complexion along with blond hair like his parents. When she noticed Marie Anne leaving the house to get water she seized the moment, rushed into the house, wrapped a blanket around "Laprairie", and then took off leaving the fort in a hurry. At this time Marie Anne was coming up the hill towards the gate and noticed the woman rushing away from the fort in the direction of the Blackfoot encampment. Thinking it strange but not knowing the woman had her young son, she proceeded to go through the gate into the fort. At that moment the Chief Factor of the fort, a Mr. Bird, came up to Marie Anne and admonished her for leaving her children alone in the house. He also told her to immediately check to see if her children were in the house for he had just seen an "Indian woman" escaping with a child and that it could be hers. Rushing into her house she could immediately see that young Jean Baptiste was no longer there. Alarmed she chased after the woman she had seen just moments before leaving the fort. Upon

catching up with her, the anxious mother grabbed the woman by the neck and yelled, "Give me back my baby you thief!" The woman, not understanding what she was hearing but knowing full well what Marie Anne was upset about, immediately returned the baby boy to his mother, indicating she had only taken him to play with and not to steal him.

This was not the only time the young Jean Baptiste was the object of an attempt to be possessed by the "Indians." The next occurred in the spring of 1810, shortly after the birth of a third child to the Lagimodières, named Josette. She was also called "Cyprus" because she was born on the south side of the Cyprus Hills in what is now southern Alberta. "Laprairie" was about two years old when the incident took place. It happened one day that a Chief of one of the local tribes came up to Marie with two horses and offered the shocked mother the two fine horses if she would let him have the young Jean Baptiste. On hearing her refusal he immediately offered one of his children plus the two horses. Yelling an adamant "NO!" and telling the Chief she would never give up any of her children, she took up "Laprairie" into her arms and began to cry. The Chief upon seeing this, turned around and walked away muttering, "All women alike, you cannot make a trade with them without crying." [1]

This incident brought an end to their adventures on the prairies. At the end of that summer the Lagimodière family arrived back at Fort Des Prairies (now Edmonton, Alberta). By the spring of 1811 Jean Baptiste and Marie Anne decided to return to the Red River area. They had heard that Lord Selkirk was planning to set up a colony there. Some families that were going to immigrate from England to the Red River area were scheduled to leave Scotland that spring but alas, as you will shortly find out, things did not work out as planned.

The thought of leaving the prairies raised Marie Anne's hopes tremendously, for finally she was going to live in what she considered was a more civilized area. For Jean Baptiste, his goal was to settle more permanently in the new colony as soon as conditions became livable for his family, meaning he would be able to provide for them more adequately.

In late summer of 1811 the Lagimodières' arrived in the Red River area. By early fall they were settled at Fort Pembina and made preparations to stay the winter. They moved back into the cabin they had lived in when Reine was born four years earlier.

Getting back to the prospective colonists, it turned out they did not arrive from England until September of the following year because the ships that were to bring them, for various reasons, got a late start from Scotland. Since the colonists arrived at James Bay on the shores of Hudson Bay in late September they were unprepared for the brutal winter they experienced. During that winter the colonists suffered greatly, many even died. The surviviing colonists finally did reach the Red River Colony in September of 1812.

During the winter of 1812 a fourth child, Benjamin, was born to the Lagimodières'. He was born in a little hut on the banks of the Red River south of what is now Winnipeg.

After spending much of her non-winter time out on the prairies the last several years, Marie Anne was finally able to spend the next several years (1812 to 1815) living in a small house built by Jean Baptiste on the banks of the Red River. It was there in 1813 that a fifth child, Pauline, was born. Other than living in a house, their lives remained pretty much the same as it had been the past few years. Jean Baptiste was still going out on buffalo hunts and trapping fur animals thus leaving Marie Anne and the children alone for days at a time. But that, however, was standard operating procedure in those days because that was just about the only way a man could provide for his family's sustenance.

One day in the fall of 1815 Jean Baptiste told Marie Anne that he would be going away (I will get to his reason later) for quite a long

time. He told her it would be best if she and the children moved into Ft. Douglas while he was gone. It was there, he felt, she and the children would be better cared for. Fort Douglas had been built in 1812 and was a Hudson's Bay Company fort.

I will now jump ahead about ten months to June of 1816. Jean Baptiste stll hadn't returned and life had been fairly routine up to this time for Marie Anne and her children, but it suddenly became anything but routine. One June day:

"a friendly Indian named Peguis [Peg-wis] came to Madame Lajimoniere in the evening and said, 'Listen Frenchwoman! Not later than to-morrow the Metis will take the Fort, but I will save you and your children, leave this place to-night and come to stay at my tent on the other side of the river where you can live in safety." [2]

Taking what clothes she could carry and her children with her, Marie rushed to the canoe where Chief Peguis and his wife were waiting. In her heightened state of fear, Marie Anne fainted as she climbed into the canoe, causing it to overturn, dumping her and her children into the river. Fortunately, other members of Peguis' tribe were present to come to their aid. They took them out of the water and put them into the canoe without further mishaps. The family was then taken to the other side of the river to the camp of this friendly Chief.

Before continuing with details of this story, I would first like to give some background on Peguis, also known as, "Destroyer" and "Little Chip". He was later baptized as William King. He was born in 1774 near Sault Ste-Marie, Ontario and died 28 Sept. 1864 at Red River. Peguis was said to be a man, "short in stature, with a strong, well-knit frame, and the voice of an orator."..... "Peguis' appearance, however, was disfigured, as part of his nose had been bitten off during a tribal quarrel in about 1802. As a result he was also known as, "The Cut-Nosed Chief". [7]

"Born in the Great lakes area, Peguis was among the Saulteaux, of Ojibwa, who migrated west with the fur trade in the late 1790's, settling on Nutley Creek, a branch of the Red River south of Lake Winnipeg. He welcomed the first settlers brought to the Red River brought by Lord Selkirk in 1812 and is given credit for aiding and defending them during their difficult years. When the main group of settlers arrived in 1814 to find none of the promised gardens planted or houses built, Peguis guided them to Fort Daer (Pembina, ND) to hunt buffalo. The children, weak from the journey, wre carried on ponies provided by the Indians. The Saulteaux showed the settlers how to hunt and brought them along on their annual trek into buffalo country.

"Peguis sided with the Hudson's Bay Company during its dispute with the North West Company, and after the Selkirk Settlers had been attacked at Seven Oaks on 19 June 1816 he offered his assistance to the survivors." [7]

The morning after the quick departure of Marie Anne and her children from the fort, it indeed was captured by the Metis supporters of the North West Company. Fortunately there was no loss of life in this takeover. The prisoners and some of the colonists were shortly thereafter loaded into canoes destined for York (Jack Fish River) in Upper Canada. Later in the year they were finally released after Lord Selkirk intervened and resolved the matter.

Marie Anne and her children had lived several months with the Peguis family, but with the approach of winter she was anxious to get her family some warmer quarters. It so happened that across the river there was a small abandoned hut built by an old Canadian, Bellehumeur. Though this hut was not spacious by any means, it still would keep her family warm during those cold Canadian winters. So after those two months of receiving the kindly offerings of the Peguis family, Marie Anne and her children moved into the hut.

At the time of their move nothing had been

heard from or about Jean Baptiste since he had left them ten months earlier. There she was, alone with her children, depending on others for the family's sustenance, and not knowing whether Jean Baptiste was dead or alive but fearing the worst.

These being unsettling times in the Red River Colony area, many of the colonists moved to safer areas leaving Marie Anne and her young family virtually alone. Along around September she spotted a voyageur approaching her cabin. When this stranger got closer she realized it was no stranger, it was her beloved Jean Baptiste. What tears of joy she must have shed at the recognition of him. Now at last she would no longer have to worry about what had become of him or worry about being dependent on other families to provide the necessaries for their existence.

Shortly we will find out what Marie Anne had heard from her husband as far as to what had happened with him those many months away from his family, but first some background information.

In Canada there were two trading companies that were very bitter competitors.

One company was the North West Company, which was founded in 1784 by a group of Merchants. It was,

"a loose partnership of independent traders, including French Canadians, who accepted monopoly conditions as preferable to unrestricted competition." [5]

These partners, who were called the "Nor'Westers", were made up of those men who spent their winters trading with the Indians in the West and the businessmen in Montreal who arranged the selling and shipping of furs. They would get together once a year at their western headquarters in Grand Portage which is now in Minnesota. In the later years they would meet at their headquarters in Fort William which is now Thunder Bay, Ontario.

The other, the Hudson Bay Company, was an English company founded under a charter granted by King Charles II in 1670. It was given the ownership of all lands and territories around Hudson's Bay from the sources of all the rivers flowing into the Bay to the Bay itself. It was the only company allowed to have trading and commerce privileges in those lands. I guess this is what we would now call a "sweetheart deal."

"At the time nothing was known of the extent of this vast region, which was called Rupert's Land after the King's cousin and a prominent shareholder, Prince Rupert.

"During the 18th century English traders, including Samuel Hearne, explored beyond the littoral [i.e. shore] *of Hudson Bay, but it was not until the Hudson's Bay Company was faced with stiff competition from the Montreal-based North West Company that it began building trading posts in the Canadian interior. During the early 19th century the trade war between the two fur companies, in which both made free use of alcohol as a article of trade with the Indians, resulted in their dotting the Canadian northwest with trading posts, from the Columbia River to the arctic and from Lake Superior to the Pacific."* [5]

If one company built a fort in the wilderness, the other company would build one nearby. The goal of each company was to trap as many fur bearing animals as possible. Because of this there was much ill feeling betweeen them, sometimes ending in bloodshed.

In 1806 and 1807 shares in the Hudson's Bay Company were more popular than shares in the North West Company, which until 1803 was a very successful company. In that year a Scottish nobleman, Thomas Douglas, 5th Earl of Selkirk, arrived in Montreal with the desire to invest in one of the two companies. After returning to England he decided he would purchase 40,000 pounds worth of shares in the Hudson's Bay Company which at the time was worth 100,000 pounds.

"Encouraged by the success of this first speculation he formed the design of

monopolizing the exclusive trade of all of the territories of the North West for the Hudson's Bay Company. He knew after the explanation he had received in Montreal that a company, having no other to compete with would realize a colossal fortune by the fur trade. For this reason he invested a lot of capital in the company and bought a large tract of land on the banks of the Red River and announced that he intended to form a colony there." [1]

It was Lord Selkirk's ultimate goal to have enough settlers in his Red River colony not only to form a farming community but also to have the aid of the colonists in undermining the commerce of the North West Company. He also stretched the truth a bit by claiming that the Hudson Bay Company under the Charter issued by King Charles II in 1670,

"had the exclusive right of fishing and hunting not only on the shores of Hudson Bay but all over the North West from the Rocky Mountains up to the frozen seas of the far north." [1]

This rivalry between these two companies continued until 1821 when they merged.

"In the end the Hudson's Bay Company won, partly because of its greater financial resources and partly because of the economic advantage of its bay route to Europe. The deciding issue was the establishment of the Red River Settlement by Lord Selkirk on lands obtained from the Hudson's Bay Company in 1811. In 1816 the massacre of settlers at Seven Oaks by men of the North West Company provoked Selkirk to seize Fort William, the western headquarters of the North West Company. The costly court proceedings virtually bankrupted both Lord Selkirk and the Nor'westers and eventually forced the Canadians to merge with the older English company in 1821." [6]

With the gradual demise of the fur trade the Hudson Bay Company eventually (about 1870) became involved in real estate, retail business in various parts of Canada, and later into oil and gas production. One hundred years later, in May of 1970, after it had moved its headquarters from England to Canada, the Hudson's Bay Company was granted a charter from the Canadian government. It thus is the oldest chartered company in the world.

Both companies had couriers who would travel between the forts and eastern Canada delivering important letters. It seemed to one of the agents of the North West Company that interrupting the delivery of these letters would be one way to get back at the Hudson Bay Company for the capture of two of the North West Company forts in March of that year (1815). He therefore ordered that all Hudson's Bay Company couriers be captured and imprisoned.

Shortly you will see what part Jean Baptiste played in this rivalry, but first I should set before you one more piece of information. Before he married Marie Anne, Jean Baptiste had been in the service of both of these not-too-friendly rivals. He would sell the furs from his hunting and trapping to both companies equally. Because he and Marie Anne stayed through the long winters at various Hudson's Bay Company forts he now tended to be on the side of that company.

Jean Baptiste was known to be trustworthy as well as an extremely skilled hunter and trapper. He was also a man with keen eyes and a true sense of direction traveling through the woods. Because of these traits, the Governor of Fort Douglas asked Jean Baptiste to deliver some important letters to Lord Selkirk. This meant he had a trip of 1800 miles before reaching Montreal and Lord Selkirk. Jean Baptiste was advised to avoid being captured at all costs. Agreeing to embark on this perilous journey, Jean Baptiste knew that the North West Company had many posts between Red River and Montreal.

".....it was necessary to take great detours, cut across swamps, cross lakes and rivers, passing by inhabited parts of the county so not to be seen." [1]

Jean Baptiste was well aware that winter wasn't far off. He only had a few months to

make his journey and if he didn't leave soon it would be too late. He quickly made preparations and was ready to leave in three days. The first and foremost thing he had to do was to find a place for his family to stay while he was gone through the long winter. He was told by the Governor that he could lodge his family at the Fort while he was gone. Jean Baptiste readily agreed to this offer.

The next thing he had to do was to take along only enough gear to make it look like he would only be gone a very short while. He hoped, therefore, not to arouse suspicions as to his real purpose. The only items he took with him were his gun, snare wire, hatchet, and blanket; in other words, his normal hunting and trapping paraphernalia.

Leaving Fort Douglas on the 17th of October 1815, (See map at end of article) he walked east heading for Red Lake. Along the way he met some Indians and was able to talk them into loaning him a horse, which he promised to drop off at the next Indian camp. This he did gladly, it turns out, because by the time he arrived at the camp the snow had gotten quite deep, making it very difficult to proceed on horseback. Staying at that camp for three days, Jean Baptiste made good use of his time by making himself a pair of snowshoes. He realized that if he was going to make any headway in his secret mission to Montreal he would have to have snowshoes to get through the deep snows he would be encountering along the way.

Knowing he had to travel lightly in order not to attract suspicion, Jean Baptiste left the camp without many of the foodstuffs he would need for his long journey. Because of this he set snare traps each evening in the hope that by morning there would be something in the traps to eat. To further compound his dilemma he had to forego the use of his hunting rifle. He did not want to attract attention to himself, since the North West Company forts had orders to bring in any suspicious men traveling in their areas for questioning.

By the time Jean Baptiste reached the Fort William area he had run desperately low on food. In a desperate move, under cover of darkness, he was able to sneak close enough to the fort to lure a small dog to him, which he proceeded to kill with a hatchet. He took it a short distance away and then skinned it. This gave him enough food to last him until he got to the shores of Lake Superior.

When he arrived at Lake Superior he followed along its southern shore still traveling by snowshoes. Here, too, he faced a shortage of game to eat. Subsisting on a steady diet of fish which he caught by breaking through the ice of Lake Superior and eating trippe (a nutritious moss that grows on rocks), Jean Baptiste was finally able to reach Toronto. Taking a well deserved rest the somewhat weakened but determined Jean Baptiste strengthened himself by the intake of good food and good rest. Once he left Toronto he no longer had to worry about being captured by the North West Company because they didn't have any forts in this part of Canada and nobody knew who he was or that he had secret letters he had to deliver to Lord Selkirk in Montreal. So 145 days after he left his beloved wife and family at Fort Douglas, Jean Baptiste finally arrived in Montreal (March 10, 1816). Proceeding directly to Lord Selkirk's house he delivered the letters.

"History tells us of a gaunt and ragged man dressed in the buckskin cloth of the far off frontier who knocked at Lord Selkirk's house late one night. There was a dance in progress. He told the doorman that he had letters to deliver to the Lord if he would let him in. The doorman said, 'Give me these letters and I will deliver them to him.' 'No', Jean Baptiste said, 'I have walked 1800 miles to deliver these to Lord Selkirk personally and I will give them to him myself. Tell him I am a messenger from the Red River and he'll see me right away.'

'Bring him in right away,' the Lord ordered the doorman. At a glance Lord Selkirk knew that he was a man from the North West. Jean Baptiste said, 'I promised Collin Robertson from Fort Douglas that I would deliver you these important letters

personally if at all humanly possible and now that I have handed them to you, my mission has been accomplished.'

"Lord Selkirk thanked him very much for his trouble and ordered the doorman to get him a room, clean clothes, and give him all the conveniences he needed during his stay in Montreal. He told Jean Baptiste that he would draft some replies for Collin Robertson." [1]

Jean Baptiste rested for about two weeks before leaving Montreal with the letters he was to deliver to Collin Robertson in which Lord Selkirk promised he would, himself, travel to Fort Douglas shortly to attempt to try to settle the "misunderstandings" between the two rival companies. He also said he would recruit a contingent of soldiers and send them to protect the settlers in his new colony on the Red River.

During the time Jean Baptiste was making his way back from Montreal, things at Fort Douglas were falling apart. About four o'clock in the afternoon of June 19th, one of the sentinels at the fort alerted the Governor, Collin Robertson, that a band of men on horseback were passing a safe distance from the fort. They didn't appear to have any hostile intentions, since they had already passed well beyond and down river from the fort. The Governor suspected that the real motive of that band was to meet canoes lower down the river and carry off the supplies. Wanting to prevent this, Collin Robertson led his armed men in pursuit in an attempt to cut them off before they reached their destination. The Metis, seeing the Governor and his men rapidly approaching them, sent an envoy to inquire what their purpose was and why they were pursuing them. During these discussions, as sometimes happens at this sort of armed confrontation, a shot was fired and one of the Metis was wounded. This, of course, set off a battle between the two groups, resulting in the death of twenty of the fort's men, including the Governor himself. The news of this battle very quickly reached the fort and immediately caused much anguish there. Many feared they would all be killed. It was at this time, as I reported earlier, that Marie Anne and her children were rushed into the waiting canoe by Chief Peguis and his wife and taken to safety.

Jean Baptiste, being totally unaware of these happenings, was soon to find out his trip home would not be as uneventful as he had thought. He got a little too careless and had a rude awakening. This happened about 80 days after leaving Montreal when he was pounced upon, in his sleep, by a small group of Indians. They robbed him not only of his personal possessions but also took the gifts Lord Selkirk had given him for his wife and children. They then beat him unconscious and when he regained consciousness he found he was a prisoner at the North West Company's Fort William. Unknown to Jean Baptiste, a price had been put on his head. If he had known this, he probably would have been as careful going home as he had been on his trip to deliver those important letters to Lord Selkirk.

After the bounty was paid Jean Baptiste was taken to a cave near the fort. He was held prisoner there behind a wall of logs with just a crack through which he was given food once a day. He remained there until he was rescued 56 days later (August 13, 1816) by Lord Selkirk's troops.

Having heard through the grapevine, erroneously, as he would later find out, that all the inhabitants of Fort Douglas had been killed when it had been captured by the men of the North West Company, Jean Baptiste had given up all hope that he would ever see his family again. Thus, slowly and reluctantly he made his way back to the Red River Settlement.

He finally did arrive back at the settlement early in September of 1816. Upon hearing the joyous news that his wife and children were indeed alive and as well as could be expected, he rushed home to his family where he was, as reported earlier, welcomed with "those tears of joy."

Because of Jean Baptiste's courage and

tenacity in his long journey to Montreal, Lord Selkirk gave Jean Baptiste and his family all the aid they needed to get back on their feet. He was also given a tract of land at the forks of the Seine and Red Rivers where he could build a home for himself and his family. (In 1882 a piece of this land was sold, by one of his sons, for one hundred thousand dollars).

Because of the lateness of the season, Jean Baptiste was given a large tent in which he and his family could live reasonably well until a temporary log house could be built. Like other houses in the area, it was covered with thatch and had crevices that were plastered with clay. The next year he began work on a larger, more permanent home, a home which would be the first real home that Marie Anne had lived in since she left Maskinongé many years before. The house was built the next year in a very short period of time because he had plenty of help from his neighbors and friends.

The home fulfilled one of Marie Anne's hopes, but she had another hope: to have priests come to the Red River area. When Jean Baptiste was in Montreal delivering the letters to Lord Selkirk, he was asked what kind of favor he wished in return. Jean Baptiste replied, "Priests; give us priests!" which was the very wish he had often heard Marie Anne express.

Lord Selkirk visited the Red River Settlement in June of 1817 to get his colony organized and to sign treaties with the local tribes. His troops had already retaken Fort Douglas the previous November by using a snowstorm as a cover, thus surprising the North West Company defenders.

Knowing that Lord Selkirk, even though not a Catholic, was amenable to the idea of having priests sent to the colony, the colonists signed a petition, initiated by Marie Anne, that requested that the Archbishop of Quebec send them priests as soon as possible. They gave the petition to Lord Selkirk who later delivered it to the Archbishop.

Lord Selkirk spent most of the summer of 1817 at the Red River Colony. When he left at the beginning of fall he was escorted by Jean Baptiste to the American border. This was the last time he would see Lord Selkirk. Within three years, Lord Selkirk, who would never make a planned return visit, would be dead.

By July 1818 Marie Anne got her wish with the arrival of two missionaries, Father Joseph Provencher and Father Sévère Dumolin.

Upon their arrival the missionaries were warmly greeted. Most of the colonists were in attendance for this momentous occasion. The priests were first set up at Fort Douglas, where they performed masses, baptisms of the small children, legalized marriages, and preached sermons to their new parishioners.

Because Marie Anne was the only baptized woman of the new parish, she became the god-mother of many of the small children of the colony. For many years afterward she was often called, "Ma Marraine", i.e. godmother, by the children of the colony.

Not long after their arrival at the fort the misssionaries had a building of their own. They performed their religious duties and set up a school for the children. Mare Anne showed her appreciation to the priests by often giving them meat and milk.

"Indeed, Monsieur Provencher felt so sure of Marie Anne's care that when he found himself without something to eat, he would say to Reine or one of the older children, 'Listen my child. Go tell your mother that I have nothing to eat this evening.' And Reine would hurry home to get (un petit sac du viande) for him." [6]

Life wasn't easy for the colonists in those years, for Mother Nature wasn't treating them very kindly. There were numerous crop failures, with causes ranging from such things as frost, floods, and mice to grasshoppers.

"Jean Baptiste, the great hunter, not only provided for his family, but he provided for many colonists as well. If it had not been

for Jean Baptiste and some others, the colony could not have survived." [7]

After the death of Lord Selkirk in 1820 the colony was almost left adrift. It really didn't gain any new colonists, other than an occasional retired company official, in the following fifty years. There were only 419 people listed as residing in the colony in 1821. Of these, 154 were female, 221 were of Scottish descent, 62 were from the Swiss mercenaries (the de Meurons), 133 Canadian (most of whom were white men with Indian wives), plus approximately 500 Metis at Pembina.

A massive flood in 1826 caused most of the de Meurons and some of the other settlers to become disillusioned. They left the colony for good. One of the couples to leave was Reine Lagimodière and her husband, Josph Lamere. Upon hearing this news, Marie Anne tried, unsuccessfully, to persuade Jean Baptiste to return home to Quebec. Thus Marie Anne and Jean Baptiste would live the rest of their lives in the Red River area. He was able to do what he loved best which was hunting and trapping. She now had a good home for herself and her children. She also had a church, a school, and a fairly well established community in which to raise her family.

After the flood of 1826 things settled down for the Lagimodière family. There had been some prosperity in the Red River Colony after the rebuilding necessitated by the flood of 1826. There was another flood in 1852 that caused considerable damage and loss of homes. All in all, though, life for the Lagimodière family became much less adventuresome than their early years in the West.

By the time of the 1826 flood, the Lagimodières' had a total of eight children. Joseph was the last child to be born to that couple (20 December 1825). His sister, Julie, was the second-to-last child to be born. She was born on 28 August 1820. She married Louis Riel Sr. in January of 1844. They would go on to become the parents of Louis David Riel, who many consider to be the founder of the Canadian Province of Manitoba.

Three years after the flood of 1852, Jean Baptiste's adventurous life as a hunter, trapper, and voyageur came to an end on 7 September 1855 at the age of 77. Marie Anne despite all of the hardships of those early years in the West, lived another twenty years. She died on 14 December 1875 in her 93rd year.

With the deaths of these two adventurous people this early chapter in the history of the Canadain West comes to a close. Many other chapters have been written since then, as the history of the Canadian West was passed to future gnerations. One of the chapters in that history is about a grandson of Jean Baptiste and Marie Anne, Louis David Riel. His story, however, will have to wait until a later time.

In closing I have a few personal comments I would like to make. My relationship to Marie Anne Gaboury is that of first cousins, five generations removed.

After finding Marie Anne's name in the card catalog at the Wisconsin State Historical Library in Madison, I located the book containing her biography. [2] After reading about her, I became completely fascinated by Marie Anne and her life. At the time (12-15 years ago) I had the thought, "It would be nice if more people heard of her very interesting life.." Never, in my wildest dreams did I realize I would be the one doing it.

Sources:

[1] Lagimodière and Their Descendants, 1635-1885. By Hector Coutu. Co-Op press Limited, Edmonton, (1980).

[2] The First Canadian Woman in the Northwest or the story of Marie Anne Gaboury, Wife of John Baptiste Lajimoniere, Who Arrived in the Northwest in 1807, and Died at St. Boniface at the Age of 96 Years. M. L'Abbe G. Dugast. Translated by Miss J. M. Morice. From Transaction No. 62, Dec. 12th, 1901of. The Historical and Scientific

Society of Manitoba. The Manitoba Free Press Co. (19020)

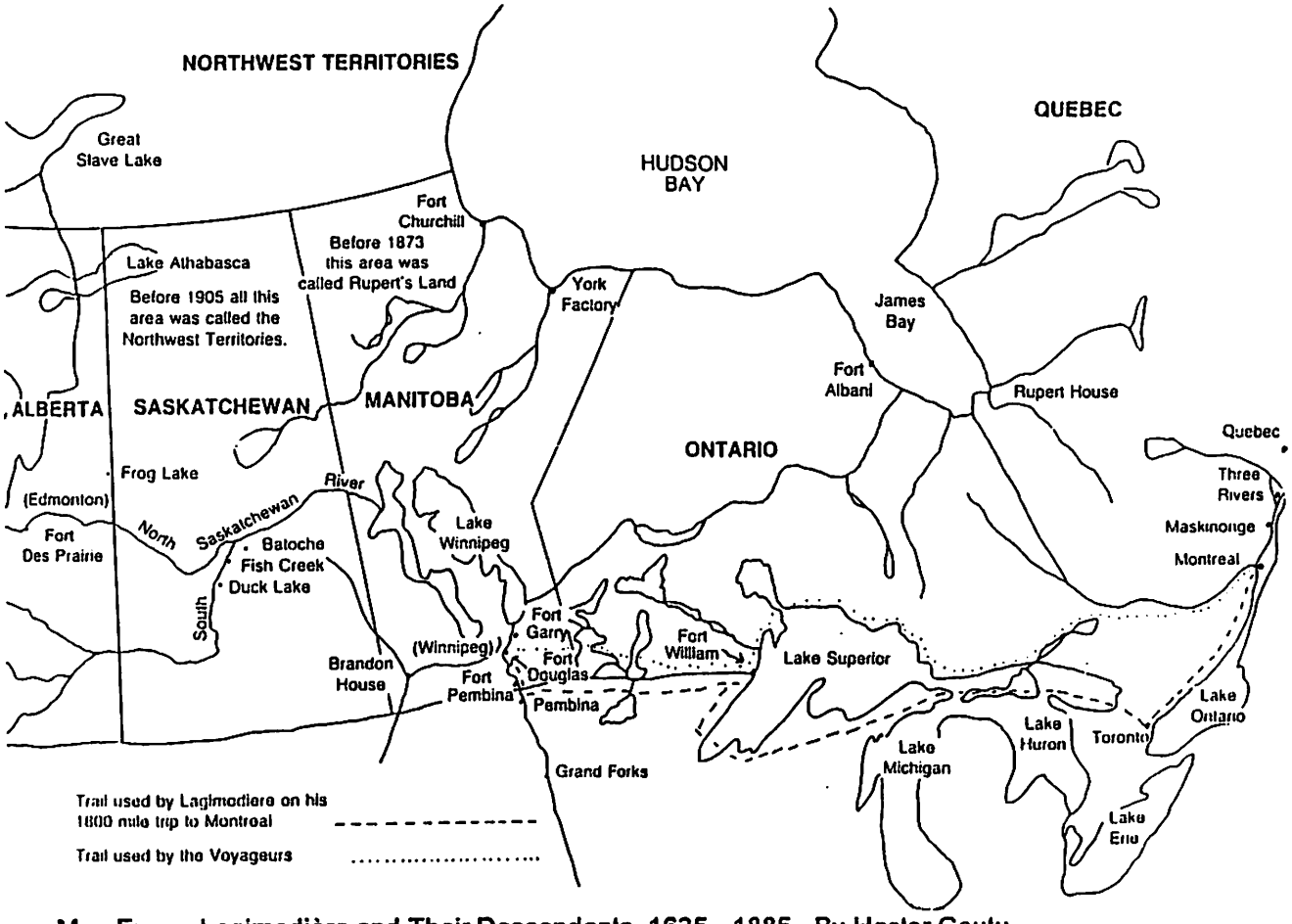
[3] "Hudson's Bay Company". By George F. G. Stanley. The 1995 Grolier Multimedia Encyclopedia.

[4] "Selirk, Thomas Douglas, 5th Earl of". By George F. G. Stanley. The 1995 Grolier Multimedia Encyclopedia.

[5] "North West Company". By George F. G. Stanley. The 1995 Grolier Multimedia Encyclopedia.

[6] "Anne Lagimodiere," in Wilderness Women by Jean Johnston. Peter Martin Associates Limited, Toronto, 1973.

[7] Dictionary of Canadian Biography, Vol. IX, Toronto, University of Toronto Press, 1966, Page 626.



Map From: Lagimodière and Their Descendants, 1635 - 1885. By Hector Coutu

Website Numbers

Acadian Memorial
http://www.pwcweb.com/usapages/acadian/

Contact-Acadie/CEA
www.umoncton.ca/etudeacadiennes/centre/contact.html

Acadie-Net
www.rbmulti.nb.ca/acadie.htm

The Acadian Genealogy Homepage
tdg.res.uoguelph.ca/~ycyr/genealogy/

Archive Addresses
www.archives.ca/www/sourcesanq.html

The American Family Immigration History Center (Ellis Island Museum)
www.ellisisland.org

American Immigrant Wall of Honor on line
www.wallofhonor.com

Changing Map of the North American continent
http://www.wwu.edu/-stephan/48states.htmi

Canadian maps
http://www.sscl.uwo.ca/ssoc/acml/acmla.htm
l

Canadian Genealogy and History
http://www.islandnet.com/ocfa/ocfalink.html

Kateri Dupuis homepage
http://www.execpc.com/~kdupuis/index.html

MAY MEETING
Libraries, Historical Societies and Museums

Where have you done some worthwhile French Canadian Research? Bring information about your place of research, both in and outside of our country, to our May meeting.

Things to Consider

Where is it located? What kind of sources did you find? What are the hours it is open? Is an appointment necessary? Are microfilm readers available? Are there time restrictions? Are there photocopying facilities? What are the charges? Does the staff provide any special help? What are the procedures for getting and using materials? Are there any special rules? Are there any problems to which one should be aware?

Consider the major research centers as well as smaller ones which may have held collections which have helped you.

Quarterly Needs Your Help!

In keeping with the Wisconsin Sesquicentennial theme, we hope to feature "The French in Wisconsin" in our summer issue. We can't do it without you.

All of our ancestors came to Wisconsin at different times. Some were among the early fur traders or even among the French explorers. Others came with the lumbering industry or as farmers. Others came more recently in the 20th century. Some worked in industry. We all have some story to tell about our family in Wisconsin.

I am asking all of our members to write an article about their family in Wisconsin. You choose the topic you would like to tell about your family.

Here are some ideas you may want to consider to help jog your memories: When did they come? Why did they come? Who came with them? How did they come? Where did they settle? What were their lives like? From Where did they come? What route did they take? What jobs did they hold? Are there any family stories or anecdotes? Is there an interesting or colorful family member? Were they in any special, memorable, interesting, or historical event? What customs did they follow? Were there any special celebrations common to the family? What problems did they face?

Please have your stories to me by the end of April.

DEATH iNDEXES

Although we have obituaries, sometimes we want to look at death records for additional information. Some states have death indexes. A death index can help you locate the date and county of death. Most of the indexes are alphabetical.

States With Death Indexes Only
Available on Microfilm

California	1905-1933
Florida	1877-1969
Hawaii	1909-1949
Illinois	1916-1942
Kentucky	1911-1986
Maine	1892-1922

Massachusetts	1841-1971
New Hampshire	Pre-1900
Ohio	1908-1936
Oregon	1903-1994
South Dakota	1880-1990
Texas	1903-1994
Vermont	1871-1908

States With Death Indexes and Certificates Available on Microfilm

Delaware	1855-1910
	index 1855-1888
Idaho	1911-1937
New Jersey	1848-1900
North Carolina	1906-1950
Tennessee	1914-1925
Washington*	1907-1952
	index to 1979
Wisconsin	1862-1907

*The Washington index uses the Soundex system.

Many state historical societies or state archives have copies of these indexes on microfilm. They are all available on microfilm through the Salt Lake City Family History Library.

Information extracted from Lehman, Joy, "Are You Using Death Indexes in Your Research?', in Heritage Quest, Issue #67, Jan/Feb 1997, p. 15.

"Coffins, Tombstones and Lots of Nails"

"Our word 'coffin' comes from the Greek 'kophinos,' meaning 'baskets'. It was in baskets woven of plaited twigs that ancient Sumerians (ca 4000 B.C.) interred their dead. It was fear of the deceased that accounted for the origin of coffins.

"In northern Europe drastic measures were taken to prevent the dead from haunting the living. Often a dead man's body was bound and the feet and head removed. Enroute to the graveside, a ciruitous course was taken so he couldn't retrace the path home. In some cultures, the dead were removed, not through their home's front door, but by a hole cut in the wall and closed up afterward. Burial six feet underground was viewed as a good precaution, but entombment first in a wooden coffin was even safer. Nailing down the lid afforded extra protection.

"Not only were many early coffins secured with numberous nails...., but after the coffin was lowered into the ground, a large, heavy stone was placed atop the lid before soil was shoveled in. A larger stone topped off the closed grave, giving birth to the practice of the tombstone. Those were days when family and friends never ventured near the dead."

From Family Tree, Feb/Mar 1998 and subsequently from Family Finder, Yucaipa Valley Genealogical Society.

Records You Might Find At A Cemetery

Many cemeteries keep a number of records which you may not know about. They are kept primarily for the business of running the cemetery, but valuable information for the geneologist may be found in them.

1. Interment Book: shows who was buried, on what day and usually the location of the grave; usually arranged chronologically

2. Burial Permits: includes death date and place and cause of death; also arranged chronologically

3. Plat Book: shows who is buried in each grave; it often has diagrams of lots and positions of graves; it is organized by location.

4. Lot Owners: traces lot ownership. It is often found with the plat book or on a large wall map.

5. Accounting Journals: shows who purchased the lots and how much was paid; also are chronological.

Extracted from Bakeman, Mary Hawker, "Records Cemeteries Keep," in Minnesota Genealogist, vol. 26 No. 4, p. 171.

NEWS NOTES

From Inscriptions, Newsletter of the Wisconsin State Old Cemetery Society, vol. 26 #4, Winter 1997: Their Archives located at 6100 W. Mequon road in the Logemann Community Center, Mequon, WI is open Thursdays 2:00 p.m. to 5:00 p.m. or by appointment. Call Bev or Don Silldorff 414 242-3290 for an appointment. Queries should be sent to:

'Bill Krause, Archivist WSOCS
Logemann Community Center
6100 W. Mequon Rd.,
Mequon, WI 53092

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From Le Reveil Acadien vol 13 no. 4, November 1997:
There is an article, "Looking at documents of Acadia 1711-1712." You will be especially interested if you are a descendant of Alexandre Bourg, Michel Hebert, Antoine LeBlanc Jr., Jean Trahan, Abraham Landry, Pierre Theriot, Jean Thibodeau, Rene LeBlanc, Germain and Pierre Theriot, Claude Landry or Guillaume Bourgeois.

The same issue also has a summary of the censuses of Acadia.

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Acadian Genealogy Exchange, vol 27 no 1 Jan 1998 has an article with additional information of the Louis Michel and Francois Michel families.

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From Newsletter, vol. 19 no. 4 , Feb. 1998, Fond du Lac County Genealogical Society and subsequently from Heart of Wisconsin vol. 24, Dec. 1997. The lower left hand corner of old deeds often has signatures of from 2 to 4 witnesses. The first is always from the husband's side of the family. The second is always from the wife's side of the family in order to protect her 1/3 dower right. This could give you clues to maiden names and other family members.

*****

From The Newsletter, vol. 18 no. 1, Jan.Feb. 1998, Chippewa County Genealogical Society: When cleaning a tombstone, use a whisk broom to clean off any dry material. A block of styrofoam can be used to clean moss and other debris sticking to the stone. Try this in an area which is not engraved first. Avoid using any liquid which contains chemicals. Use only water if necessary. Let it dry thoroughly.

When photographing a stone, use a mirror to direct sunlight so that the engraving stands out. A flash will wash out the shadowing.

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From American-Canadian Genealogist, Issue 74, vol. 23 #4, fall 1997, Journal of American-Canadian Genelogical Society: There is an article on the Huguenots and one on the Life of Nicolas Chaput which will be of interest to many of you.

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From The Family Tree, Vol. 8 #1, Feb/March 1998, p. 12B: you can obtain records of American military buried overseas by writing:

Department of the Army
US Total Army Personnel Command
Alexandria, VA 22331-0482

Include name, rank, serial number and any other information you have which will help locate the correct records.

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From The Family Tree, vol. VII #3, June-July 1997: San Francisco has no cemeteries. In 1903, the city passed a law stating no one would be buried in the county of San Francisco. The dead had to be removed and reburied in cemeteries outside of the county. If no next of kin could be found, the dead were reburied in a mass grave in Colma Cemetery in San Mateo County.

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We are collecting geneology humor. If you have any cartoons, stories, or articles which pertain to geneaology and are humorous, please forward them to Tony Shulist at our address.

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COMING UP

March -May 7, 1998, AGS Library at UW-Milwaukee Golda Meir Library; Special Exhibit of early French maps of Wisconsin

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4 April, 1998, Walworth County Genealogical Society Workshp. Topics will be Archaeology

and Genealogy, Photography Cabinet Cards & Carte de Visites, Railroad Records, and Cemeteries. Craig Pfannkuche will be the featured speaker. For information send a SASE to:

WCGS
P.O. Box 159
Delavan, WI 53115-0159

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18 April, 1998, Fond Du Lac County Spring Workshp, Fond Du Lac Public Library, 32 Sheboygan Street. Cost is $18 in advance, $20 at the door. Registration 8:30 and sessions 9:30 -4:00 p.m. Jennifer Ehle will speak on "The Other Federal Census Records (Mortality, Agicultural, Industial, Veterans, Social Statistics)"; Lori Bessler on "Genealogical Resources in the Microforms Room of the SHSW" and Beth Stahr on "Civil War Research"

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23-26 April 1998, "Rendez-vous 1998" Bobby's Banquet Hall, 1593 Newport Ave, Pawtucket, RI. Sessions include "Acadians of New England," "Indian Captives Taken to Canada," "Acadian Heritage," "Researching in France," "Acadian Research," " Hugenot Ancestors," "Everyday Life of Our 18th Century Ancestors" and "History and Settlement of French Candada".

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2 May 1998, Civil War Conference: at Inn on the Park, Madison

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6-9 May 1998, "Rocky Mountain Rendezvous," National Genealogical Society Conference, Denver, Colorado. For information call 703 525-0050 or write:

1998 NGS Conference
4527 17th St North
Arlington, VA 22207-2399
http://www.genealogy/org~ngs/welcome.htm
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22-23 May 1998, WSGS annual Meeting to be held at Racine; featured speaker witll be Craig Roberts Scott, specialist on Military Records in the National Archives.

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26-27 June 1998, Gene-A-Rama, at Paper Valley Inn, Appleton. The featured speaker will be Hank Jones Jr. Among the topics covered will be: "Tracing Origins of Early 18th Century German Palatine Emigrants," "When Sources are Wrong," "I Don't Chase Dead Germans--They Chase Me," and "How Psychic Roots Became an 'Unsolved Mystery.'" Write:

Emil Krause
6083 County Trunk S
Wisconsin Rapids, wl 54495-9212

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19-22 August 1998, "Immigrant Dreams: The Settlement of America," Federation of Genealogical Societies Conference in Cincinnati, Ohio at the Albert S. Sabin Convention Center: For information, write:

Federation of Genealogical Societies
PO Box 830220
Richardson, Texas 75083-0220
http://www.org/~fgs/welcome.html

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23 April, 1998, 6:00 p.m., AGS annual Holzheimer lecture: Featured speaker, David Buisseret, "French Mapping of Wisconsin and North America

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29 May 1998, Sesquicentennial Celebration: To replicate an original journey using the military road from Prairie du Chien to De Pere, thirty wagons will leave Prairie du Chien and arrive in Fond du Lac June 18. Walkers will accompany the wagon train.

22-24 Oct 1998, Fifth New England Genealogical Conference, Holiday Inn, Portland, Maine; sponsored by 20 societies; 50 lectures are planned.

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23-24 October 1998, Wisconsin Sesquicentennial Family History Conference, at new Monona Terrace Convention Center, Madison WI. Sixteen speakers will give 40 lectures on land, immigration, census, vital records and various ethnic groups who settled Wisconsin. Desmond Allen, will speak on "Information in Death Certificates"; Jim Warren on "Family Health"; Paul Warren on "Old Settlers" and Jim Hansen on "Brick walls" and "Newspapers". To receive a program brochure, write to:

WSGS (WSFHC)
PO Box 5106
Madison, WI 53705

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June 1999, Gene-A-Rama, Holiday Inn Conference Center, Eau Claire.

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1-4 Sep 1999, "Meet Me in St. Louis" FGS Conference, St. Louis, Missouri

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12-16 Sep 2000, FGS Conference, Salt Lake City, Utah

QUESTIONS DE LECTEURS

Janet Dupuis Cox, 9968 Point View Drive, Jonesboro, GA 30238 is searching for information on **Dr. Louis R. Guyon**, Miami, Florida, b. about late 1800's or early 1900's; m. **Dona Matilde Guiterrez** in San Antonio Del Rio, Blanco del Norte, Cuba. He is the son of **Augusto Guyon** and ??. **Augusto** was the son of **Louis Guyon,** d. of a heart attack about 1890 in Los Arabos, Matanyas, Cuba. Parents of this **Louis** were **Antoine Guyon** and **Marguerite Loiselle.**

*****

Shirlely Herdegen, 8558 N. Granville Rd., Milwaukee, WI 53224 is seeking information on **Irvin Savord** b. 30 Jan 1900; d. April 1963 in Northern Wisconsin, possibly in Kent. He was logging in northern Wisconsin 1938-1939 and had a horse farm in Kentucky and was exercising trotters in the 1940's.

*****

Linda Boyea, 235 W. Dekora, Saukville, WI, 53080 is seeking information on the parents, and date and place of birth of **Dominique Brunette** also known as **Masta.** b. approximately 1778?; m. 4 Oct 1811 to **Domitelle Grignon**, Green Bay, d. 29 Dec 1862

*****

. *Why Some of Our Ancestors Don't Have Gravestones!*

"Seems, this poor couple didn't have much, and the husband was not very nice to his wife of 40 years. One day he up and died, so she went through the regular routine, had his funeral and buried him.

About three weeks later in the grocery store, a clerk said, 'Wow! what a diamond on that finger! How big is the stone? Your husband must have left you well off.'

'Not really,' she replied.

'Well, where did you get the money for it?' asked the clerk.

'Well,' she said, 'I was going through his things right after he died and I found an envelope containing some money and a note. The note said, 'Here's enough money to bury me when I die, plus an extra $5,000 for a nice stone.'"

The Newsletter, vol. 17, #3, May-July 1997, Chippewa County Genealogical Society and subsequently from the LaCrosse Area Genealogical Society, Inc.

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Back Issues of QUARTERLY, $2.50 each, plus $1.00 postage and handling
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RESEARCH PAPERS (Guides to the use or bibliography of available research material)

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FRENCH CANADIAN/ACADIAN GENEALOGISTS OF WISCONSIN

QUARTERLY

VOLUME 12 NO 4 SUMMER 1998

FRENCH EXPLORERS, MISSIONARIES, AND FUR TRADERS-- FIRST WHITE MEN IN WISCONSIN

Joyce Banachowski

Jean Nicolet

In his explorations, Champlain had gotten as far as Georgian Bay, the Northeast arm of Lake Huron, in 1615. He had hopes of returning to continue his search for the Great Western Sea. Indian wars, however, prevented him from doing so. Instead he chose, Jean Nicolet, one of the men trained as an interpreter, who had lived with the Indians to learn their customs and language. Nicolet accepted the assignment and left Quebec in July 1634. Nicolet took with him a robe of China damask, embroidered with colorful flowers and birds, and food supplies and gifts. Seven Huron Indians acted as guides. They left Georgian Bay into unknown waters and paddled through the Straits of Mackinac to the waters of what was Lake Michigan. How disappointed he was that the waters tasted fresh rather than salt water. He learned that the Puants, People of the Stinking Water, lived on a large bay on the western shore. They pushed on as before stopping only when they were fatigued for a meal of boiled Indian corn and fresh fish or meat jerky or when storms drove them to shore for shelter.

In fall they landed and sent a guide ahead to inform the Puants of their intentions. Nicolet stopped at various places along the bay to hang gifts to assure the tribes they were friendly. Just before reaching the head of the bay, Nicolet stopped at a cove and dressed in the China damask robe. Meantime, the Indian runner had arrived at the Winnebago village to announce that a Great white man was to land. A delegation of Winnebago went to meet him. Nicolet stepped ashore, dressed in his robe, firing his pistols. Women and children were frightened by their firing and ran. The men greeted Nicolet warmly and called him "Manitou" or godlike man. Four to five thousand Indians gathered to celebrate at a number of feasts. One is said to have roasted "at least six score beavers". Nicolet was disappointed he had not found the route to China, and he realized America was much larger than they had

BASTILLE DAYS--JULY 9-12

Meeting Schedule

Meetings are held every second Thursday of the month at the Community Room G110 at Mayfair Shopping Mall. Enter by the Northeast door to the mall. Take the stairs or elevator down one level.

June 11: Tracy Reinhardt: Successful Genealogy, With or Without Computers

August 13: Beginning Genealogy, the basics to bring you back to the point where specific French Canadian / Acadian sources can be used

September 10: Using French Canadian / Acadian resouces for doing genealogy

expected. He did make a peace pact between the Winnebagoes and the Indian allies of the French and then returned to Quebec.

Upon returning to New France, Nicolet was assigned as interpreter at Trois Rivieres. In 1637 he married Champlain's godchild. His life ended in October,1642 when he drowned in the St. Lawrence trying to rescue an Indian prisoner.

After Nicolet, no other white men set foot in Wisconsin for twenty years. This was due to the renewed Iroquois Wars.

Radisson and Groseilliers

The first whitemen to follow Nicolet into Wisconsin were probably Medart Chouart, Sieur des Groseilliers and his brother-in-law, Pierre d'Esprit, Sieur Radisson. They were sent to make fur trade agreements with the Indians. In their first trip in 1656, they stopped at "the Great Lake of the Stinkings", Green Bay and explored the mainland southward. Radisson kept a descriptive account of their voyage.

The second trip they made in 1658 was without permission of the French governor. They came through Sault Ste. Marie into Lake Superior and followed the southern shore of Lake Superior. At Chequamegon Bay near present day Ashland, they built a primitive log cabin, the first white man's habitation in Wisconsin. They called it a fort. The door opened toward the water, and the back was protected by a log palisade. Tree boughs with hawk bells tied to them, were laid around the cabin. Their souund would be an alarm if hostile Indians chose to attack at night. The next winter, they hid most of their supplies and set out to visit the Ottawas at Lac Court Oreilles who they found to be

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Our objectives are to foster and encourage interest and research in French Canadian and Acadian genealogy, heritage, and culture.

suffering from a famine. The famine ended when a sleet storm crusted the snow causing the deer's hooves to break through into the drifts when they tried to run. Radisson and Groseilliers continued westward, holding a council with the Cree near Superior. They continued to visit the Sioux in Minnesota.

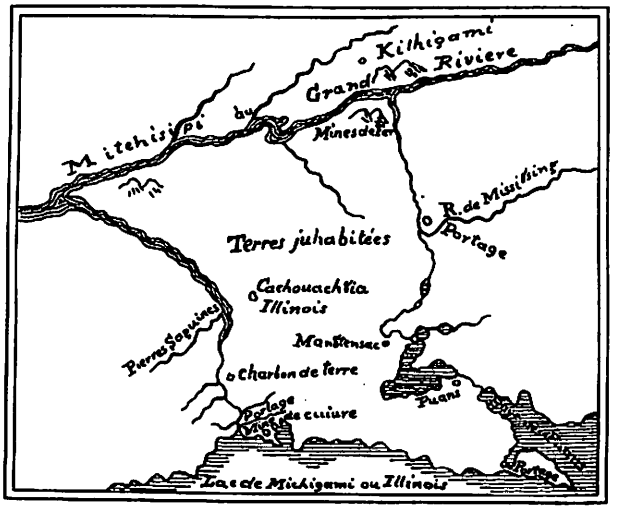
When they returned to Chequamegon Bay, they found their "fort" was occupied by Indians. They built a second fort, supposedly on Houghton Point. They seemed to be plagued with bad luck. Radisson injured his leg which was slowly cured by rubbing hot bear oil on it. Radisson also managed to escape, naked and lame, from his burning hut. In early 1660, after many delays and problems, they managed to organize a trading group of 100 canoes and set out for Montreal. Fear of the Iroquois caused 40 to turn back, but 60 canoes laden with furs arrived in New France. To their disappointment, the governor of New France was not grateful. Instead he confiscated all the furs because they had failed to get a license. This so angered them that in the future they sold their service to the English. They convinced the English to open up fur trade in Canada, and as a result, the Hudson Bay Company was formed.

They did have an effect on the fur trade system of New France. Thereafter, the fur traders would go to the western Indians to trade rather than wait for the Indians to come east.

Marquette and Joliet

Jean Talon, Intendant of New France chose Louis Joliet to head the expedition to explore the Mississippi River. In December 1672, Joliet landed at St-Ignace mission (Mackinac). He brought with him permission for Father Jacques Marquette to accompany him. On 17 May 1673, Joliet, Marquette and five men set out in two bark canoes from St-Ignace. They crossed the northern end of Lake Michigan, went through Green Bay, into the Lower Fox and into Lake Winnebago. On the 7th of June they arrived on the upper Fox River at the Mascouten-Miami-Kickapoo village. There they hired guides to take them through the winding channel of the river and over the portage at present day Portage, Wisconsin. The Indians called this river the "Meskousing" which Joliet later wrote as "Miskonsing". On 17 June, they entered the Mississippi. They continued on to the mouth of the Arkansas River, the mouth of the Missouri River and the Ohio River. They returned by the Illinois River, the Chicago portage, to Lake Michigan then on to Green Bay. By September, they were in DePere. Joliet returned to New France, but lost his journal and records when his canoe overturned in the rapids near Montreal. A second copy of his journal burned in the mission house at the Sault soon after he left there.

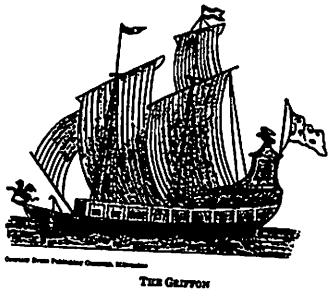
Marquette who was in failing health at De Pere made a promised trip to the Illinois Indians In October 1674. He canoed down the west shore of Lake Michigan, stopped briefly at Milwaukee and continued on to winter at the mouth of the Chicago River. The next spring he reached the Illinois Indians. Knowing his health was poor, Marquette went back along the east shore of Lake Michigan. He never made it back to St-Ignace. On 18 May 1675 he died at the mouth of the Marquette River near Ludington, Michigan.



MAP PUBLISHED WITH MARQUETTE JOURNAL, 1681.

Wisconsin in Three Centuries, p. 207

*note, Lake Michigan is on the bottom; you will have to turn the map sideways to see it as you are accustomed



LaSalle

LaSalle had come to New France in 1666. He spent a few years in unrecorded travel in what may have been the Ohio River and Lake Michigan. In 1678 he returned from France with a royal charter to explore the Mississippi Valley and to trade in buffalo robes. He first constructed a 45 ton sailing vessel, the Griffin, at the east end of Lake Erie. In the fall of 1679, his vessel, the Griffin, reached the mouth of Green Bay where it took on a valuable load of furs. LaSalle sent the ship back east. However, it never arrived there. It is not known whether storms, hostile Indians or the crew itself destroyed it. LaSalle believed the crew scuttled and destroyed it.

After the Griffin had left, LaSalle and the remainder of his party went southward in canoes along the west shore of Lake Michigan. They stopped at a Potowatomi village probably near Milwaukee and continued southward into the Illinois River. They made peace with the Illinois tribe near today's Peoria on 4 January 1680. Ten days later they began the construction of Ft. Crevecoeur a short distance downstream. Using this as a base, LaSalle sent out a party of three--Father Louis Hennepin, a Recollect monk, and 2 other men, Accault and Auguel to explore to the northwest. The Sioux took them prisoners.

When LaSalle went east to report to the governor of New France, Tonty, an Italian born soldier, was left in charge of Ft. Crevecoeur. The garrison mutinied against him and the Iroquois attacked. Wounded, Tonty was able with a few men to flee to the mission at DePere. He later rejoined LaSalle at Mackinac. From here they set out for their exploration of the lower Mississippi which was a success. They then returned to the Illinois country and built Fort St. Louis at Starved Rock on the Illinois River in 1682. In 1683 LaSalle was called back to France by the king. There he organized a group to establish a colony near the mouth of the Misssissippi River. They landed in Texas, but the colony was a total failure. In 1688 LaSalle was assassinated by one of his group.

Dulhut

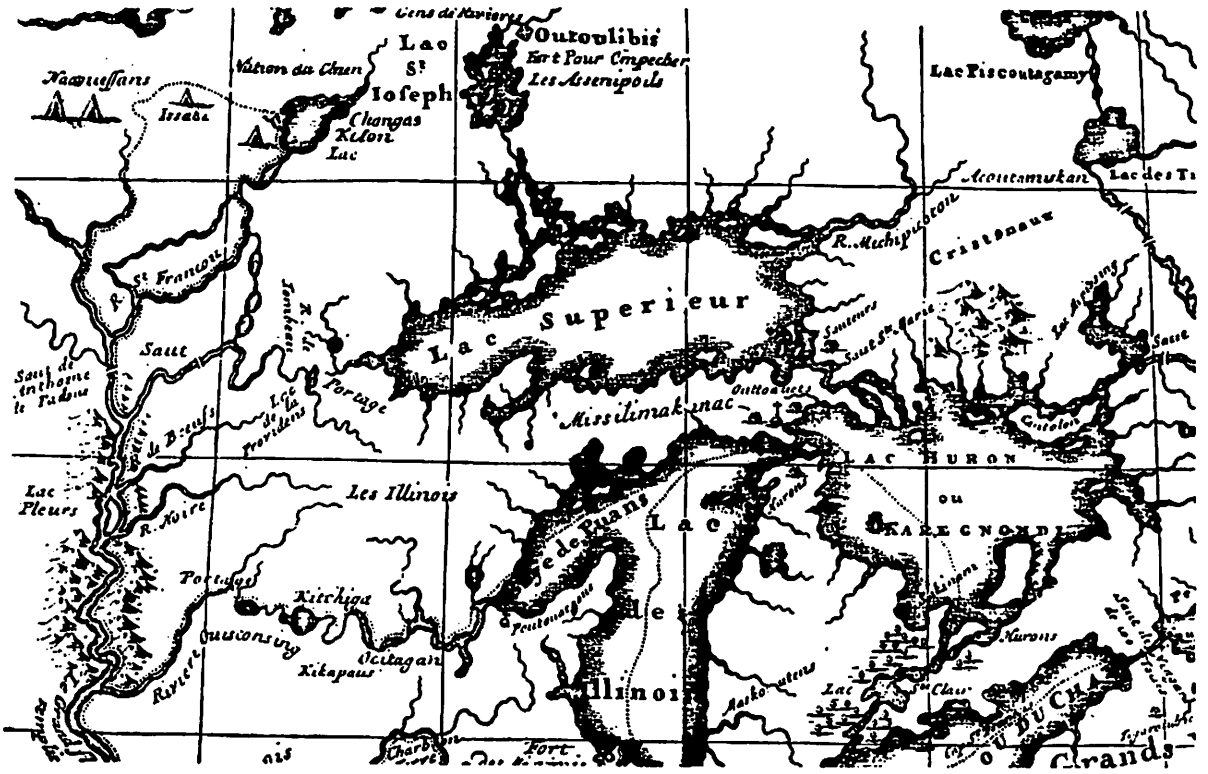
During the eleven years from 1678 to 1689 that Daniel Greysolon, Sieur Dulhut was in the west, he arranged many alliances with the Indian tribes, led war parties against the Iroquois and claimed new territory for the king. In 1680 Dulhut began one of his many voyages up the Bois Brule River, cutting 100 beaver dams on the way, portaging to the headlake of the St, Croix River and going down stream to the Mississippi.

At some time in 1680, Dulhut recived some salt from a party of Sioux Indians who said they found it at the edge of a great lake, twenty days journey. Dulhut, thinking it to be the ocean, set out to find it. Shortly after, he learned that the Sioux were mistreating three white prisoners. He decided to detour into Minnesota where he found Father Hennepin and the other two Frenchmen sent by LaSalle. He took the three back east.

In 1683, he built the first fort in the interior of Wisconsin at the portage. In 1689 he was ordered back to Montreal and never returned to the Wisconsin area after that.

Nicolas Perrot
"Metaminens" or "Little Corn"

Born in 1644, Nicolas Perrot came to New France as a youth; he learned several Indian languages; he worked for the Jesuits and the Sulpicians, and he was an independent trader by the age of 21. In 1667 he contracted with two Montreal merchants to go into the



FATHER HENNEPIN'S MAP OF THE UPPER LAKES, 1697.

Ottawa country. (He may have made his first voyage to the west as early as 1664.) By the contract, Perrot and his partner, Toussaint Baudry, were to have half the furs they obtained. They spent the first year around Lake Superior. The following summer they were at the Potawatomi village at Green Bay. The fur traders were well treated and honored. During their stay a threat of war broke out between the Potawatomi and the Menominee. Perrot volunteered to act as mediator. On approaching the Menominee village, he fired his gun which convinced the Menominees that he was a visitor from the sun. A lasting bond was made between the French and the Menominees. Shortly after Perrot returned to the Potawatomi village, a trading party from Montreal arrived. At first, the village was terrified thinking they were Iroquois. When they realized they weren't, a celebration followed with Perrot and Baudry as guests of honor. The Potowatomi having received numerous French goods, spread the word to the tribes around the bay that they could purchase white man's goods at the Potawatomi village. Perrot and Baudry were afraid the Potawatomis would ruin the French business with other tribes.

The two fur traders left the Potawatomi village to go to the Fox village on the Wolf River. The Fox were feared. Perrot and Baudry were the first Europeans to visit their tribe. At first neither the French nor the Fox thought much of one another. However, it appears that Perrot was the one man they respected. Once, the Mascouten robbed Perrot and were about to burn him at the stake; he escaped to friendly Fox and Winnebagoes. The year before Perrot left the West, he was captured by the Miami who also were about to burn him alive. The Fox intervened and saved him. In spite of these incidents, Perrot and Baudry were friendly with the Miamis and Mascouten. Perrot first visited them in 1669 in what is now Berlin, Wisconsin. He was greeted with a feast and smoking the calumet. In return he gave them gifts of French cutlery, a cooking kettle, and a gun. To the women he gave a handful of

steel awls, needles, knives and colored glass beads. The results of their diplomacy was shown in May 1670, when Perrot and Baudry returned to Montreal with the largest flotilla to have ever gone east--more than 900 Indians from tribes who had never before gone east made the voyage. These two traders had broken the monopoly held by the Ottawa on trading voyages to the St. Lawrence.

In 1680 when the Iroquois Wars again broke out, many of the western tribes were beginning to be hostile to the French and were thinking of siding with the English or the Iroquois. In 1683 Perrot was sent with an army officer, La Durantaye, to pacify the "seething Wisconsin tribes." In 1684, Perrot led a group of Ottawa and allied Indians to take part in an unsuccessful raid against the Iroquois by Governor La Barre.

In 1685 Perrot became "commandant of the west". He headquartered at La Baye (Green Bay) with his army of twenty men. They traveled to western Wisconsin to open new areas for the fur trade. They followed the Fox-Wisconsin to the Mississippi then went northward spending the winter of 1685 near Trempealeau where they established a post. Remains of that post include fireplaces, a blacksmith's forge, a crude smelting furnace with iron and slag, a pistol and other small articles of the 17th century. In the spring of 1686, they continued north to Lake Pepin and built a a stockade, Fort St. Antoine, on the eastern shore. Another fort, Fort St. Nicolas, was established at the mouth of the Wisconsin River.

In 1686 Perrot went to the mission house at DePere to hold a war council to try to bring another Indian force east to fight the Iroquois. It was this time that he presented a silver ostensorium to the mission. In 1688 Perrot returned from his somewhat successful expedition in the east to find that the mission at DePere had been burned. Perrot's store of furs was destroyed with it.

In addition, the Sioux had also attacked Fort St. Antoine and stole many French supplies stored there. Perrot asked the Sioux leaders to return the stolen goods. They refused. In the meantime, Perrot had put some brandy into a water cup. He struck a spark and set the liquid on fire. The Indians were terrified that he would burn their lakes and marshes and returned the French goods.

In 1689 Perrot left the Mississippi to summon chiefs of the Algonquin tribes to hold a peace council with the Iroquois. Instead, the Iroquois attacked and massacred French men, women and children at Lachine. The western tribes thought the French to be weak and turned against them. 150 soldiers were sent to Mackinac under Louis Louvig ny and Perrot to control the situation.

The following year Perrot was sent to Green Bay to put down a Fox uprising. Perrot went alone not knowing the Fox were waiting in an ambush. A Winnebago chief sent word to the Fox that Perrot had a troop of 1,200 men. The Fox chose to leave and go west. In return Perrot gave the Winnebago chief a jacket heavily decorated with gold braid. He presented other gifts to the Miami, Sauk, Potawatomi and Mascouten tribes when he made peace with them. In return the Miami chief presented Perrot with a piece of high grade lead ore. Perrot showed the Indians how to cut out the ore and melt the metal.

In 1696, a decision was made by the king to abandon all posts west of Mackinac, and in 1698 Perrot was recalled to New France. As a result, the Fox Indians closed the Fox-Wisconsin trade route, asking for tribute from all Frenchmen who wanted to pass through Wisconsin.

Paul Marin

Paul Marin, a Montreal nobleman, led forces to punish the Fox toll collectors. In the winter of 1706-1707, he surprised the Fox at Winnebago Rapids near Neenah and killed hundreds of them. During the summer he tricked the Fox by hiding riflemen in boats, covered with oil cloth so they looked like bundles of goods. Voyageurs paddled them up the lower Fox River. Fox toll takers

paddling to intercept the flotilla of canoes were suddenly surprised when the oil cloths were removed and volleys of shot from rifles were fired at them. It is believed that more than 1000 Fox were killed. The name, Marin, became a word of terror among the Fox.

In 1710, a large number of Fox left Wisconsin to settle around the French post at Detroit. The Fox quarreled with other tribes and in 1712, the French fired mortars against the Fox stockade. Most of the tribesmen were killed. After this the Fox killed any French found in the West, In the spring of 1715, two French men were killed on a western trip. The Fox were obviously blamed. As a result, Louis de Louvigny led an expedition of 200 soldiers and nearly 1000 Indians into Wisconsin. Louvigny laid a three day seige against the Fox stockade at Little Lake Butte des Morts. Finally, the two sides agreed to peace. This ended the first Fox War in 1716.

When Louis XIV died in 1715, the French policy changed. French forts at La Baye (Green Bay) and La Pointe (on Chequamegon Bay) were among those rebuilt. Twenty-five traders were given licenses to trade for furs in the west. The Fox under Chief Kiala organized most of the Wisconsin tribes and some of the tribes west of the Mississippi into an alliance, and the Second Fox War began.

In 1728 Constant de Lignery with a force of 400 soldiers and 1000 Indians came into Wisconsin searching for the Fox. They marched from one village to another, finding them abandoned. In anger, they burned the villages and cornfields. Lignery turned back at Oshkosh and in their retreat burned the fort at LaBaye. The fort had to be rebuilt two years later.

The Fox Confederacy began to break up, and the remainder of the Fox decided to go east to join the Iroquois and English. The French followed. In central Illinois, the Fox built a stockade. The French with their 1400 men besieged the stockade for 23 days. On a stormy night, 9 September 1730, they decided to make a run for it, but were heard because of their crying children. Four hundred to six hundred warriors, women and children were killed. Almost as many were taken as slaves. Kiala surrendered to the French. Villiers, Commandant at La Baye took the leaders captive and brought them to Montreal where they were sold as slaves. Kiala died in slavery in the French West Indies.

Upon his return to La Baye, Villiers marched to a Sauk village demanding the surrender of some Fox refugees. When the Sauk refused, a skirmish followed. Villiers and a son were killed. The Sauk and Fox went up the Fox River followed by the French. A bloody battle on a hill, now known as Butte des Morts, (Hill of the Dead), near Oshkosh took place in September 1733. Other tribes sympathized with the Indians, and the French decided to adopt a policy of conciliation. Ironically, Paul Marin, The French Terror, became commadant at LaBaye in 1739 and carried out this policy. He became known as the "Conciliator of the Fox". The Fox Wars were ended.

Charles de Langlade

Charles de Langlade, Akewaugeketauso (Fierce for the Land), by his Indian name, was considered the greatest western soldier of the French and Indian War. He led a force of Indians primarily from Wisconsin against General Braddock and his British army who were on their way to Fort Duquene (Pittsburgh). In 1757, he defeated Rogers' Rangers in a skirmish on Lake Champlain; in the summer 1757, he helped at the massacre of the British at Fort William Henry; and in the spring of 1759, was at the defense of Quebec with 1,200 western Indians. After the French surrender at Montreal 8 September 1760, Langlade returned to Mackinac to command the fort until the British came to take it over in September 1761.

By the end of 1760, the French garrison in Wisconsin followed the Fox-Wisconsin route to the Mississippi and down into Illinois country which had not yet surrendered. This

land was ceded to Spain and England by the Treaty of Paris in 1763.

Langlade accepted the English control and moved to Green Bay in 1764 where he became Indian agent. During the Revolutionary War he recruited and led western Indians for the British. To get Indians in the Milwaukee area to attend a war council at Mackinac, he took part in a "gruesome dog feast". In a ceremony to arouse the Indians, he ate the heart of a freshly killed dog. He took part in 99 battles and skirmishes.

Captain Henry Balfour and Ens. James Gorrell with a small detachment of soldiers, took control of La Baye (Green Bay) for the British 12 October 1761. The fort was deserted; the stockade was falling apart; houses were without roofs. The fort was falling into decay. The fort was renamed Fort Edward Augustus. Balfour returned to Mackinac leaving the fort under the care of Gorrell with a force consisting of a sergeant, a corporal and 15 privates to control about 39,000 Indians. Gorrell and the British occupation ended 15 June 1763 when he was ordered to bring his garrison to the Ottawa village at L'Arbre Croche, southwest of Mackinac, because Mackinac had been taken by Chippewa and Ottawa Indians in the Pontiac Uprising.

Father Menard

Rene Menard, Jesuit, was the first missionary in our state. He arrived with his assistant, Jean Guerin, with a returning trade flotilla in 1660. He was a frail man who was the recipeint of poor treatment by the Indians. They kept him separated from his assistant, forced him to paddle long distances and carry heavy burdens, was laughed at and left stranded without food. Six days later he was picked up by a canoe and taken to Keweenaw Bay in upper Michigan where he again was treated badly because he had objected to an Indian chief practicing polygamy. He was forced to leave and build and live in a hut of branches. But, the winter was mild and he survived. In the spring of 1661, the returning traders picked him up and brought him to the Ottawa village on Chequamegon Bay near present day Ashland. He named the bay St. Esprit.

In July he left with one of the traders, L'Esperance to go to the Huron village on the Black River. He heard they were starving. At Lac Court Oreilles, their Huron guides, upset that they were moving so slowly, abandoned. them. After two weeks, with food gone, they found an old Indian canoe and went down the Chippewa River. They turned into a stream they hoped would lead them to the Huron village. Menard stepped out of the canoe so that L'Esperance could guide the canoe over some dangerous rapids. Past the rapids, L'Esperance waited for Menard, but he did not appear. Later, Jean Guerin reported seeing Menard's kettle with a Sauk Indian. His breviary and cassock were later found with the Sioux.

Father Allouez

Four years after the loss of Menard, Claude Jean Allouez, another Jesuit missionary, was sent to Wisconsin; he also was left stranded and rescued. He reached Chequamegon Bay in October 1666 and reestablished the mission of St. Esprit.

He built a bark chapel and place to live on the western side of the bay. He called it La Pointe du St. Esprit. Here he baptised more than 200 Indian children.

In the spring of 1667, he left to visit the Nipissing Indians in Ontario. While following the shoreline of Lake Superior, he made notes and drawings which were the basis for a Jesuit map.

Allouez decided to move his mission to the Chippewa village at Sault Ste. Marie. He told the Indians of his wishes. They were afraid this would mean a break with trade, and they asked him to stay, permitting him to baptize 100 of them. This was the beginning of a permanent Ottawa mission. This mission was

later moved by Father Marquette to Mackinac. Marquette replaced Allouez at St. Esprit in 1669. Later that same year, Allouez established a mission on Green Bay, near present day Oconto. That winter he crossed the ice to visit Indians on the Door peninsula; a blizzard came up; his nose froze and he nearly died of exposure. He continued his work. In spring we find him, near Oshkosh, celebrating the first mass held in the interior of Wisconsin. He continued his work for several years in Wisconsin until he was sent to an Illinois mission and later to the St-Joseph River area in southern Michigan. Here he died in early 1689.

FRENCH CANADIAN SETTLEMENTS IN WISCONSIN

Joyce Banachowski

For the most part our earliest settlements in Wisconsin owed their origin primarily to the fur trade.

Green Bay

In 1634 Jean Nicolet was the first white man to set foot on the soil at Green Bay. He was followed by other explorers and fur traders who passed through the area.

On 3 November 1669, Father Claude Allouez left Sault Ste-Marie with two Frenchmen and two canoes of Potowatomi to establish a mission on the Fox River at "Rapides des Peres". On December 3, the feast of St-Francois-Xavier, he said his first mass there and named the mission St-Francois-Xavier. Six Frenchmen from the Bay took part in the services of Father Allouez and his two companions. In September he was joined by Father Marquette. Since this beginning, Green Bay was a Jesuit mission and the entrance to the interior of the Mississippi valley.

In 1680 Tonti had a small detachment of men he commanded at Green Bay. He was followed by Delhut who also had a small command. The French military post was held until 1816 when the British took possession. Green Bay had a population of about 150 persons at that time.

The first permanent settlement in Wsconsin at Green Bay was not until 1745. Augustin de Langlade and his family left Mackinac to settle on the east side of the Fox River at Green Bay. M. Souligny, son-in-law of Augustin Langlade, and Monsieur Charon also settled here. Soon after, a blacksmith, Lammiot, came. Augustin de Langlade was involved in the fur trade and Charles de Langlade served as Indian agent. Soon after their settlement, they were raising garden vegetables (white potatoes, peas, beans, pumpkins, melons, cucumbers, beets, carrots, turnips, rutabagas, onions and lettuce) and cereals (wheat and corn) and had various kinds of domestic animals--horses, cattle, hogs, and fowl. The first horses brought from Detroit were a hardy Canadian breed. There were no sheep until after 1790 when Pierre Grignon purchased seven at Mackinaw and brought them to Green Bay on a barge. The wife of Amable Roy had the only apple tree in the settlement until 1816 when an American from Detroit brought a number of apple trees. Later cherry and plum trees were introduced.

The settlement grew slowly. In 1785, Augustin Grignon recalled there were seven families who with their employees and helpers totaled 56 people. According to the "Recollection of Augustin Grignon" in vol 3 of th Collections of the State Historical Society of Wisconsin, they were: Charles de Langlade with wife , two Pawnee servants and three engagés; Pierre Grignon Sr., wife, six children, two Pawnee servants and twelve engagés; ------ Lagral and wife; Baptiste Brunet, wife, three children, 1 engagé; Amable Roy, wife, two Pawnee servants, one engagé; Joseph Roy, wife, five children and one engagé; and ----- Marchand, agent of a Mackinaw trading company having four engagés. Brunet, Lagral and Joseph Roy lived on the west side of the river and the rest lived on the east side. Grignon and Marchand carried on the fur trade.

Pierre Grignon Sr. had been a voyageur in the west in the Lake Superior area. He married a Menomonee the first time and had three children. One died as the result of a fall; a second died at school in Montreal and the third, Perrish raised a family. His second marriage was with Domitelle De Langlade. They had nine children--Pierre Antoine, b. 21 Oct 1777; Charles, b. 14 June 1779; Augustin, b. 27 June 1780; Louis, b. 21 Sept. 1783; Baptist, b. 23 July 1785; Domitelle, b. 21 March 1787; Marguerite, b. 23 March 1789; Hypolite, b. 14 Sept. 1790; and Amable, b. Dec. 1795. For the most part, they too became involved in the fur trade industry.

Baptiste Brunet had probably come to Green Bay from Quebec in 1775.. He was an engage to Pierre Grignon for a year. The following year he married the natural daughter of Gautier De Verville by a Pawnee servant woman of Charles De Langlade. He was said to be a good farmer and died at Green Bay about 1815.

Amable and Joseph Roy were brothers. Amable married Agate De Langlade, daughter of Augustin and widow of M. Souligny. Prior to his marriage he was involved in the fur trade, but after his marriage turned to farming. They had no children but raised Louis Grignon who inherited their property.

Joseph Roy had been an engage and married a Menomonee. They had two sons and four daughters.

Lagral and his wife stayed in Green Bay about four years. They then sold their land to Pierre Grignon Sr. and left.

In 1791, Jacques Porlier came to Green Bay as a tutor for the children of the Grignon's. Charles Reaume came the next year. Porlier stayed the winter with Charles Reaume and then became involved in the fur trade.

At the end of the 18th century and into the 19th century more came, primarily from Canada. In 1798 Joseph Jourdin carried on the blacksmithing business for Jacob Franks. He then went on his own. A carpenter, Augustin Thibeau came in 1800. With the exception of the blacksmith and carpenter there were no skilled tradesmen for some years.

By 1812 the more prominent families who had settled at Green Bay up as far as De Pere were: Perrish Brunet, Perrish Grignon and Pierre, Charles, Louis, Baptist and Augustin Grignon; M. Duchano, Louis Gravel, Bartinme Chevalier, Pierre Chalifoux, Pierre Houlrich, Jacob Franks, Yout Brisque, Jacques and Nicolas Vieau, Baptist Cardrone, John Dousman, Pierre Carbonneau, John Vaun, Joseph Houll, John Jacobs, Alexander Garriepy, Louis Bauprez, Joseph Ducharme, John Baptiste Langerin, Amable Norman, John Baptiste Lavigne, Augustin Bonneterre, Joseph Boucher, Antoine Le Boeuf, Augustin Thereau (Thibeau), Alexander Dumond, George Fortier, Basile La Rock, Dominick Brunet, and Joseph Jourdin.

In 1815 a U.S. trading post was established at Green Bay. Fort Howard was established in 1816. In 1816, the population had grown to 150. Daniel Whitney arrived in 1820. He was one of the most enterprising men of Green Bay and laid out the plans for the beginning of the city of Green Bay. In 1821, a steamer, Walk-in-the-Water, brought troops and passengers from Detroit. This was the beginning of immigration into Wisconsin by way of the Lakes. Most were New England men. (At this time there was no white settlement between Green Bay and Prairie du Chien.)

The government began to survey the land in 1834 and a land office first opened in 1835.

Prairie du Chien

It is believed there was a French military post in the locality of Prairie du Chien as early as 1689, and was a rendezvous place already in 1732. Supposedly a trader and hunter by the name of Cardinelle and his wife came from Canada and settled on a small farm, but

the date of their coming is questionable. A man by the name of Ganier seems to have been next. About 1737, a French trading post with a stockade around the buildings was established. Occasionally a voyageur married and settled. This post, however, seems to have disappeared until 1755 when a French post was established. In 1781, Pierre Antaya, Augustine Ange and Basil Giard were residents having a nine mile square grant of land from the Fox. Payment was made in goods. Pierre La Pointe was acting as interpreter. Michel Brisbois came in 1781 and settled. At that time, Michel Brisbois said there were twenty or thirty settlers, and by 1793, Brisbois claimed there were forty-three farms and twenty or thirty village lots claimed and occupied. Most of these settlers were hunters, traders and voyageurs who had taken Indian wives and were doing very minimal farming, their primary interest being the fur trade.

Michel Brisbois was a trader but also became involved in farming and the baking business. He exchanged with the inhabitants tickets for fifty loaves of bread for each 100 pounds of flour they brought to him. These tickets acted as a kind of currency with which they carried on trade with the Indians and each other. None of the settlers baked their own bread. They depended on Brisbois.

Captain Thomas G. Anderson, a British trader passing through in 1800, saw a village of 10-15 houses and three farmers three miles away. One house was framed and the rest of logs plastered with mud and then covered with cedar, elm or black ash bark.

Joseph Rolette came in 1804 and was the colony's most prominent citizen. He was a trader and merchant, had a large farm, and interested in improvements in the area. He was actively involved in the War of 1812 when he commanded the Canadians. In 1827 or 28 he was appointed Chief Justice of the county court.

In 1805, Pike found a village and vicinity of 37 houses-- eighteen houses on two streets, eight houses behind the marsh and another eight houses scattered at a distance of one to five miles. He estimated the population to be about 370 increasing to 500-600 in the spring and fall when the trade fairs occurred. He described the houses as being partly framed with small logs in mortises made in the uprights, filled in with clay and whitewashed on the inside.

Jean-Baptiste Faubault built a home there in 1808.

After the War of 1812, the merchants of St. Louis and and the traders and Indians of the upper Mississippi carried on a profitable business.

Judge Lockwood arrived in Prairie du Chien 16 September 1816. Upon his arrival, in his narrative, he describes Prairie du Chien as a traders village of 25-30 houses. "The houses were built by planting posts upright in the ground with grooves in them, so that the sides could be filled in with split timber or round poles, and then plastered over with clay, and white-washed with a white earth found in the vicinity, and then covered with bark, or clap-boards riven from oak." The old traders who were living there at the time were Joseph Rolette, Michael Brisbois, Francis Bouthillier and Jean Baptiste Farribault. All were French Canadians except Farribault who was from France. Nicholas Boilvin was Indian agent and given the commission of Justice of the Peace. Most of the inhabitants were of French or Indian extraction.

By 1820 Schoolcraft, who was traveling through, reported 80 buildings including military quarters and a population of 500 excluding the garrison. In 1820-21 a jail was built at the back of the village of Prairie du Chien. It was of hewn oak logs about a foot square. It was about 25 feet by 16 feet and was divided by logs into a debtors and criminals rooms. In 1830, the population grew to about 600, but in 1836, when the territorial government went into place, General Smith placed it at 150.

LaPointe

An early mission and trading post had been established at Chequamegon Bay with the arrival of Father Menard in 1660. He was followed by Father Allouez in 1666 and Father Marquette 1669-1671. When Father Baraga arrived he revived the mission at La Pointe and found there a French Canadian named Pierre Cotte who had been trading with the Indians for about thirty years. Augustin Grignon recalled that Cadotte had been a trader there for years and helped found the settlement.

Fond du Lac

Another early mission and trading post was located at Bay St. Louis or Fond du Lac. Father Baraga had visited Fond du Lac in 1835.

Portage

The first white men to come to "The Portage" were Marquette and Joliet with their guides and companions in June of 1673. Hennepin and DeLuth in 1680 and Le Sueur in 1683 made the portage.

Laurent Barth, trader from Mackinac who was with his family on the St-Croix River, was the first settler at the portage. In 1793 he and his family purchased from the Winnebagoes the right to transport goods over the portage. This was the beginning of settlement. It was awhile, however, until the next settlers arrived. Jean L'Ecuyer received permission to also transport goods over the portage in 1798. The goods were hauled in carts. Barth had a single horse cart. L'Ecuyer had several teams and carts and a heavy wagon with a long reach so he could transport barges. In 1803, Barth sold his business to Campbell who in turn sold it to L'Ecuyer. When L'Ecuyer died, his widow hired Laurent Fily to carry on the business which he did until 1812 when a daughter of L'Ecuyer married Francis Roy. Roy took over the business.

Sometime after the war of 1812, Joseph Rolette carried on the transportation business at the portage. He hired Pierre Pauquette to manage it for him. The charge for transporting goods across the portage was 40 cents for each 100 pounds and ten dollars for each boat. Pierre Paquette was frequently in demand for his services as an Indian interpreter. He was the official interpreter for the making of Indian treaties at Green Bay in 1828, at Prairie du Chien in 1825 and at Rock Island in 1835.

With the coming of the transport business, there came a business of Indian trade. Barth sold the stock he brought with him from the Ste- Croix. L'Ecuyer and Roy always kept a variety of goods. Laurent Fily was a trader there for many years until he died at Grand Kau-kau-lin in 1846. From 1801-1803, Augustin Grignon spent two winters in trade there. Jacques Porlier also spent a few winters there.

The number of white settlers at Portage did not increase much until the building of Fort Winnebago. In 1828, the only houses at the portage were one owned by Francis Le Roy, two others occupied by half breeds, a log house occupied by Pierre Pauquette but belonging to the American Fur company, and the Indian Agency house occupied by John H. Kinzie, sub-agent.

Construction of Fort Winnebago began in 1829 and was completed in 1832. Money was also appropriated for the construction of a road from Green Bay to the portage. In 1835, the road opened.

Milwaukee

The settlement of Milwaukee does not take place until 1834-1835. However, there were fur traders here before. In 1762 there was an Indian town here with an English trader. He was probably Goddard who came to Green Bay in 1761 with Captain Belfour.

According to Augustin Grignon's "Recollections" : Alexander La Framboise was established at Milwaukee in the fur trade

about 1785. Later he returned to Mackinaw and sent a brother to manage the business for him.

In 1789, Jean Baptist Mireandeu had a blacksmith shop in Milwaukee. He is said to have been the first man to build a house here with the intention of staying.

About 1800 after La Framboise's post failed, another trader established a trade post there. He hired Stanislaus Chappue as clerk. This trading post lasted until 1805. At the same time Chappue was clerk at this trading post, another trading post was established by John B. Beaubien.

Laurent Fily was sent by Jacob Franks of Green Bay with a supply of goods about 1804-1805. He was to carry on a summer trade at Milwaukee buying deer skins in the red.

Prior to 1805 Jacques Vieau of Green Bay had started trading in Milwaukee regularly every winter (except 1811-1812) until 1818. That year Solomon Juneau, who had married his daughter, went to Milwaukee first as a clerk and later for himself. Juneau built a permanent house and was the first permanent settler of Milwaukee. Hypolite Grignon wintered at Milwaukee about the same time Juneau went there.

In August 1835, the part of the township in which Milwaukee was located was offered at public sale at Green Bay. Juneau as well as Byron Kilbourn and George H. Walker purchased tracts of land.

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THEY CAME TO WISCONSIN

The French were the first white men to come into Wisconsin. They first came here as explorers, then as voyageurs, fur traders and coureurs du bois. Even when the British had control, the French continued to have an active part in the fur trade, and those who settled here remained French--following their customs, practicing their religion, and using their language.

Later, when the lumbering industry began to grow in Wisconsin in the 19th century, the French along with a myriad of other immigrants came into Wisconsin to work. Some came to work in the lumber industry alone. Others farmed the land and worked in the lumber camps in late fall and winter and used lumbering jobs to supplement their incomes. Some chose to work the land while others chose to work in the factories and industries of cities and towns.

Throughout our history, immigrants have been coming to Wisconsin--some for economic reasons, some for adventure and maybe just for change or as a challenge. They came at different times. They came for different reasons; they came under different circumstances, and they settled in different areas. Nevertheless, they came, lived, and left their mark and legacy on their families and communities. Here are some of the stories of those who came to Wisconsin, written by our members, the descendants who are researching them.

BELANGER, BOYER & BRUNETTE.. EARLY WISCONSIN RESIDENTS

By Linda Boyea

All of my French-Canadian ancestors came early to Wisconsin. Dominique Brunette married Domitelle Grignon in 1821, and Jean Belanger was here before 1846. Augustin Boyer is found in the 1860 census.

Dominique Brunette, also known as Masca, has left a recorded presence in Wisconsin, but seems to have no previous existence what-so-ever. Family legend claims he was Indian, but that is yet to be proved. He associated with the Grignons in the fur trade. Because there seems to be substantial information available about the Grignon's, both in Wisconsin and in the French-Canadian records, I have put off researching this line for another day.

Jean Belanger already owned land in 1846, when he sold a parcel of it to his son, Edward, (my ancestor), for $1.00. In exchange, Edward would care for Jean's son, Pierre, in the event of Jean's death, until Pierre was 15 years old. Unfortunately, I cannot say whether Jean and Edward farmed the land or used it for other purposes, since I have not yet researched this line.

Augustin Boyer was born in Laprairie, Quebec in 1806, the youngest son of Joseph Boyer's fifth, (and final), marriage. Various marriage repertoires show that Joseph had at least 19 children from four of the five wives. Joseph

died in 1811 when Augustin was five years old. Augustin's mother, Michele Lecuyer, was remarried to Joseph Bourdeau in 1813, and had several more children with him.

Wow, what a large extended family! It's no wonder that Augustin moved around a lot after he married Esther Bisson in 1825. So far, I have found eight of their children. The birth places of their first and third child are still unknown. But the second child, as well as the fourth, and fifth child, were born and baptised at St. Constant, Laprairie, PQ. The next one was also baptised at St. Constant, but it was over a month after she was born, leading me to believe that she was born elsewhere. The seventh child was supposedly born in Plattsburg, New York, (from an obituary that clearly states that Augustin returned to Canada after his child's birth, in 1844). The last child was born in St. Remi, PQ. Although the obituary mentioned above says he arrived in Wisconsin in 1855, the earliest record I have found is the 1860 Brown County census. (Where was he living during the missing years?)

Further research is needed to determine if the Boyers arrived in Wisconsin before or after their cousins, the Coutures, the Lamarres and others. Which family told the other of the wonderful opportunities in Wisconsin? According to the censuses, Augustin worked first as a laborer, (1860), then as a teamster, (1870), and lastly as a farmer, (1880). His sons worked as lumberjacks and teamsters.

Sometime around 1900, all the descendants of Augustin Boyer and Esther Bisson changed the spelling of the surname to Boyea. It is intriguing to note that the Boyers living around Chippewa Falls, (not descended from Augustin, and no connection yet found), also changed the spelling to Boyea at about the same time.

THE VIAUS FOLLOWED THE BOYERS TO WISCONSIN

By Tom and Barb Glassel

In the early 1970's, we asked Tom's Great-Aunt, Florence Viau Resinger, "How did our Viau and Boyer families happen to end up in Wisconsin?" She showed us her family bible, where she had written:

"Grandpa Viau (Raphael Pierre Viau) lived in St. Remi, Canada.

"Father (Angenor Viau) and mother (Esther Boyer) married in Malone, New York. Esther was born in Plattsburgh, New York.

"Grandpa Boyer (Israel Boyer) lived in Canada, Plattsburgh and Malone, New York.

"Father (Angenor Viau) and mother (Esther Boyer) followed Israel Boyer to Marinette, Wisconsin in 1882."

This information gave us our first clues to their location in Quebec, the amazing fact that both branches of the family lived in New York, and the year the Viaus came to Wisconsin.

Again we asked the question-- WHY did Grandpa Boyer come to Wisconsin? Her answer was a simple summary. "The Boyers were <u>always</u> first; the Viaus followed. Every time, from France to Quebec, to Saint Remi; from Saint-Rami, Napierville Co. (south of Montreal) to across the U. S. border to Malone, New York and from there to Marinette-Menominee, Wisconsin. The Boyers built Marinette." Florence's Boyer uncles were brick contractors who learned brick -laying in or near Montreal.

From Saint-Remi, Israel Boyer and his sons moved to Malone, New York. The move was a four day trip. Since this is only about 50 miles, we presume they walked, and they probably went to find jobs.

In New York, Israel Boyer, also a bricklayer, got yellow fever. His wife, Adelaie (Petelle) Boyer and Esther, 9 years old, did laundry for soldiers to earn money.

Between 1860 and 1880 Israel Boyer and his wife, Adelaide/Adeline moved to the Marinette-Menominee area. Their daughter, Esther, married Angenor Viau in Malone in 1870. They had at least seven children there.

Genor Viau had been a machinist at the Prescott Company in Malone; coincidentally part of the company moves to Marinette. In about 1882, the Viau's moved there too, again following the Boyers. Grandpa Boyer, anticipating their arrival had a dog waiting for his son-in-law when he and his family arrived. The trip from Malone to Marinette was again a four day trip, but this time the distance was much greater. We don't know what kind of transportation they used. It might have been by canal and the Great Lakes or by railroad.

Numerous relatives must have lived in Marinette-Menominee. Florence's family swapped houses one time with relatives on the other side of the river; it was due to job changes, and the swap was mutually convenient. Some were in lumbering; at least three were brick masons. Grandpa Israel had a boarding house, the Central Hotel, on the corner of John and Vine Streets. Later it was run by one of his sons-in-law, Alphonse O. Hebert. Despite easier transportation in more recent times, most of Florence's generation stayed in Wisconsin.

Although we had very few other family papers to help us, it does appear that Florence's statement is true about our particular Boyers always moving ahead of our particular Viaus--just enough clues to start us off on years of interesting research.

THEY CALLED HIM "THE FRENCHMAN": JARRY BOUCHARD IN DOUGLAS COUNTY WISCONSIN

By Joseph Bouchard

Around 1980, I learned that my Great-grandfather had come to the United States from Quebec. I was made aware of this through my Aunt Barbara Bouchard of Superior, Wisconsin. At that point, about one century had passed since he emigrated. Yet it would be another fifteen years beyond 1980 that a veritble flood gate of genealogical information concerning 'my' Bouchards would flow. Still, the vast Quebecois pedigree that I show to all who give me time to fetch it starts with my Great-grandfather, Jarray Bouchard. He is the link from the 20th century to the rich past in New France. My Aunt Barbara told me that they called him "the Frenchman".

Jarray's Genealogy

According to the information he supplied on his Declaration of Intent, he was born in 1865. He was born in Montreal to Desneiges Trottier and Charles Bouchard. Charles and Desneiges were married in Batiscan.

Jarray came from the Michel Bouchard line, originating from La Rochelle, France. Patrilineally, it ascends: Jarray, Charles, Pierre, Pierre, Joseph, Joseph, Gabriel, Michel and Clement. Ironically, much more is known of the first Canadian Bouchard in this line, Michel Bouchard, than is known of the first American, Jarray Bouchard. Of note, Jarray's fifth Great-grandfather Michel was a Hero at the River Ouelle in 1690.

Most of Jarray's line is Quebecois. Family names include but are not limited to Ouellette, Fortin, Lozot, Loignon, Gagnon, Boucher, Trottier, Tousignan, Rivard, Hamelin, Moreau, Mercier, Langlois, St. Pierre, De Grand Maison, Guion, and the ubiquitous Pelletiers. However, if one follows his lineage matrilineal for a few generations, one will find a branch of Acadians. Family names in this line include, Blanchard, Bourge, Bourgeois, Trahan, Landry, Thibodeau , and Quessy.

While concerning ourselves with names, we should examine the name Jarray. It is unique and it is a mystery at this printing. Supporting documents (land records, naturalization papers, census records, certificate of automobile ownership, obituaries, marriage and death records) do not record his name uniformly. "Jarray", "Jarry", "J. Aug.", and "Jerry" are all represented in at least one document. Since "Jarray" is encountered most frequently, that has become the default name. This is the question: From what French name was Jarray derived?

Much has been discovered about his

ancestors. But, little is known of the young Jarray in Quebec. Yet, there is a good paper trail which gives a reasonable account of Jarray Bouchard's life in Wisconsin.

Jarray entered the United States in Bay City, Michigan. He landed in the Saginaw River Valley in May of 1882. This was at the height of the lumbering industry in that location. It is almost certain that he spend a few years laboring in one of the lumber camps or timber mills. Then it was on to Wisconsin.

On To Wisconsin

He would relocate over six hundred miles from his port of entry. On 23 October 1895, Jarray settled on the South half of the North-West quarter of section 6 of 45 N Range 14 of Douglas County, Wisconsin. The homestead application was submitted to Ashland from Douglas County. "Owing to distance", Jarray could not file in person. He paid an initial $8.84 for 77 and 12/100 acres.

On 17 January 1897, Jarray filed a Bona Fide intention to become a United States citizen. He swore off any allegiances to the "Queen of Great Britain and the Dominion of Canada" in St. Louis County, Minnesota. A little over three years would pass before he received his naturalization papers. News of this came 16 October 1900, just less than five years since he pioneered in the Chaffee settlement.

On 24 November 1900, homestead proof of testimony was submitted. This was done on behalf of Jarray by John Chaffee, Joseph Moran, and Jarray Bouchard, himself. About a week later on 1 December 1900 for completion of the full payment, the approval of land office patent certificate came. The payment was $3.86. From there, Jarray did not waste any time. As a matter of fact, less than two weeks later Jarray had a tree cutting agreement with the Hershey Lumber Company. For a fee of $130.00, "the Frenchman" gave the Hershey Lumber Company the right to harvest trees from his 77 and 12/100 acre homestead.

Jarray Starts A Family

With his homestead in place and a life of farming ahead, Jarray placed a help wanted ad in the Superior paper for a house keeper. This was filled by a woman of full Swedish blood, Amanda Olivia Johnson Nilson. She would eventually become Jarray's wife and my great-grandmother. Amanda had a young son at the time, Oscar Nilson. Oscar was born in 1899.

On 14 July 1904, in Chaffee, Wisconsin, Amanda and Jarray had a son. They named him Elmer J. Bouchard. Oscar and Elmer grew up as full brothers on the Bouchard homestead. "The Frenchman" and Amanda married on 12 October 1907 in Chaffee. Loren and Christian Smith of Foxboro served as witnesses. The 1910 Douglas County census shows Oscar living with Jarray, Amanda, and Elmer Bouchard.

Other facts have come down through the years via verbal and paper sources. Jarray was known to be quite flamboyant. Even his signature shows an unusual flair. Just before he died in 1926, he purchased a 1922 Maxwell motor vehicle. It cost $200.00 plus a finance charge of $52.97. Although no photographs are currently known to exist of Jarray, it has been reported that he had long, black hair. He and Amanda made an unusual looking pair. She was tall and somewhat thin while he was rather short and stocky.

The Passing Of "The Frenchman"

On 20 December 1926, "the Frenchman" died. He was known as a local pioneer. Obituaries call him 'well known' and 'one of the first settlers in the area'. E. Bradley, M.D. listed the cause of death as cancer of the stomach for a duration of four years and three months. Last rites were held at the J. E. Nichol Mortuary and later at the Holy Assumption Catholic Church. Reverend J. Fagan officiated. Pall bearers were Alfred Johnson, John A. Johnson (two of Jarray's brother-in-laws), Fred Chaffee, Charles Anderson, Edward Garrison, and Clifford A.

Walbur.

He is buried in the Foxboro cemetery adjacent to his son Elmer J. Bouchard and Elmer's still-born daugher, Patricia Louise Bouchard. There are three Bouchard generations together at the Foxboro cemetery. (Some sixty years later in 1995, two of Jarray's grandchildren and one great-grandson arranged for a large, gray marble monument to be place in the Foxboro cemetery.) Elmer, who had worked his father's land for a livelihood, died at the age of 30 in an automobile accident near highway 35. The year was 1935. His only son, Elmer Jerry Bouchard, was 11 months old at the time.

His Legacy

Jarray would have seven grandchildren through his son Elmer and his wife Millie Carbis. They are: Dorothy, Mary, Gloria, Elizabeth (Bette), Barbara, Patricia, and Elmer Jerry Bouchard. The younger Elmer is known as E.J. or more commonly as "Al". There are a ponderous amount of descendants found in all parts of Wisconsin and all of the United States. Today, there are some who can count Jarry as their third Gread Grandfather with a French pedigree that is documented back for 20 generations.

The massive number of descendants that Jarray left behind in Wisconsin and the world is a substantial enough legacy. Also, the house that he built in 1895 is said to still stand. But there is one more tangible item. There is a camel-back travel trunk that belonged to Jarray. On each corner is stamped the date 17 Oct (18)77. One might speculate that Jarray's father, Charles Bouchard, might have acquired the trunk. Today that trunk is in the home of Al Bouchard of Germfask, MI. Like his Grandfather Jarray, Al and his wife, Carrell, built a log cabin in the woods. No, Al is not farming, nor is he trapping beaver, but he has been known to mention how "his people" did such things in the forests near Lake Superior.

FAMILY TIES TO WISCONSIN

By Pat Ustine

Before my grandparents moved to Wisconsin, they lived in Delta County, Michigan. The jobs available in the lumber camps during the late 1870's is probably one of the reasons that brought my grandparents, Francois (Frank) Sarasin and Mary Ladouceur to Delta County. Besides, my grandfather had two brothers, Hormisdas (Herman) and Charles, who were already working there. My grandparents came about 1878 from Alfred, Ontario, Canada with a two year old daugher, Philomene (Fanny). A son, Delore (Dan), was born in Michigan. There were various lumber camps in Delta County that were located near the Chicago and Northwestern Railroad line, and my grandfather worked at several of the camps. They stayed in the area four years before moving to Wisconsin.

The next eight years they spent in the lumber camps around Wausau, Wisconsin. Three children were born during this time--Frank, Marcelline (Belle), and my father, Dolphus (Dolph). Also living in the same area were my great grandfather, Albert Ladouceur, and eight of his grown children. No doubt, jobs and my grandmother's family living in the area prompted my grandparents to move to Wausau.

My great grandfather Albert Ladouceur, was a hardy French Canadian. He lived several places in Quebec and Ontario, Canada before moving to Wisconsin in the late 1870's. His obituary states, "he was hale and hearty up to age 102 and at age 103 died." He is buried in St. Joseph's Cemetery in Wausau. The spelling of my great grandfather's surname was changed from Ladouceur to Laddusire and Ladusire when they were in Wisconsin.

From Wisconsin, my grandparents moved back to Delta County and settled in the Perkins area. Three more children were born, Mae, Alfred (Fred), and Joseph. My grandfather died 13 years after they moved back and is buried in the Perkins Cemetery.

My grandmother was a small woman and I was told a hard worker. She was a widow at age 51 and lived to age 91. In her later years she moved to Fond du Lac, Wisconsin and lived with her daughter, Mae. She is buried at Mr. Calvary Cemetery in Fond du Lac.

THE COTE -BOUCHER FAMILY
A 20TH CENTURY MIGRATION

By Joyce Banachowski

My grandfather, Velore Cote, and my grandmother, Lily (Bertha) Boucher were married the 30th November 1901 in Terrebonne, Minnesota. Both the Cote and Boucher families had migrated to the prairies of western Minnesota for the same reason-- free land under the 1862 Homestead Act.

Velore, age 4, the youngest in his family, came with his parents, Remi and Catherine Poupard, a half sister, Marie (by Catherine's first marriage to Julien Bouchard), and his brothers and sisters-- Henri, Joseph, Ursule, Melina, Marguerite, and Alexandre. They left St-Urbain (south of Montreal) in 1880 and probably followed the river system to Port Huron, Michigan where they entered the United States in April. They continued on to Crookston, Minnesota, where Remi applied for his citizenship and filed for a land grant under the 1862 Homestead Act on the same day, April 10. Once the claim was filed, they walked with a cart the forty plus miles to Terrebonne township to their newly claimed land. As each of the children married, they also laid claims on land in the same general area; all except Velore who being the youngest, stayed home, caring for his parents. He received the family homestead.

The Boucher family did not go directly from Quebec to Minnesota as had the Cote family. My great grandfather, Jean-Baptiste Boucher was born in Ste-Elisabeth 25 Nov 1825. We next find the family in St-Felix de Valois with the birth of a sister, Marguerite, in 1843. By 1850, a brother, Regis (Henri), is born in Goderich, Huron County, Ontario. We next find them farming near St. Joseph, Huron County, Ontario. My great grandfather, Jean-Baptiste Boucher, married his first wife, Angelique Mailloux there 28 January 1852. In St. Joseph, Ontario, Angelique (1852), Alexis (1855) Charles (1857), and Edward (1859) were born. They migrated to the thumb of Michigan, Huron County, Michigan and in July 1861 applied for land. Here Mary (1861) and Philip (1864) were born. They raised their family and worked their land in Pinnebog, Michigan. Upon Angelique's death, Jean-Baptiste returned to St. Joseph, Ontario and about 1870, took a second wife, Elis Pelland-Martin, who returned with him to Pinnebog, Michigan. Here Joseph (1871), Omer (Raymond) (1873), Rosalie, (1875), Samuel (1878), and Peter (1880) were born. On 1 April 1882 Jean-Baptiste Boucher and Elis Pelland sell their farm in Pinnebog and by May, they and their family and Edward (son by Jean-Baptiste's first marriage) are settled on 80 acres of land in East Grand Forks, Minnesota, on a land grant under the 1862 Homestead Act. It was in East Grand Forks that my grandmother, Lily (1883), and her sisters, Josephine (1886) and Marguerite (1890) were born. On 14 March 1891 Elis Pelland, their mother, died. Jean-Baptiste sold his homestead the same year and moved to Brooks, Minnesota. Jean-Baptiste was not a good provider for his family. Older children or neighbors cared for the younger children. My grandmother went to live with the Remi Cote family where she met Velore whom she married in 1901. On this farm was born their family--Anna, Alma, Estelle, Laura, George, Mabel (my mother), and Blanche.

In the 1890's and 1900's, the local newspaper expounded on the fertility and high productivity of the farms in the area of Terrebonne. But twenty years later in the 1920's living off the farm became more difficult. My mother said they always had plenty of food, but they did without most material things--affording few of the very barest of necessities. There were the usual early frosts, plagues of locusts and severe rain and hail storms, but more devastating were the high costs. Prices for seed, equipment and proposed crop yields were high in spring, but payments for crop harvests fell drastically low in fall. The choice was to

take cut prices from the large purchasers or not sell yields at all.

In the 1920's farm after farm was being sold, and these hard working French Canadians were moving elsewhere. Some choose to go north to Western Ontario for free land. (My grandmother's brothers--Joseph, Peter and Sam went there). Others choose to go west; some even went to Alaska. My grandmother's brother, Homer, and sister, Maggie (Dan Charbonneau), were in Oregon at one time. My grandfather's brother, Alexandre, and Grandmother's brother-in-law, Wilfred Dion (Rosalie's husband) families moved to the Yakima Valley in Washington. Others choose to look for factory jobs in towns.

My grandfather went by train to visit his brother, Alexandre, in Yakima. Whether he went there considering a possible move there, is not known. We do know that shortly after his return, he decided to move to southern Milwaukee County, Wisconsin. My grandmother's sister, Josie (William Hebert) and her family had gone to Carrollville, Wisconsin earlier. Her husband was working at the Glue Company. The Hebert and Sekora families were among the first who migrated from western Minnesota to this area of Wisconsin. While William worked at the factory, Josie ran a boarding house for the newly arrived French Canadians from Minnesota. Once they were working steady, the married men would find homes or lodgings so they could send for their families. The factories in South Milwaukee would pay the expenses of some French Canadians who were working for them to go back to Minnesota to help recruit men off the farms to come to work here. Ted Boisvert worked for Bucyrus Erie in South Milwaukee. The company would pay for his trip to Minnesota, and he encouraged men to come to Wisconsin for jobs. His wife ran a boarding house so they would have a place to stay until they were established.

My grandfather, Velore with his daughter, Estelle, went to Carrollville in the spring of1926. He worked at the Glue Company and Estelle prepared meals and kept house. In fall, the farm and all equipment and household goods were auctioned, and my grandmother and Laura, George, and my mother, Mabel, getting a ride from a Terrebonne neighbor, Mr. Guerard, moved to Carrollville, Wisconsin. Anna had married and was living on a farm in Brooks, Minnesota, and Alma, also married, would come to Carrollville later and then with her family move on to Seattle, Washington in 1939.

Carrollville was a company town. In the early 1900's fifty-four houses were built across the street from the plant. The company was self sufficient, having its own fire department, three electrical generators and its own water supply. They also furnished water for the village. If a member of a family worked for them, the family could rent a company house and purchase what they needed from the Glue Company general store. The post office was in the Glue Company Store. The company had a bath house which could be used by its workers and their families. The company also offered English lessons to those immigrants who did not speak English. At times workers were called on to work on the Glue Company farm, making hay or painting or helping to maintain company housing. The Glue Company owned two farms which supplied horses for work in the glue factory. The farms were sold in 1929. In the 1930's workers made about $.17 an hour for a ten hour day.

Company towns seem to have been popular in Wisconsin at this time. Some paper mills north of Merrill, logging camps at Leona, the coke works at Mayville and Kohler company near Sheboygan had their own company towns.

Sometime between 1929 and 1933, the time of the Great Depression, Peter Cooper purchased U.S. Glue and U.S. Gelatin Company. The Glue Company was forced to shut down for two years and the Gelatin plant for six months. In an effort to keep some employed, the company buildings were

painted inside and out. Velore Cote was without his job; he had to move in with his daughter, Alma, and her family. Later he worked for the WPA and moved to South Milwaukee. Shortly after, his daughter, Alma (Viv Lemay) and her family moved from Carrollville to Seatlle, Washington. My grandmother's sister, Josie, (her husband, William Hebert died) took her family in 1930 and moved to Pinewood, Ontario to live with her two bachelor brothers, Joseph and Peter.

As you see, my family took a round about route to go from Quebec to Wisconsin. I guess you can say they were part of the large migration moving west and later part of the migration pattern of moving from farm to city. In any event, the motivation behind their movements was like so many of our ancestors--a desire to improve their lives.

WHAT'S IN A NAME?

Wisconsin, it is believed took its name from its principal river. The river probably took its name from the early people who were living there when whitemen came.

In 1673 Joliet wrote it as "Riviere Misconsing" and his companion Marquette called it "Mescousing". A Mascouten village was the nearest Indian encampment they saw on their way to the Mississippi River. In 1670, Allouez called these people "Machkouteng". "Meskousing" and "Machkouteng" are forms of the Algonquien tribal name for "Mascouten".

Hennepin used "Misconsin" and "Onisconsin" which later was generally spelled as "Ouisconsin".

Below are some of the various spellings of Wisconsin and Mascouten and the dates they appeared.

Variants of Wisconsin

Meskousing--1673
Riviere Miskonsing--1674
Re des Ouisconsins--1683
Riviere des Ouiskouche--1689
Oviscondiny R. --1720
Ouisconsic River--1744
Wiscosing R.--1755
Wisconsin--1822
Wiskonsan--1853

Variants of Mascouten

Asistaguerouon--1616
Iskousogos--about 1670
Iskoutegas--about 1670
Machkouteng--1670
Mascoutens--1671
Makoutens--1681-1683
Masconten--1688
Mascoustins--about 1721
Maskoutecks--1753

Lake Michigan

Lake Michigan took the form of its earliest Indian name, "Michigonong". The early French called it "Mitchigonon". In its history, all of the following have also been used to designate Lake Michigan.

Lake of the Illinois
Lake St. Joseph
Lake Dauphin
Great Algonquin Lake
Lake of Puants

The information on the Wisconsin and Mascouten spellings was extracted from North American French Regime Collection (NAFR) Box 2, folder 11, Marquette University Archives.

WORK CONTRACT

During the French and British periods of control there were not many skilled tradesmen who came to Wisconsin. Following the War of 1812, there was a greater migration of people into Wisconsin. Daniel Whitney was one of these Americans who came to Green Bay in 1820. Following (on next 2 pages) is a contract to hire a French Canadian, Germain Pelletier, to Daniel Whitney for a period of three years. The contract was signed at Quebec on 4 July 1834. He was to be employed at Green Bay "as a stone cutter, mason, or at boating, farming, mining, building or other work he is capable of doing." It is also interesting to note that this contract is in English.

4 July 1834

Agreement Entered into this fourth day of July in the Year of our Lord One Thousand eight hundred & thirty four, Between Joshua Whitney of Quebec Agent for Daniel Whitney Merchant of Green Bay Michigan Territory in the United States of the One part, and Germain Pelletier, Stone Cutter & Mason of the other part, that is to say the said Pelletier agrees to be ready to proceed from Quebec to the Mouth of Fox River at the head of Green Bay on Saturday night the 5th of July inst. together with such other Men as are engaged for the same service, and on his arrival at Green Bay to report himself to Mr Daniel Whitney or in his absence to his Clerk or his Foreman &c. to say he is ready to be employed by him or them as a Stone Cutter, Mason or at boating farming mining building or any other work the said Pelletier is capable of doing for three Years from the Seventh day of July One thousand eight Hundred and thirty four. The said Dan. Whitney to find the said Pelletier in good wholesome food during the time, and the said Pelletier doth further promise & agree during the time of the three Years he will be faithful in the service of the said Dan. Whitney to do every thing in his power for the interest of the said Daniel Whitney, and the said Dan. Whitney agrees to pay to the said Pelletier the Sum of Twenty five Pounds p.r Year for his service for the above specified time of three Years and find him in good wholesome food for the time he is at Work, payable one half of what he has earned at the end of Each Six Months if the said Pelletier should require it and the balance of his Wages

at the Complete fulfilment of this Agreement and the said Pelletier engages as a healthy Man, & a good Stone Cutter and able to do the work of a Stone Cutter Mason and laboier; and Should the said Pelletier loose any time by sickness he is to be Charged with it in proportion to his wages he is to receive, but if he leaves the service or looses any time except by sickness without the permission of the said D Whitney he is to be Charged whatever it Costs to hire another person to perform his duty. Either Party failing to perform according to the true meaning and intent of this agreement to pay any damage that may be made to appear by the party ready and willing to perform on his part all of the above Conditions Consented to by both parties

his
Germain + Pelletier
mark

Joshua Whitney
Son Daniel Whitney

D Brannison } witness
Jn°. Childs

Received of Mr Joshua Whitney the Sum of Two Pounds ten Shillings Currt this day on account of above Agreement

Quebec July 5th 1834

his
Germain + Pelletier
mark

Wits
Jn°. Childs

TIMELINE--WISCONSIN BEFORE STATEHOOD

1634--Jean Nicolet, first whiteman meets Indians on Green Bay

1639--Nicolet explores Wisconsin as far as the head of the Wisconsin River

1654--fur traders come into Wisconsin

1660--Father Rene Menard explores 165 miles along the Wisconsin River northward to Chegoimegon Bay on Lake Superior.

1664--The French minister officially grants the sale of brandy and other liquors to the Indians.

1665--Father Allouez establishes a mission at La Pointe on Lake Superior.

1669--Father Allouez establishes a mission at Des Peres near Green Bay

1671--The French formally take possession of the entire Northwest.

1673--Father Marquette discovers the Mississippi River

1679--The Griffin, a schooner built by LaSalle, the first to sail the Great Lakes arrives at Green Bay

1679--LaSalle made a voyage on Lake Michigan from Green Bay to the St. Joseph River

1679--Deluth (Duluth) made peace with the natives of Lake Superior.

1680--Tonty established a military post and garrison at Green Bay

1681--Marquette's Journal and map of his travels in the Northwest published in France

1682--LaSalle reaches the mouth of the Mississippi

1683--Le Sueur made a voyage of the Fox and Wisconsin River system to the Mississippi.

1685--Durantaye built a fort at Checgua

1685--Perrot made Commandant of the West

1688--Fort St. Antoine built at the mouth of the Chippewa River

1688--Fort St. Nicolas built at the mouth of the Wisconsin River

1688--Perrot established a trading post on Lake Pepin

1688--Beauharnois, a military post built on the north side of Lake Pepin

1696--King of France decides to abandon all forts west of Mackinac

1710--A large number of Fox Indians leave Wisconsin to settle around Detroit.

1714--Louvigny's battle with the Fox Indians at Butte des Morts

1719--Francis Renalt explored the Upper Mississippi with 200 miners.

1726--a French fort was established at Green Bay

1727--French establish a fort on Lake Pepin; Sieur de Lapperriere is commandant.

1728--a great flood on the Mississippi River; Fort Beauharnois was badly flooded.
Fort at La Baye burned

1730--Fort at La Baye rebuilt

1734-- A battle between the French and the Fox and Sauk.

1745--Green Bay was settled by Augustus and Charles de Langlade.

1755--A French fort was established at Prairie du Chien.

12 Oct 1761-- La Baye passed into the hands of the British. Fort was renamed Fort Edward Augustin.

1763--Treaty of Paris by which all of New France, including Wisconsin was surrendered to the English.

1763--Pontiac's War; 15 June--British ordered to abandon Fort Edward Augustin

1774--Organization of the Northwest Fur Company.

1777--Indians of Wisconsin join the English against the Americans

2 Sep 1783--Treaty of Paris, Wisconsin becomes part of the United States.

April 1785--Great flood on the Mississippi River

1786--Julien Dubuque explored the lead region of the upper Mississippi.

1787-- The Ordinance of 1787 was established as the government of the Northwest.

1790-- Dominick Ducharme was first settler in Kaukauna.

1796--Green Bay, Prairie du Chien etc. were surrendered by the British to the United States.

1800--Indiana territory organized. It included Wisconsin.

1804--Indian Treaty at St. Louis, southern Wisconsin purchased.

1805-1806--Zebulon Pike explores the Upper Mississippi. He stops at Prairie du Chien September 1805 and again on his return April 1806.

1809--Illinois Territory organized; it includes Wisconsin.
First sawmill in Wisconsin built at De Pere on the Fox River

1814--Prairie du Chien surrenders to the British.

1816--Jacques Vieux settled at Milwaukee

1818--State of Illinois organized; Wisconsin is part of Michigan Territory.

1834--U.S. land office opened at Green Bay
First cargo of lumber sent from Green Bay to Chicago by Judge Arndt.

1836--Wisconsin becomes a territory on 4th of July.

1843--Dousman, fur trader and lumberman built Villa Louis

1848--Wisconsin becomes the 30th state.

1853--First settlement at Superior.

AUNT MARY ANN

Lockwood's Narrative provides information about a woman known as Aunt Mary Ann who was in the Prairie du Chien area in 1816 when he arrived.

Mary Ann, a woman of mixed African and white blood was married a first time to a man by the name of Du Chouquette by whom she had two sons. Her second marriage was to Gagnier by whom she had three sons and three daughters. Her third husband was Charles Menard by whom she had three sons and two daughters. She came with her husband Charles Menard to one of the French villages near Prairie du Chien. She was known to inhabitants as Aunt Mary Ann. she served as midwife and was known as the only person around who had the healing art. She had this reputation until a fort was constructed at Prairie du Chien and a surgeon was sent. When anyone was sick, Aunt Mary Ann was called and she attended them regularly just as a doctor would. She charged them and gave them what she called "device and yarb drink". She received her pay in the

form of produce. Even when there was a regular army surgeon, the inhabitants called upon her for her services. Whether it was because her rates were lower or because they had more confidence in her is not known. If the army physican attended a patient and he was not cured, she would take the patient home and with her good nursing and "yarb drink" bring him back to good health.

DONATION FOR THE LOISELLE SUPPLEMENT

Lori Damuth has made a generous donation to FC/AGW to acquire the remainder of the Loiselle Supplement Index. She has made the donation in memory of her mother, Mariette-Marguerite Mayer (Maillet).

Her mother was responsible for enticing and encouraging her to doing her genealogy by telling her many stories and tidbits about the family.

The Loiselle Index and the Loiselle Supplement Index will be available at the LDS Family History Library in Hales Corners.

Thanks Lori for your generosity.

DUES TO INCREASE!

DUE TO INCREASED COSTS IN PRINTING AND POSTAGE OUR DUES WILL BE INCREASED TO $12 THIS YEAR.

See the enclosed flier and RENEW NOW.

Website Numbers

National Archives and Records Administration
www.nara.gov/

Milwaukee County Historical Society
www.milwaukeecountyhistsoc.org

Montreal City Library Catalog
(Site du Catalogue Merlin)
http://merlinweb.ville.montreal.qc.ca:1080

Information on the City of Montreal
http://www.ville.montreal.qc.ca

For those who have ancestors who have been baptized, married or buried from the Lutheran Church--"Lutheran Roots"
www.aal.org/lutheran_roots/

Cyndi's List of Genealogy Sites
www.oz.net/~cyndihow/sites.htm

Helm's Genealogy Toolbox
http://genealogy.tbox.com/

Ancestry--The Genealogy Research Home Town
http://ancestry.com/

Rand Genealogy Club's Roots Surname List Name Finder
www.rand.org/personal/Genea/

Rootsweb Genealogical Data Cooperative
http://rootsweb.com/

US Gen Web Project
www.usgenweb.org/

NEWS NOTES

Linda Boyea is looking for volunteers to help index pedigree charts. If interested, please call Linda or write to her at our address.

*****

Barb Glassel would like to call your attention to a new book at the State Historical Society of Wisconsin. It is Saint Godefroi des Annees Cinquante by Raynald Horth, Les Editions de la Mer, Pointe-au-Pere, 1996. It contains very nice and interesting photos of early and present day residents of Saint Godefroi, Gaspe.

*****

From American-Canadian Genealogist, Issue #75, vol. 24 #1, 1998: There are reprints of three articles which may be of interest to you- "The French-Canadian Presence in Minnesota", "Exploring the Census of 1677" and "The Two Port Royals of Acadie".

*****

From The Newsletter, vol. 18 no. 2, Mar/Apr

APRIL 1998

THE FRENCH CANADIAN/ACADIAN GENEALOGISTS OF WISCONSIN, INC.

Our objectives are to foster and encourage interest and research in French Canadian and Acadian genealogy, heritage, and culture

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Please send corrections, additions and updates to:
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P.O. Box 414
Hales Corners WI 53130

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April 1998
The French Canadian/Acadian Genealogists of Wisconsin, Inc.
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APRIL 1998

THE FRENCH CANADIAN/ACADIAN GENEALOGISTS OF WISCONSIN, INC.

Our objectives are to foster and encourage interest and research in French Canadian and Acadian genealogy, heritage, and culture

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1490 SHIRLEY HERDEGEN
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1998, Chippewa County Genealogical Society: Ashland, Bayfield County will be the site of a new History Center. It is set to open 30 May although the official opening is 19 September. This joint project built by federal and state funds will be administered by the US-DA Forest Service. The History Center will be part of of the Area Research Center network. It will provide a variety of archival resources.

The Eau Claire ARC will lose information about Sawyer and Price Counties. These will be transferred to the new center. The Wisconsin Colonization Co. files and the Chequamegon National Forest files will also be moved to the new center.

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From Ancestry vol. 16, no. 2, March/April 1998: There is an interesting article on the French in early California.

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From The Family Tree, vol. 8 no. 2, April/May 1998: All 50 volumes of the Daughters of the American Revolution Lineage books are now on Ancestry's Web Site.
http://www.ancestry.com

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From Kinship Tales, vol. 15-3, February 1998, Grand Traverse Area Genealogical Society: The Statue of Liberty-Ellis Island Foundation hopes to have 17 million to 20 million records of people who entered the United States through New York City between 1892 and 1924 into computer format by the year 2000. The project is financed by private donations.

Now, the information is available but not readily accessible at the National Archives. The data will include age, family, how much money they brought with them, where they were from and where they were going. It is not known how the information will be made available to the public. CD-Rom and the organization's website are being considered.
<www.ellisisland.org>

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From Gems of Genealogy, vol. 23 no. 6, January 1998, Bay Area Genealogical Society: Are you aware there are two microfilmed sets of the 1850, 1860, and 1870 federal censuses? One was copied by the National Archives and the other by the State Historical Society of Wisconsin. The one copied by the State Historical Society is considered superior. There are differences which include name spellings and omissions. The federal copy of the census was transcribed from the state copy. There may also be different volume and page numbers.

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The Smithsonian Institution, Washington D.C. will feature Wisconsin from 24-28 June and 1-5 July at the National Mall. It is part of their exhibit on American folk life. Additional information can be obtained from their internet address:
www.smithsonianmag.si.edu

COMING UP

29 May 1998, Sesquicentennial Celebration: To replicate an original journey using the military road from Prairie du Chien to De Pere, thirty wagons will leave Prairie du Chien and arrive in Fond du Lac June 18. Stops will be made enroute. Walkers will accompany the wagon train.

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26-27 June 1998, Gene-A-Rama, at Paper Valley Inn, Appleton. the featured speaker will be Hank Jones Jr. Among the topics covered will be: "Tracing Origins of Early 18th Century German Palatine Emigrants," "When Sources are Wrong," "I Don't Chase Dead Germans--They Chase Me," and "How Psychic Roots Became an 'Unsolved Mystery'." Other topics wil include presentations on Cemeteries and Burial Practices, UW-Green Bay Research Center, Beginning Genealogy, Writing your Family History, and German Genealogy in Mecklenburg. Write:

Emil Krause
6083 County Trunk S
Wisconsin Rapids, WI 54495-9212

eek620@tznet.com

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19-22 August 1998, "Immigrant Dreams: The Settlement of America," Federation of Genealogical Societies Conference at the

Albert S. Sabin Convention Center, Cincinnati, Ohio: For information, write:

Federation of Genealogical Societies
PO Box 830220
Richardson, Texas 75083-0220

http://www.org/~fgs/welcome.html

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24-27 September 1998, In celebration of ACGS' 25th year, a conference is being held. Tara-Wayfarer, Bedford, New Hampshire. Speakers will be Alain L. Allard, LDS Northeast coordinator; Robert Chartrand, Researching in Quebec; Andre Gousse, Military Historian, Parks Canada; Brenda Merriman, Ontario Genealogical Society; Sylvie Tremblay, CG, Quebec Genealogical Certification; Stephen White, University of Moncton, NB; and Elisabeth Lemaistre, Researching Channel Islanders.

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22-24 October 1998, Fifth New England Genealogical Conference, Holiday Inn, Portland, Maine; sponsored by 20 societies; 50 lectures are planned.

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23-24 October 1998, Wisconsin Sesquicentennial Family History Conference at the new Monona Terrace Convention Center, Madison, WI. Sixteen speakers will give 40 lectures on land, immigration, census, vital records, and various ethnic groups who settled Wisconsin. Desmond Allen will speak on "Information in Death Certificates"; Jim Warren on "Family Health"; Paul Warren on "Old Settlers" and Jim Hansen on "Brick Walls" and "Newspapers". To receive a program brochure, write to:

WSGS (WSFHC)
PO Box 5106
Madison, WI 53705

QUESTIONS DE LECTEURS

Sally Hein, 7368 Tetiva Road, Sauk City, WI 53583-9724 is seeking the parents of **Noah Oligny or Oligney** and **Marguerite Raymond (Emond). Noah** was b. 1832 in St. Remi, Naiperville County. He m. **Marguerite Raymond (Emond)** b. 1832 in St. Remi in 1852. They lived in St. Louis, Canada and raised 12 children. Eventually they moved to Superior, Wisconsin.

She is also seeking the parents of **John Dewitt Corzett** who married **Adelaide L. Mack** 18 April 1877 at Loyal, WI. Their daughter **Florence Grace Corzett** was b. 6 March 1880.

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Bette Draeger, 2724 East Allerton Ave., St. Francis, WI 53235 is seeking the birth/baptism of her grandfather, **Arsene Beauchamp** born on a farm 35 miles north of Montreal on 1 Jan. 1858, son of **Joseph Beauchamp** and **Eloise Beaudry.**

Items For Sale

Back Issues of QUARTERLY, $2.50 each, plus $1.00 postage and handling
Special Issues of the QUARTERLY, (Juneau), $4.00 plus $1.50 postage and handling

RESEARCH PAPERS (Guides to the use or bibliography of available research material)

Leboeuf, $1.00 plus $.75 postage and handling
Loiselle Quebec Marriage Indexes, $1.50 plus $1.00 postage and handling
Tanguay, $1.50 plus $1.00 postage and handling
Bibliography of New Brunswick Research, $1.50 plus $1.00 postage and handling
Surname Lists, $2.00 plus $1.00 postage and handling
Historical Timeline-Canada 1497-1949, $1.50 plus $.75 postage and handling
Nous Nous en Souvenons, $8.00 plus $2.00 postage and handling
We Remember, $8.00 plus $2.00 postage and handling
QUARTERLY INDEX for the First Six Years, $3.00 plus $1.50 postage and handling