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The above list of candidates have been nominated for this year's election. Candidates are elected for a two year term. Send your completed ballot to FC/AGW, P.O. Box 414, Hales Corners, WI 53130-0414.

Acadia Before The Grand Derangement

Joyce Banachowski

The area known as Acadia consisted of what is today the Maritime region of Canada and the northeastern section of the state of Maine. In its past Acadia has been known as Arcadia, Larcadie, Cadie, and Acadie. Acadia is believed to have originally been called Arcadia, and was named by Verrazano in 1524 on his exploratory voyage of the coast of North America. He was impressed by the land's forests and beauty, and it reminded him of the Arcadia of ancient Greece. It is believed that Champlain first began to use the name Acadie. The land of Acadia included what is today Nova Scotia, New Brunswick, Prince Edward Island, and part of the state of Maine.

Already in 1504, Normans, Bretons, English, Basques, Spanish and Portugese were with their fleets off the coast of North America. Some were hunting whales, others seal and walrus, but most were fishing for cod. Cod fishing was big business. At first the

fishermen had no reason to go ashore. All of their salting and drying could be done aboard ship. Later they discovered that by salting and curing on shore, they could bring home larger catches--thereby making greater profits. Coming on shore meant they now were coming in contact with native Indians. Trade started. Soon knives, axes, pots, and cloth were exchanged for furs. A beaver robe which could be bartered for a knife or axe was worth \$200 in Paris. Furs soon became an item of greater importance and wealth.

Failed Attempts at Colonization

In 1518, Baron de Lery landed at Canso looking for a place to establish a settlement for French Protestants. He went to Sable Island where he supposedly left some animals. He then returned to France.

In 1562, Jean Ribaut led a group of French Huguenots to establish the first Port Royal on

the coast of northern Florida. The colonists chose not to remain and decided to return to France. On their return voyage to France, they were captured by the English and taken to England. Eventually they were released and returned to France.¹

Two years later, Rene de Laudoniere who had been with Ribaut attempted to establish a French Huguenot colony at Fort Caroline (further north than Ribaut's Port Royal). An attack by Spaniards and Indians killed a large number of Frenchmen and brought the colony to an end.

Another attempt was made in 1598. Marquis de la Roche recruited fifty convicts from the seaport prisons of France. He attempted a settlement on Sable Island. Leaving, to seek a better location, he left one of his officers, Querbonoyer, in control of the fifty. La

Roche's ship was struck by storms, blown off course and ended up back in France. Here he was jailed. Five years later, a ship returned to Sable Island and took the eleven (what remained of the 50) back to France.²

Difficulties of Colonization

In 1604 Henry IV granted his friend, De Monts, a Huguenot, a monopoly of the fur trade as well as the office of lieutenant governor. He was to recruit, transport and support sixty colonists a year. He chose not to take convicts as others before him had done. Instead he looked for men with skills. He recruited one hundred twenty laborers, artisans, a miner, a Protestant minister, two Catholic priests and some aristocrats. He outfitted two ships.³ One was under the

² Ibid.

³ Mahaffie Jr., Charles, A Land of Discord Always: Acadia from its Beginning to the Expulsion of Its People, Down East Books, Camden, Maine, 1995, p. 24.

¹ Deveau, J. Alphonse, Two Beginnings: A Brief Acadian History, Lescarbot Press, Yarmouth, N.S., 1980, p. 8-9.

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Our objectives are to foster and encourage interest and research in French Canadian and Acadian genealogy, heritage, and culture.

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Meeting Schedule

Meetings are held every second Tuesday of the month at the Community Room, G110, at Mayfair Shopping Mall. Meetings begin at 7:30. Doors open at 6:30 for library use. Enter by the Northeast door to the mall. Take the stairs or elevator down one level.

October 12: An event or year in the Life of an Ancestor

November 9: Pot Luck; Sharing new discoveries made when doing research

February 8: Pea Soup and Johnny Cake Meeting

March 14: Joyce Banachowski: Home Children

command of Pontgrave and the second under his command. They left La Have March 1604. On the first of May they were at Sable Island where Champlain mapped and described the coast from La Hève to St. Mary's Bay.⁴ They continued on and arrived in Acadia on 24 June 1604 at Sainte-Croix Island. On board that first ship to arrive in 1604 were Pierre du Gast, Sieur de Monts, member of the French court of Henry IV; Jean de Biencourt, Sieur de Pontrincourt; Samuel de Champlain, an experienced navigator and the king's geographer; Dupont-Grave, a shipbuilder from St. Malo; Louis Hébert, an apothecary from Paris; Boulai; Champdoré, the master of the vessel, and other crew men and settlers which included a doctor, geographer, surveyor, craftsmen and farmers. De Monts had been made Viceroy and Captain General of all New France territory.⁵ At first, their interest was in furs only. De Monts' orders were "to populate, cultivate and fortify the area, convert the Indians to

⁴ Deveau, *op. cit.*, p. 11.

⁵ Arsenault, Bona, "Acadia," *Quebec Histoire*, vol. 1, No. 5-6, May-July 1972, p. 8.

Christianity and carry on trade with them under exclusive rights for a ten year period."⁶ He brought with him. tools, equipment, seeds, livestock and building materials. They built a fort, living quarters, a storehouse and a bake oven at Sainte Croix that summer. Champlin complained of the excessive annoyance of mosquitoes. In fall, Poutrincourt and Grave returned to France with their first load of fish and furs. The winter struck those who remained harshly. Sainte Croix had no freshwater springs, and there was little wood for fires. Ice floes jammed the river cutting them off from the mainland and their water and fuel source. There was no game to supplement their diet.⁷ They had to drink melted snow. That first winter, thirty-five men died of scurvy.⁸

Grave returned from France 15 June 1605 with forty to sixty more colonists, food, and supplies. Having lost half his men, De Monts decided in the summer of 1605 to move to Port Royal. The ten buildings which had been built on Ste-Croix were dismantled and moved to Port Royal, and a new Habitation was built. After the Habitation was complete, De Monts and Poutrincourt returned to France with the survivors of winter and left Pontgrave and Champlain in charge of the newcomers. The second winter was not as harsh. Twelve men died of scurvy.⁹

In the spring of 1606, Pontgrave and his craftsmen built a boat to go on an exploratory voyage while waiting for the return of De Monts. Rough seas forced them to abandon this venture. Pontgrave began to trade with the Micmac for furs.

The 27 July 1606, the Jonas docked at Port Royal. The Jonas had been delayed a month.

⁶ *Ibid.*

⁷ Deveau, *op. cit.*, p. 11.

⁸ Mahaffie Jr., *op. cit.*, p. 28.

⁹ *Ibid.*, p. 31. Deveau, p. 12, says that Champlain reported 6 died.

Just as she was about to sail, she was blown against a seawall, and the ship had to be unloaded, patched and reloaded. It carried supplies and fifty tradesmen colonists. Marc Lescarbot, writer and lawyer, was on board. Also on board were Claude La Tour and his son, Charles, age 14. Prior to the arrival of the Jonas, the remaining settlers had decided to leave to go down the coast looking for a way back to France. The coming of the Jonas caused them to return. There was now hope in Port Royal that the colony would be successful. In the spring of 1607, Poutrincourt had a water mill built on the Lequille River.¹⁰ Only four died of scurvy the past winter, and good relations were established with the Indians. In France, however, the feeling was the opposite. De Monts did not have enough profits from the fur trade to cover the colony's expenses, and in 1607, his monopoly of the fur trade was revoked. 11 August 1607, the colonists regretfully returned to France. Chief Membertou of the Micmacs was left the fort.¹¹

In 1610, Jean de Biencourt sieur de Poutrincourt and more settlers returned to Port Royal. L'Abbé Jessé Fléché and the LaTours were among those who returned. A year later, Louis Hébert, apothecary of Paris, returned to Port Royal. Surprisingly, the buildings had remained in good condition.¹² They were to establish a fur trading post, to convert Indians and to bring in settlers. The crown gave Poutrincourt a monopoly of the fur trade but no financial support. Two Huguenot merchants, Duchesne and Desjardins were willing to give financial help in exchange for a share of profits of the monopoly. The two backers had threatened withdrawal of financial aid if the two Jesuits Poutrincourt had recruited were to go. They did accept the secular priest, L'Abbé Fléché.

In the year he was at the colony, La Fléché baptised 130 Indians, one being Chief Membertou.¹³ The summer of 1611, Charles de Biencourt and L'Abbé Fléché returned to France with a ship load of furs and a good report concerning the christianizing of the Indians. The report impressed Antoinette de Pons, Madame de Guercheville, a devout lady in waiting to the queen. She bought out the shares of the Huguenot merchants, gave them to the Jesuits and provided money to maintain the colony another year.¹⁴

Two Jesuit priests, Biard and Massé arrived with Biencourt and Louis Hébert in 1611. L'Abbé Fléché had returned to France. The Jesuits were upset over the little religion known by the christianized Indians. Conflict arose between the Jesuits and Biencourt. The Jesuits refused to administer the sacraments, and Biencourt imprisoned them. A Jesuit brother, Frère Gilbert Du Thet, arrived 24 June 1612 and prepared a report on the situation in the colony. He returned to France on the same ship that brought him. When Madame Guercheville heard the report, she withdrew her support and decided instead to invest in a new colony, Saint Saviour. As a result, no supply ship returned to Acadia in the fall of 1612. The following spring, her ship, the Fleur de Mai, brought supplies for her colony, Saint Saviour, and stopped at Port Royal only to pick up the two Jesuits, Biard and Massé. Upon reaching the site of the proposed new colony, quarrels broke out concerning what project to do first--clear land for a crop or build a fort.¹⁵

In 1613, Samuel Argall of Virginia attacked, burned the Fleur de Mai, and looted and destroyed St-Sauveur and Port Royal. Investors were discouraged. Argall carried off everything including smoothed planks and nails. Frère Du Thet was killed; half the settlers with Father Massé were set adrift and

¹⁰ Deveau, op. cit., p. 14.

¹¹ Daigle, Jean, "Acadia Overcome," Horizon Canada, vol. 1, p. 98.

¹² Ibid.

¹³ Deveau, op. cit., p. 16.

¹⁴ Ibid.

¹⁵ Ibid. p. 17.

the other half with Father Biard, were taken as prisoners and brought to Jamestown. Later the same year, Argall returned to Ste-Croix and destroyed what was left of De Monts' Habitation. He then went on to attack Port Royal. He again took what he could, destroyed crops and burned buildings. Although the habitation was destroyed, Biencourt and his men remained in the area. The mill at Lequille was not harmed. In 1614 when Poutrincourt returned, the settlers were living in hovels in the Annapolis area.¹⁶

Claude La Tour returned to France, but his son, Charles, now a young man, who was convinced that Acadia would meet his expectations, remained with some of his companions in Acadia. One of them was Charles de Biencourt, son of the seigneur of Port Royal. This group of men lived first in Port Royal, then in Cape Fourchu, and then near Cap Sable. Furs were more bountiful in these locations and they were able to send enough back to France each year to get the supplies they needed. With the death of Charles de Biencourt, Charles La Tour became head of the colony in 1623, and in 1626 he married a Micmac.

With the formation of Richelieu's Company of 100 Associates, there was a renewed interest in colonization. In 1628 a shipload of colonists was sent from France. Among them was Claude Latour, Charles' father. The ship was attacked by privateers, and taken back to England. There, Claude took a third wife, a maid of honor to the Queen. He also convinced William Alexander to give him and his son, Charles, a barony.¹⁷

After the Kirke brothers took control of Quebec in 1629, Sir William Alexander (who had received a grant in Acadia from King James in 1621) settled a place called Grandville with about 100 Scottish

colonists.¹⁸ Their fort was named Charles Fort. This settlement was shortlived. In 1631 the king of England ordered the destruction of the fort and removal of people, goods, cattle, and ammunition. The settlers did not want to leave. Led by Andrew Forester, they crossed the St. John River and captured a fort that had been set up by the La Tours.¹⁹

In 1630, Claude La Tour returned to Cap Sable and tried to convince his son to join the English. Charles would not, and the two fought against each other. Charles won the battle and his father sought refuge at Port Royal. At about the same time, France had named Charles as Lieutenant-General of Acadia and sent him the aid he had requested three years before. With it he was able to build a stronghold on Cape Sable and at the mouth of the St. Johns River. Acadia was under the control of two rival countries.²⁰

In 1632, the Treaty of St-Germain-en-Laye was signed, returning Acadia to France. In 1632, Isaac de Razilly, commander of Acadia arrived with four ships and about 300 settlers. He decided to settle on the Le Have peninsula on the Atlantic coast. D'Aulnay was in charge of settlers. The Scot settlers were sent back to Scotland.²¹ With the help of Nicolas Denys, businessman and trader, fisheries, fur trade and lumber businesses were established in Acadia. Nicolas Denys became the first seigneur of the islands and coast of the St. Lawrence. His fief extended from Canso Strait to Cap des Rosiers on the Gaspé.²² Razilly, also had received the title, Lieutenant-General. England no longer being a threat, Charles La Tour returned to France to settle the question of his appointment. It was

¹⁸ Arsenault, Bona, History of the Acadians, Chau-TV, Ottawa,, 1988, p. 19.

¹⁹ Deveau, op. cit., p. 18.

²⁰ Daigle, "Acadia Overcome," op. cit., p. 99.

²¹ Deveau, op. cit., p. 19.

²² Arsenault, History...., p. 22.

¹⁶ Ibid. pp. 17-18.

¹⁷ Daigle, Jean, "Acadia Overcome," Horizon Canada, vol. 1, p. 99.

decided that he and Razilly would both hold the title, but each in his own territory. The compromise worked until the death of Razilly in 1635. Charles de Menou, known as Charles d'Aulnay, naval captain, succeeded Razilly and was made representative of the Razilly interests in Acadia. The French government decided to divide Acadia into three regions under the control of d'Aulnay, LaTour and Nicolas Denys. D'Aulnay was to control the La Have and Port Royal region and the area north of Baie Francaise (southern New Brunswick) except for a strip along the St. John River. La Tour was to control all of the St. John River valley and a part of Nova Scotia. Nicolas Denys was to control the eastern part of Acadia from Canso to Cap de Rosiers in the Gaspé.²³

Charles d'Aulnay married Jeanne Motin at Port Royal in 1636. In 1640, Francoise Marie Jacquelin arrived in Acadia to be the second wife of Charles La Tour. A series of armed conflicts (primarily over Port Royal) broke out between D'Aulnay and La Tour. It ended in a kind of civil war. At one point LaTour and his wife went to Port Royal to inspect a fur storehouse of d'Aulnay. A naval battle ensued, and La Tour was severely defeated. La Tour and his wife were taken prisoners. They were released after they signed a document that said they would have the dispute settled in France. The decision was in favor of d'Aulnay. La Tour lost his title and d'Aulnay seized La Tour's property.²⁴ La Tour's headquarters at Sainte Marie, Cap Sable, was taken and burned the summer of 1641. In 1643, LaTour retaliated and attacked Port Royal with the help of four ships from Plymouth, Massachusetts and one from LaRochelle, France. LaTour broke into the warehouses, taking 18,000 pounds value of furs which were divided with the New Englanders.²⁵

In 1645 La Tour's fort on the St. John River was attacked. La Tour was away in Boston, attempting to get aid, and his wife was left to defend the fort which she did for three days and nights. The fort fell, and all its defenders were hanged. La Tour's wife was imprisoned where she died three weeks later. In 1646, Charles La Tour, having lost everything-- his power, his honor, and his possessions--left and went to Quebec.²⁶

In 1650, d'Aulnay drowned at Port Royal. His canoe sank in a mudflat where he died of exposure and exhaustion. His body was brought back to the fort. He left a widow, Jeanne Motin and eight children.²⁷ La Tour decided it was time to return to France to have his name cleared. La Tour was reinstated by the French court. In 1651, Charles LaTour returned to Acadia as governor and married Jeanne Motin, widow of his old enemy, d'Aulnay.²⁸

In 1654, LaTour was forced to surrender the colony to the English, and he was taken as a prisoner to England. In 1656, he swore allegiance to the British crown in order to regain his lands in Acadia. He returned to Acadia where he died in 1666.

In 1670, Acadia went back to France when Marson, lieutenant to Hubert d'Andigny, Lieutenant-Governor of Acadia, reoccupied Port Royal. Again in 1690, the English took Port Royal which was under the command of Menneval. Menneval, the French governor, and his men were captured and taken to Boston. Port Royal remained English until the Treaty of Ryswick in 1697 when it again was returned to the French. After being under seige in 1704 and 1707 it remained in French hands until 1710 when five English ships attacked and took Port Royal once again, and Port Royal became Fort Anne (named after the Queen of England), only to be returned to

²³ Deveau, op. cit., p. 19.

²⁴ Daigle, "Acadia Overcome," pp. 100-101.

²⁵ Deveau, op. cit., p. 19.

²⁶ Daigle, "Acadia Overcome," p. 101.

²⁷ Arsenault, History, p. 28.

²⁸ Daigle, "Acadia Overcome," p. 101.

France in 1713, with the signing of the Treaty of Utrecht.²⁹

Acadia was attacked by the British several times in its history. Acadia's close location and its difficult to defend long coastline made it easy prey for raids from New England. With Acadia see-sawing back and forth between England and France, it is easy to understand the difficulties of life in the colony. There were not many people who immigrated from France into Acadia. After three or four generations, everyone was related or was a friend. As a result, they adopted a system of mutual aid which helped them through times of war, occupation, and natural disasters.

With the continual conflict between England and France, it is surprising how well the Acadians and New Englanders got along. Yet, trade provided the Acadians with the much needed manufactured goods and the New Englanders with furs, surplus food and fish.

It is believed that the year following Razilly's arrival, 1633, his lieutenant brought a number of settlers to Acadia, but there are no surviving records of them. The only list available is the passenger list of the Saint-Jehan which arrived in 1636. Women were among the passengers for settlement. These colonizers had been recruited and had left from the port of LaRoche. Not all of them stayed in Acadia. Some returned. Between 1632-1650, D'Aulnay had established fifty families in Acadia.

The good relations developed between the Micmacs and the Acadians was a key factor in the survival of the colony. The Indians, with their guerrilla tactics, were useful in war, and in peace; they taught their hunting and fishing skills. The small numbers of Acadians were no threat to the Micmac, and the Acadians did not settle in their hunting and fishing lands. The Acadians brought French missionaries and gifts of weapons and everyday items. Many of the Micmacs were

converted to Catholicism. There were intermarriages as well.³⁰

Economy

The economy of the colony at Acadia was primarily farming with hunting and fishing and furs supplementing their diet and income. Isaac de Razilly and Choinisay were most responsible for bringing settlers to Acadia between 1633 and 1638. These colonists were primarily from LaRoche, Saintonge and Poitou. They came from an area of marshes, where the sea was held back by dikes. They tended to settle in similar areas in Acadia, carrying on some of the same practices they used in France. These Acadians were more inclined to harvest the marshlands rather than the upland forested areas.³¹ Many of these first immigrants had experience in harvesting salt from France's salt marshes. Instead of harvesting salt, they used the same technique of letting water into the lowlands to reclaim land from the sea. They adopted this method of reclaiming land along rivers as well. By the end of the 17th century, Acadians were occupying and farming the marshlands of Acadia.

Dike Farming

Large dikes called *aboteaux* would be built. Five or six rows of logs would be driven into the ground where the sea entered the marsh. Trees, rocks, clay and marsh grasses were laid between these logs and packed down. Wooden gates with sliding doors were built at regular intervals. This allowed water to drain from the fields, but stopped tidewater from coming in. The dikes were wide enough at the top for a cart to move along. After the dike was built, the marsh was left to dry and desalinate for two years before the land

²⁹ *Ibid.* p. 103.

³⁰ Daigle, Jean, "Daily Life in Acadia," Horizon Canada, vol. 1, p. 197.

³¹ Hannay, James, The History of Acadia, J.&A. McMillan, St. John, New Brunswick, 1879, pp. 282-283.

would be farmed.³² Cattle, sheep and horses were pastured, and a great amount of wheat, flax and vegetables were produced on these reclaimed lands.

The soil of the reclaimed land was soft and difficult to work. Wagons carried jacks for lifting the wheels out of the mud, and horses wore *a kind of wooden shoe fitted to their hooves--raquettes a pres* (prairie shoes). Powerful spring and fall tides often damaged the dikes, and the many English attacks destroyed sluices and homes.³³ Building and maintaining the dikes required continued labor and effort.

Daily Life

Acadians settled in villages near marshes, and raised large families. Local materials were used for the construction of their houses. Homes were set on a stone foundation. The house was constructed of squared logs fitted together at the corners; this was covered with a mixture of clay and marsh grasses which also acted like a kind of insulation. Marsh grasses were also used in the thatched roofs. More commonly used were birch bark and hand hewn cedar shingles.³⁴ Most of the houses had one room downstairs where the family ate, spun thread, and prayed. One corner of this room was curtained off for the baby's cradle and the parents' bed. The children and rest of the family slept in the loft which was undivided. The loft not only served as sleeping quarters, but as a grain store house and a place for the large loom.³⁵

Characteristic of Acadian houses was a fire place and a clay oven which projected outside the building. The oven was on a wood or stone foundation and usually was covered by a roof. An opening at the base of

the oven allowed pigs or other farm animals to find shelter. The oven opened to the inside of the building. The oven was useful for cooking and for sheltering domestic animals.³⁶

The Acadian made most (except for dishes) of his household items. Rustic furniture--tables, chairs, beds, cradles, side boards and benches were made by the men. Furniture was built from the trees which were available. The interior of the home was whitewashed.

Most of the Acadian farms were located along the river as far as the tides would allow dike land farming. Port Royal was really never settled as a town although the governor, soldiers, and five to six hundred inhabitants lived there. The rest of the population had homes on farms along the valleys.³⁷

Generally the Acadian was self sufficient. Men hunted, trapped, fished and traded with Indians. He raised flax for weaving. He had wild and domestic animals for food, clothing, shoes, and hats. Acadians owned much livestock. Pigs and sheep furnished food, leather and wool. Horned animals were kept but were allowed to wander in the woods. Wooden shoes or Indian style moccasins for the family were also made by the men as well as their tools and implements--wooden plows, hoes, flails and carts. Every man knew how to make a wheel. They were lacking in metal parts for wagons, scythes, shovels, dishes, weapons and rum. For these items they traded surplus furs, fish, meat and wool with New England merchants. Each Acadian family had a vegetable garden and planted fruit trees--apple, plum, pear and cherry. Apple trees were the most abundant. Women spun wool and flax, wove cloth, and sewed clothes for the family. A young girl was not ready for marriage unless she could weave a blanket. When a newly married couple needed a house, the entire extended family worked together to construct it. The Acadians generally were not specialists in any

³² *Ibid.*, pp. 283-284.

³³ Daigle, "Daily Life", *op. cit.* p. 199.

³⁴ *Ibid.*, p. 196.

³⁵ Deveau, *op. cit.*, pp. 25-26.

³⁶ Daigle, "Daily Life.....", *op. cit.*, p. 196.

³⁷ Deveau, *op. cit.*, p. 26.

one trade. They were "Jacks of all trades." Dièreville who lived in Port Royal in 1700, described how quickly the men learned to construct fishing boats, and use them for fishing and to cure the fish.³⁸

Acadian cuisine varied from region to region dependent on availability of ingredients. Of course, there were some universal dishes. In the 18th century, turnips and cabbages were the basic vegetables consumed. Potatoes were not used until later when they were introduced by Irish immigrants. (The Irish first adopted the use of the potato in the 18th century.) Acadian cooking was simple but creative. There were not many ingredients available, but these were used in a variety of ways. Onions were an important part of every dish. Trout, salt cod and eel were also readily available. Milk left over from churning butter was used in making buttermilk pie.

There were a number of tradesmen at Port Royal. The baker made bread daily in ovens heated by wood gathered in the area. Flour was available from Poutrincourt's mill. Blacksmiths mended guns, axes, knives and other metal goods. Trade was carried on with the local Micmacs for food items.

Women's Clothing³⁹

Acadian women of the 19th century generally wore their hair pinned back with a *capine* or bonnet. The *capine* was made of white, unbleached or printed cotton. A folded part was worn down while working outside. It served as protection against the sun. Some regions wore a *caline*, another kind of bonnet. It covered the top of her head and came down on each side covering the ears and with a string tied under the chin. The *caline* was usually worn indoors.

Acadian women who looked sensual or sexy

³⁸ *Ibid.*, p. 25.

³⁹ "Acadian Life Recalled Through Dolls," *Acadian Genealogy Exchange*, vol. 19, no. 4, pp. 107-108.

were considered to be sinful. The *chemise e corps* was worn under a woman's other clothing during the day and served as a nightgown at night. The *chemise e corps*, made of woven linseed or unbleached cotton had a drawstring around the neck which tied in the front.

A *petit corps*, tightly worn and having no darts was tied at the front with pins. This was worn over the *chemise*. A slip of white cotton called a *cotillon* was also worn. Some women tied a small bag with their personal belongings at the waistband of their slip. This bag was the *besace*.

The wool skirt or *cotte* was plain or with vertical stripes and tied at the back with a woven linsdee waistband. The *devanteau* or colored apron with a bib was worn everyday. On Sundays or special occasions, the woman wore a white cotton apron over her skirt.

A cotton square kerchief folded in half to form a triangle was worn around the neck of the Acadian woman. The two pointed edges crisscrossed at the front over the mantelet and was tucked under the skirt waistband. The mantelet was worn over the skirt, except the front, which was also tucked under the skirt waistband.

Handknit woolen socks were worn. At first *sabots*, wooden shoes, were worn, but soon the Indian moccasins, *souliers de peau*, were found to be more practicable in winter. In winter, a heavy woolen shawl was worn over her other clothing.

A small wooden black cross tied with a leather or fine string was worn around the neck of all Acadian women.

Trade

While under British control there was some forced labor on the roads and on fortifications, and an oath of allegiance had to be made to the English king. The English also denied exit permits from Port Royal to other parts of Acadia, Ile Royale or Isle St-Jean. Acadians always had to make the decision

between staying under British rule or leaving. Most of them chose to stay having reached an understanding with the British. Besides, the British needed the Acadians to furnish food, wood and labor to the garrison, and Acadians found it easier to trade with New England for items they needed and wanted. Because of their refusal to take an oath of allegiance (without conditions), the possibility of expulsion existed. However for a number of years, the Acadians continued to develop their diked lands and grew and expanded the colony.⁴⁰

Few ships came to Acadia from France. Therefore, they traded with New England for the items they needed. By sea, they were close to New England. New Englanders fished off the shores of Acadia and bought fish from the Acadians. Trade between Acadia and New England became so common that English merchants built warehouses at Port Royal. They purchased furs and wheat and sold sugar, molasses, and rum from the Antilles, knives and needles from Europe, and cloth, tobacco and pipes from New England. French colonial governors complained about the situation, but they could not stop it. Abraham Boudret and Pierre Dubreuil made at least five trading trips to Boston in 1697. The Acadian Governor, Menneval, bought stockings and shoes in Boston for the garrison at Port Royal. Governor LaValliere sold fishing permits to New Englanders, futilely hoping to control them.⁴¹

Religion

The Acadians depended on Quebec bishops to send priests to serve the Acadians and to christianize the Micmacs. There were no Acadian priests before the The Grand Derangement (the Acadian expulsion). Attendance at church not only served their religious needs, but also was a chance to socialize, gossip and exchange news.

⁴⁰ Deveau, *op. cit.*, p. 27.

⁴¹ Daigle, "Daily Life", p. '96.

Wars--French/English

England and France were continuously at war with one another. Due to its location, Acadia was an easy target for raids from New England. They were caught between the French and English. They developed the philosophy--compromise and accomodation. Wait and See! When the British came, they did what they were asked to do. The French accused the Acadians of failing to defend the colony and being too friendly with the English colonies, and the English mistrusted the Acadians because of their French origin and Catholic religion. Following the Treaty of Utrecht in 1713, conflict between the English and the French continued over the former boundaries of Acadia. Acadians were willing to take an oath of allegiance to the English as long as it provided they would not have to take up arms against the French or the Indians.

It was inevitable that the situation would lead to disaster, and it did. In 1755, the English decided to expel the Acadians from their land.

POPULATION AND SETTLEMENT

Information for the following article was extracted from Deveau, J. Alphonse, A Brief Acadian History, Lescarbot Press, Yarmouth, Nova Scotia, 1980, pp. 29-35.

and

Hannay, James, The History of Acadia From Its First Discovery to Its Surrender to England by the Treaty of Paris, J & A McMillan, St. John, New Brunswick, 1879, pp. 284-292.

Up to 1671, most of the Acadians were at Port Royal. In the 1671 census, there were 441 (74 families) total in Acadia. Sixty-eight of these families (363 people) were at Port Royal. By 1686, the population had more than doubled, primarily because of immigration. Grandfontaine brought sixty immigrants from the LaRochelle area in 1671. Five of these were female. Most of these went to Port Royal. In the fifteen years between 1671 and 1686, two new settlements were founded--Chignecto and Mines. In the census of 1686, Chignecto had a population of 127 (seventeen families) and Mines had 57 (ten families). By 1693, other

significant settlements were Cape Sable, Port Razoir at River St. John, and Penobscot. In the 1703 census, Cobequid appeared for the first time. Between 1686 and 1710, sixty to seventy others (mostly disbanded soldiers from primarily the Paris area) settled in the county. The number of males far outnumbered the number of women throughout the time when Acadia was a French province. That is probably why 20% of Acadian girls married before the age of 16, and hardly any women who reached the age of 20 were unmarried.

As choice lands were taken up, descendants of those who had settled in the Port Royal, Annapolis Valley, moved to other areas. The Acadians developed a kind of clan system. "Each extended family formed a village or clan around the holdings of the first person bearing a particular family name to settle in an area."

In 1672, Jacques Bourgeois, surgeon of Port Royal and two sons-in-law and their families established Bourgeois colony. Later this colony in the marshlands was called Tantramar. In 1676, Michel LeNeuf, sieur de la Vallieres received a seigneurie between Petitcodiac and Tatamagouche. It was called Beaubassin. The Bourgeois Colony was in this region, but La Vallieres' grant stipulated he was not to interfere with possessions already established there. La Valliere tried, unsuccessfully to collect dues from the Bourgeois extended family. Beaubassin was slow to populate. The capture of Port Royal between 1714-1737 was a factor in causing an emigration from there and an increase in population in Beaubassin.

Another of these settlements, Minas Basin, offered the same chances of reclaiming land by dikes as had been done at Port Royal. Pierre Melanson and Pierre Theriau were leaders in bringing families to the Minas Basin area between 1675 and 1680. Pierre Melanson was the founder of Grand Pre and Pierre Theriau was the first to settle at Riviere des Habitants. Other settlements were Riviere des Vieux Habitants, Riviere aux Canards, Pisiquit and Cobequid. Here, as at Port Royal, they were farmers on diked land

raising wheat, oats, barley, rye, peas, flax and hay for their herds of cattle, sheep and pigs. Undiked lands provided pasturage. On the uplands, they had fruit trees. The apples provided cider. The Acadians also planted willow trees which they brought from France.

After the Treaty of Utrecht, 1713, Acadians were encouraged to move north of the Missaquash River (French territory). Many went. By 1752, one thousand four hundred seventy-three Acadians were living in twelve communities in Nouvelle-Acadie (Southeastern New Brunswick). Between 1730 and 1752, many of the former settlers of Beaubassin and Cobequid moved to the Isle St. Jean. Although the land was fertile, the Acadians had difficulties. For generations, they were not used to clearing the uplands. For years, their families had experience in dike land farming. Early frosts and late spring caused crop failures. There were three invasions of field mice the first few years. Many turned to the sea and became fishermen. By 1735, one hundred thirty-one of the 432 living there were fishermen. After 1749, a great number migrated to Isle St. Jean from all parts of Acadia. In the 1752 census, La Roque noted there were five parishes on the island--St. Jean l'Evangeliste at Port La Joie, Holy Family at Malpeque, St. Peter at Saint Peters, St. Louis at Scotchfort, and St. Paul at Point Prime.

To escape the expulsion, many more went to Isle St. Jean. In 1756, the population reached 4,400. The Isle could not support them. The poverty was such that they had to receive food and clothing from Louisbourg and Quebec. Three years after the expulsion from the mainland, the settlers of Isle St. Jean (3,500 of them) were put on ships bound for France. Thirty families remained on Isle St. Jean because there were not enough ships. In 1762, Captain Holland came to Isle St. Jean. He considered these families prisoners. They were living in extremely poor conditions--in poor cabins, surviving by fishing and hunting small game.

The French government did not take an interest in settling Cape Breton Island until

after 1713. Some Acadians did move there--primarily on Ile Madame and the southeastern coast of Cape Breton. The land here was not as appealing as Port Royal, Grand Pre or Beaubassin. In summer, most became cod fishermen on coastal ships. In winter, they cut wood, receiving 9 livres a cord delivered on the coast. Inlets and bays provided shell fish and lobsters. Some cattle were kept to supplement their fish diet. LaRoque noted the coast was suitable for beaching small vessels,

allowing inshore fishing. They had a meager existence for LaRoque noticed many of them received food from the king's stores at Louisbourg.

After 1720, Acadians from Port Royal settled in the Abuptic and Tebok areas. There were tidal flats here, and diked farming could be done. The settlers of Cape Sable, being the closest to New England, carried on illegal trade with New England merchants.

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TIMELINE--ACADIA

1518-- Baron de Lery seeks a place for a colony for French Huguenots. However, he returns to France

1524--Verazanno explores the coast of North America.

1534, 1535, & 1537--Cartier explores the St. Lawrence.

1600-- Tadoussac was established.

1604-- First settlement on Sainte-Croix Island (now a part of Maine)
Caraquet, New Brunswick was founded.

1605--Colony moved to Port Royal (now Annapolis Royal)

1607--Jamestown is founded.

1608--Quebec is founded.

1613-- Samuel Argall of Virginia starts a settlement at Saint Sauveur (now a part of Maine) and destroys Port Royal.

1620--Pilgrims land at Plymouth

10 Sep 1621--By Royal Charter, King James of England grants Acadia and Canada to Sir William Alexander

1626--The Dutch found New Amsterdam (New York).

1627--Compagnie de la Nouvelle France founded by Cardinal Richelieu.

1628--Sir William Alexander sends his son and seventy Scotchmen to Port Royal. He calls it New Scotland or Nova Scotia.

1629--The Kirke brothers take Quebec from the French for the English

29 March 1632--Treaty of St-Germain-en-Laye gives Acadia back to France,

1632--Colonization of Acadia

1634--La Violette founded Trois Rivières

1636--The St. Jehan bring settlers to Acadia. (This is the only preserved list of settlers)

1642--Maisonneuve founded Montreal

1654--Major Robert Sedgewick comes from Boston and conquers Acadia.

After 1654, French immigration to Acadia is stopped due to English occupation

1667--Treaty of Breda signed.

1670--Acadia returned to France by the Treaty of Breda.

Jacques Chambly who built Fort Chambly accompanied Grandfontaine, Governor of Acadie, to Acadie.

1671--French immigration to Acadie is resumed when Colbert sent 50 settlers on L'Orange from La Rochelle

Discharged soldiers of Grandfontaine settled in Acadia.

1671--First Census in Acadia: total population of Acadia: about 400-500; about 320-350 people (60 families) in Port Royal.

10 April 1684--François Perrot was appointed governor of Acadia

1686--Perrot's census taken: 583 population (96 families)

end of 1687--Louis Alexandre des Friches de Menneval appointed governor and commander of

Acadia.

1690--Sir William Phipps, with an expedition from New England, takes Acadia again and destroys Port Royal.

1696--Port Royal destroyed by Benjamin Church.

1697--Treaty of Ryswick returns Acadia to France.

1709--Epidemic hits Acadia, 50 died

1710--Acadia again is taken and becomes a possession of England.

1713--Treaty of Utrecht--Acadia is returned to France.

1751--Epidemic hits, 25 died

1755--A Depression hits Acadia
The English begin the Dispersion of the Acadians

1758--Louisbourg falls to the English

FIRSTS IN ACADIA

Mathieu Martin was the first born among the French in Acadia (1636).

Marc Lescarbot was a writer and lawyer who accompanied the expedition to Acadia in 1606. To welcome the return of Jean de Poutrincourt and Champlain from their exploratory voyage, he put on "The Theatre de Neptune en Nouvelle France", a seaborne pageant. Lescarbot played the part of Neptune. This is considered Canada's first theatrical presentation.

The first crops planted in Acadia were with seeds brought by Poutrincourt in 1606.

Louis Hebert was the first farmer in Acadia. Later he was the first in Quebec.

One of the founders of Acadia, Jean de Poutrincourt, was responsible for the first water powered mill in North America. The original mill no longer exists, but there is a replica to replace it.

Baron de Lery brought the first cattle to Acadia in 1518. He left the cattle at Canso and Sable Island and returned to France, expecting to return in the spring. The cattle left there either died of the cold or were killed by the Indians.

There were horses at Port Royal in 1613 and in Boston in 1629.

Spring 1606--Pontgrave and his craftsmen built the first vessel while waiting for the return of DuMonts with supplies from France.

Apple trees from Normandy were introduced in Acadia in 1604 or 1606. American Indians had made use of crab apples found in North America.

The first men's social club, l'Ordre du Bon Temps (The Order of Good Cheer), organized by Marc Lescarbot was started the winter of 1606-1607.

LA TOUR'S EXPEDITION OF 1643

In 1643, Madame La Tour was in France to seek assistance for her husband at Fort St- Jean. Sieur Guillaume Desjardins, Seigneur de Saint-Val, general controller of war, and general agent of the Company of New France and acting on behalf of La Tour, obtained permission to outfit a vessel with arms, canons, munitions and soldiers. As agent of La Tour he made engagement agreements with artisans to go to Acadia. On the 15 April 1643, the ship , the Saint Clement, under the command of Captain Etienne de Mourron left the port of La Rochelle with 140 on board bound for Acadia. On the 20th of May the Saint Clement entered Baie Francaise and was faced with a blockade of Fort Saint-Jean set up by d'Aulnay. De Mourron headed out to sea where he came across a chaloup with seven of La Tour's men. One carried a letter addressed to de Mourron explaining the situation.

A short while later, La Tour boarded the Saint Clement and ordered de Mourron to sail to Boston so that La Tour could solicit help. Upon arriving at Boston, he was met by the governor of Boston, John Winthrop. La Tour paid his compliments and explained his reasons for coming, recounting the many phases of d'Aulnay's siege and seeking military aid. Winthrop suggested the question be brought before the elder magistrates of Boston. There was some opposition, but in the end, Captains Edouard Gibbons and Thomas Hawkins agreed to have at the disposal of La Tour, seventy soldiers and four ships--the Seabridge, the Philip, the Mary, and the Greyhound. The privateers were to be outfitted with canons, munitions, provisions of food, and necessary supplies. During the night of 14 July 1643, the Saint- Clement and the four English ships left the harbor and set out to sea. La Tour tried to convince the English to attack d'Aulnay at his fort. The English refused saying their mission was solely against the blockade and to accompany the Saint Clement to Fort Saint-Jean. However, permission was given by Captain Hawkins for thirty English soldiers to join La Tour and go ashore. They went on land, burned the wheat mill and took a prisoner, attacked the fort, and broke into the warehouses, taking the furs--all without losing a single man. La Tour kept one-third and two-thirds went to the New Englanders. After this easy victory, the ships continued on. Fort Saint-Jean was saved for the time being. On 20 August 1643, the English returned to Boston.

When the Saint Clement entered Boston harbor, John Winthrop described it as a 140 ton vessel which carried 140 persons from La Rochelle. He said the master of the ship and the seamen were Protestants. Also on board were two Recollect Brothers and two women to serve Madame La Tour. This ship which left LaRochelle bound for Acadia on 15 April, 1643, carried soldiers and craftsmen who had been engaged by Desjardins. From the 6-8 April 1643, Guillaume Desjardins acted as agent of Charles de St-Etienne, chevalier, Seigneur de La Tour and Vuarce, lieutenant-general for the king in Acadie, land of New France. On a list which has been reconstructed there are 63 of these names--five engages from Switzerland, thirteen of La Rochelle coming from Saintonge, the others of Bretagne, Poitou and Normandie, two surgeons, two apothecaries and soldiers. They appear below. Their name, occupation, age, place of origin and agreed wages at time of engagement are given.

The Beginning of April: Engagements by Sieur Desjardins for Sieur de St. Etienne

Jean Corré, butcher, 28-30 yrs. of the parish of St-Maurice, near LaRochelle

Nicolas Moulinier, shoe-maker, 30 yrs. of the parish of St-Maurice near LaRochelle

Jacques Maynard dit Colombier, soldier, 40-45 yrs. of LaRochelle

Charles Jourdain, soldier, 40 yrs. of Picardie

Nicolas LeBlanc, druggist, 22 yrs. native of Roy, Picardie, living at

LaRochelle

Charles Noël, 25 yrs. native of the parish of la Chapelle-Neuve in Lower Bretagne

Pierre Bernicard dit Laviolette, soldier, 22 yrs. native of the

bourg d'Aubignac, 2 lieues from
Brive-La Gallarde in Quercy

Jean de Jour dit Dauphiné, soldier,
22 yrs. native of city of Mortimar
in Dauphiné

Julien Poillier, 28 yrs. of city of
Vaurbon in Dauphiné

Pierre Chedeau, baker, 26 yrs. of
city of Chatellereau

Marc Antoine, slate roofer, 30 yrs.
of Louquet, Bretagne, bishopric of
St-Pol

Barthélémy Aubert dit Petitbois,
baker, 20 yrs. of Chinon in
Touraine

Jacques Desarbres, upholsterer,
25 yrs. of Toulouse

Hélie Trojet, 35 yrs. of Angoulême

René David, a large projects
carpenter, 32 yrs. of Seully-sur-
Loire, bishopric of Orleans

Thomas Pavy dit La Marguerite,
baker

Jean Clerc, ships carpenter, 35
yrs., near La Tremblade in Arvert

Pierre Quillaud, petty officier, 25
yrs., near La Tremblade in Arvert

Forien Péraudeau, cooper, 25 yrs.
of la Chaize-le-Vicomte

Pierre Morin, saddler, about 26
yrs., of Coulange-les-Reaux, Poitou

Michel Foreau, small barrel maker,
27-28 yrs., of St-Maurice, Aunis

Antoine Farger, locksmith, 30 yrs.
of La Tremblade in Arvert

Francois Lecadre, laborer, 27 yrs.
of Monguyanonear Jouselin
(Josselin), Bretagne

Jean Besson, tailor, 23 yrs. near
Corps, Quercy

Simon Tassin, tailor, 23 yrs. near
Corps, Quercy

Pierre Marquis, bakery merchant,

30 yrs. of LaRochele

Geoffroy Robert, armorer and
gunsmith, 30 yrs. of Mayne
(Maine)

Isaac Mainviolet, 30 yrs. of canton
of Fribourg; engaged for 3 yrs.
with a salary of 100 livres per
year. He received 60 livres in
advance.

André Savignac, corporal of Mssr.
des Touches, 32 yrs. of
LaRochele, hired for 3 years with
a salary of 100 livres a year. He
received 40 livres in advance.

Jean Laurans dit St-Laurans,
servant of Sieur des Touches, 22
yrs. of LaRochele; hired for 3
years at 100 livres per year, paid
35 livres in advance

Lazare Baubèche dit Champmartin,
25 yrs. of Saumur, before that at
Brouage; hired for 2 years at 100
livres per year, received 61 livres
in advance

Martin Leroux dit Latouche,
merchant of Chateau-du-Loir,
Maine, 52 yrs. hired for 2 years at
90 livres per year, received 41
livres in advance

René Yergeault dit des Cormiers,
22 yrs. of Scaubon, Bretagne;
hired for 2 years at 75 livres. He
received 61 livres in advance.

Pierre Campion dit Lamotte, 32
yrs. of the city of Poitiers; hired for
2 years at 100 livres, received
advance of 45 livres.

Jean Hennequin dit Lapointe, 50
yrs. of the city of Metz, Loraine;
hired for 3 years at 100 livres; he
received an advance of 34 livres.

Jacques Roy, 32 yrs. of Chillais
(Echillais) near Soubize, Saintonge,
hired for 3 years at 100 livres;
advanced 30 livres

Nicolas Hérier, canonier and
seaman, 36 yrs. of city of
Brouage; hired for 2 years at 100
livres; advanced 41 livres 10 sols.

Pierre Bonnet, seaman, 30 yrs. of

Brouage; hired for 2 years at 100
livres; advanced 45 livres.

Nicolas Rouillon dit Lapensée,
soldier, 35 yrs. of Pont Favergy
near Rheims; hired for 2 years at
100 livres; advanced 53 livres.

Claude Barbier dit Lafortune,
soldier, 28 yrs. of la Serras,
Lyonnais; hired for 2 years at 100
livres; advanced 50 livres.

Pierre Lestelier dit Laprée, soldier,
23 yrs. of Corme near Coze,
Saintonge; hired for 2 years at 100
livres; advanced 50 livres.

**Jacques Gayves Gauves) dit
Beauregard**, sergeant of one
company of the regiment de Pont-
Chateau, of Mortagne, Perche,
hired for 2 years for 120 livres; he
was advanced 30 livres.

Jean Busten, valet of M. le
President du landa; 21 yrs., of
Baignon, near Nantes; hired for 3
years at 75 livres; advanced 15
livres.

Pierre Papinet dit Perodière,
soldier, 55 yrs., of Partheenay,
Poitou; hired for 3 years at 80
livres; advanced 12 livres.

Francois Latour dit Ste-Marie,
surgeon, 28 yrs. of Nancy; hired
for the voyage at 24 livres per
month; advanced 20 livres.

Jean Baudon dit Belleville,
surgeon, 20 yrs., of Lignere, Berry;
hired for 2 years at 100 livres;
advanced 40 livres.

Jacques Borius, pharmacist, 20
yrs., of Ontauban; hired for 2
years at 100 livres; advanced 30
livres.

**Marc-Antoine Galibert dit
Collombie**, 19 yrs., of Bordeaux;
hired for 3 years at 90 livres;
advanced 60 livres.

Guillaume Amette dit Bontemps,
sergeant, 35 yrs., of parish of St-
Vincent near Rouen; hired for 2
years at 120 livres; advanced 40
livres.

Pierre Girard dit Laplante, shoe maker, 38 yrs., habitant of LaRoche; hired for 3 years at 100 livres; advanced 40 livres.

Isaac Cousseau dit La Roche, 24 yrs., of LaRoche; hired for 3 years at 100 livres; advanced 30 livres.

Charles Chrétien dit Desmarais, corporal of the garrison of the chateau of Angers, 38 yrs., of Angers; hired for 3 years at 100 livres; advanced 57 livres.

David Parizol dit Francoeur, 20 yrs., of Lozaine, Switzerland, hired for 2 years at 90 livres; advanced 49 livres.

Antoine Giroult dit Laviolette, 25 yrs., of canton of Fribourg, hired for 2 years at 75 livres; advanced 46 livres.

Forien Perodeau dit Laviolette, cooper, 25 yrs., of La Chaise-le-Vicomte; hired for 2 years at 90 livres; advanced 20 livres.

Jean Guesdon, petty officer, 26 yrs., of Brouage; hired for 3 years at 120 livres; advanced 40 livres.

Jean Resnier dit Labrie, 25 yrs., of La Croix, Brie; hired for 2 years at 75 livres; advanced 34 livres.

Louis Bayard dit Larose, 20 yrs., of St-Martin de Laigne, Normandie; hired for 2 years at 60 livres; advanced 26 livres.

Jean Soulard dit Lalouette, 21 yrs., of Chef-Boutonne, Poitou; hired for 3 years at 75 livres; advanced 48 livres.

Louis Dujard dit Ste-Catherine, corporal, 40 yrs., habitant of LaRoche; hired for 3 years at 100 livres; advanced 30 livres.

Jean Gaschet dit Bellerose, 20 yrs., of Barbezieux, Saintonge; hired for 2 years at 75 livres; advance of 15 livres and included a pair of shoes.

Urbain Aubin dit St-Aubin, 24 yrs., of Rouen; hired for 2 years at 90 livres; advance of 36 livres.

Jean Coinos dit Desloriers, soldier who understood fortifications, 35 yrs., of Brouage; hired on 7 April for 2 years at 100 livres; he was advanced 46 livres.

Jean Motard dit Laramée, 34 yrs., habitant of LaRoche; hired for 3 years at 100 livres; advance of 27 livres.

Jacques Violette dit Coutras, soldier and tailor, 26-27 yrs., of Coutras; hired for 2 years at 90 livres; advanced 10 livres.

Pierre Guerry dit Labatrie, 31 yrs., of St-Xandre, Aunis; hired for 2 years at 100 livres; advanced 40 livres.

Jean Vaudré dit Latouche, 45 yrs., of Lucerne, Switzerland; hired for 3 years at 100 livres; advanced 23 livres.

Hélie Raymond dit Lothville, soldier of LaRoche; hired for 2 years at 100 livres; advanced 20 livres.

Jean Mathou dit Lafaveur, mason, habitant of LaRoche; hired for 2 years at 100 livres; advanced 20 livres.

Mathias Mouchard, to saw, cut and do carpenter work, 33 yrs., habitant of LaRoche; hired for 2 years at 100 livres; advanced 25 livres.

Names and information for the preceding article were extracted from "Les Gouverneurs De L'Acadie Sous Le Regime Francais, 1600-1710," Transactions and Proceedings of the Royal Society of Canada, Series 3, Vol. 33, 1939, Section 1, pp. 241-245.

DICTIONNAIRE DES FAMILLES ACADIENNES

The long awaited Dictionnaire Genealogique des Familles Acadiennes by Stephen A. White, published by the Centre d'Etudes Acadiennes, Moncton, New Brunswick, 1999, is now available. The two volumes cover the period from 1636-1714. They are in French and organized alphabetically by family surname. Within each individual family entry, one can locate information on both the male and female spouses and their children. To decipher the information found in the entries, one must make use of the list of abbreviations (with French and English explanations) found at the beginning of volume 1. By using the Dictionnaire, one is able to trace several generations of Acadians.

Following each family entry, Mr. White has included the following sections: original documents (giving added information and precise locations of sources), secondary sources, notes by other prominent genealogists (ie. A. Godbout, P. Gallant, R. Jette, etc.), and Stephen White's notes. Much additional information about our ancestor's lives can be found in these sections.

The two volume set is available at :
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THE HABITATION

The Habitation in Acadia was occupied between 1605 and 1613 when it was destroyed by Samuel Argall on his expedition from Virginia. It appears the buildings of the Habitation were of frame construction similar to that of northern France at that time. There was a framework of heavy timbers. This consisted "of a sill resting on stone foundations, upright posts, oblique and curving braces, and stout ceiling joists and rafters." They followed colompage construction. The wall spaces were filled with rubble, clay, logs or whatever fill was available. The frame was not visible. Weatherboarding and clay covered the outside, and plaster and vertical plastering covered the inside.

The complex was square shaped around a courtyard. There was a forge, a storehouse, a chapel, dormitories, a common kitchen and dining hall, a trading room for Indians to come to barter their furs, a bread oven, and a central well.

In 1927, the idea for the reconstruction of the Habitation was proposed. Work began in 1938. First there was research, excavation of the site and more research before the project could be attempted.

Information for the preceding article was extracted from "The Reconstruction of the Port Royal Habitation of 1605-1613," in The Canadian Historical Review, vol. 20 No 4, Toronto, Dec. 1939, pp. 369-377.

ACADIAN GEOGRAPHIC LOCATION NAMES

Old Names	Present Day Names
Baie Francaise	Bay of Fundy
Ile Ste Croix	Dotchat Island
Chidabouctou	Guysborough
Port Rossignol	Liverpool
La Hève	La Have
Fort at Pentagolt	Penobscot, Maine
Grand Baie	Plymouth
Nipisiquit	Bathurst, New Brunswick
Cobequid	Truro
Isle Royale	Cape Breton Island

Isle St-Jean
Pisiquit
Port La Joie
Abuptic
Tebok
Sainte Anne
Cape Fourchu

Prince Edward Island
Windsor
Charlottetown
Argyle
Chebogue
Fredericton
Yarmouth

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--PEDIGREE CHARTS-- HAVE YOU TURNED YOURS IN?

Ann Lamarre has been busy compiling an index of pedigree charts of our members. However, some of you have not turned them in as yet. If you have not submitted a copy of yours, do so as soon as possible. You can either bring them to a meeting or mail them to Anne or our organization.

Our index will not be complete without your ancestor names included.

WORK ON COOKBOOK UNDERWAY

Barb Glassel has volunteered to begin collecting recipes for our French Canadian /Acadian Cookbook. She is looking for all kinds of family recipes--entrees, soups, salads, vegetable, desserts, etc.--and cures

and remedies that have been handed down from our French Canadian and Acadian ancestors. If you have any additional information about the recipe or your family's using it, please include that as well.

Look in those boxes and drawers; talk to your relatives, and dig up those old recipes. Bring them to our meeting or mail them to us in care of Barb Glassel.

NEWS NOTES

The Acadian Genealogy Exchange, vol. 28, no. 1, May 1999 has an extensive article on the roll of the Saint-Jehan, the ship which in 1636 brought 78 passengers and 18 crewmen to Acadia.

COMING UP

25-26 Feb 2000: "Genealogy 2000: Resources and Techniques for the New Millennium: Marriot Madison West, Middleton, WI sponsored by Wisconsin State Historical Society and Wisconsin Genealogy Society. John and Barbara Brixey Wiley of Dallas, Texas and Christine Rose of Santa Rosa, California will be the guest speakers. For information, write to:
Genealogy 2000

P.O. Box 260156
Madison, WI 53706-0156

May 2000: NGS Conference in the States: Portland, Oregon

Sept 2000: FGS Conference: Salt Lake City, Utah.

QUESTIONS DES LECTEURS

Mary Ann Defnet, 253 Little Road, Green Bay, WI 54301-1903 is seeking the marriage place and date for **Francois Beaudoin** and **Marie-Catherine Gauvreau** about 1815-1817, possibly Mackinac Island. **Francois**, son of **Francois Beaudoin** and **Suzanne Halay** was born 21 Feb 1783, Lauzon, PQ.; **Marie-Catherine**, daughter of **Jean-Baptiste Gauvreau** and **Marie-Louise Poncy**, was born 24 Nov 1791, Montreal. Her first husband was **Francois Clermont** who died in the War of 1812-1815.

Audrey J. Thibado, N2518 510th St., Menomonie, WI 54751-6534 is seeking information on **Maxim Thibado** or **Thibadeau**, b. 30 Aug 1834, Quebec; d. 1 Nov 1911, Downsville, WI; bur. St. Joseph Cemetery, Menomonie, WI; m. 1855 to **Winnifred Devney**. **Winnifred** b. 18 March 1837, Ireland.

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FRENCH CANADIAN/ACADIAN GENEALOGISTS OF WISCONSIN

QUARTERLY

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THE HUGUENOTS IN NEW FRANCE

By Joyce Banachowski

Not all French Canadians were Catholic. Not all French during the French regime were Catholic. Early historians seldom noted the role Huguenots played in the development of trade and colonization in New France. Some of France's earliest colonization attempts in the New World were Huguenot efforts to form a colony of their own--Jean Francois de Roberval on the St. Lawrence in 1541-42, Jean Ribaut at the first Port Royal on the northern coast of Florida in 1562, Rene Laudonniere's Fort Caroline in 1564, and Jean Francois de La Roche on Sable Island in 1598. These failed attempts discouraged agricultural settlement and seemed to indicate activities like development of fisheries and the fur trade and investment in trade and other commercial enterprises were more practical than an expensive project of colonization.

In 1598, The Edict of Nantes, which allowed toleration of religions, renewed Huguenot interest in French trade and colonization. The 1600 founding of Tadoussac by Pierre de Chauvin de Tonnetuit, the 1604 founding of Port Royal, Acadia by Pierre de Guast de Monts, and the 1608 founding of Quebec by Samuel Champlain had Huguenot involvement. Financial backers were usually Protestants. In 1620, Guillaume and Ezechiel (William and Emeric) de Caen, Huguenot uncle and nephew of Rouen, were granted a charter to aid and support Champlain's colony of Quebec. They brought more settlers to the colony. They also stocked a farm at Cap Tourmente with cattle, held land on Ile de Orleans, and granted lands in fief at Sault-au-Matelot, Lespinay, and Notre Dame des

Anges.¹

Priests and Protestant ministers were both sent to these early colonies. Champlain related that on the voyage, there were continuous arguments between the priest and the pastor. They actually engaged in fist fights over their religious differences. There is a story that when the two died from the same epidemic, the sailors decided to bury them in the same grave "to see if in death they would remain at peace, since during their lifetime,

Meeting Schedule

Meetings are held every second Thursday of the month at the Community Room, G110, at Mayfair Shopping Mall. Meetings begin at 7:30. Doors open at 6:30 for library use. Enter by the Northeast door to the mall. Take the stairs or elevator down one level.

February 10: Pea soup and Johnny Cake Meeting

March 9: Joyce Banachowski: Home Children

April 13: Don Cayen: Report of 1999 Acadian family reunion in Louisiana

May 11: Bring and Share a memento or memorabilia of your family

¹ Annett, Kenneth H., "Huguenot Influence in New France," *Huguenot Trails*, v. 21, #3, 1988, p. 13.

they had been unable to agree."²

Many of the first leaders in New France were Huguenots. Samuel de Champlain born in Brouage, near La Rochelle, was a Huguenot. He however was sometimes known as a Catholic. He claimed both, whichever was to his advantage. Pierre du Guast, Sieur de Monts, often called the first colonizer, was Huguenot. The king, however, had him recalled home because of his religion. Seven of the early governors of New France were Huguenots: Jean Francois de la Rocque, Sieur de Roberval 1540; Chauvin of Rouen, 1559; commander de Chaste, governor of Dieppe, 1602; Pierre du Guast, Sieur de Monts, Governor of Pons, 1604; Charles de Bourbon, Count de Soissons, 1611; The Prince de Conde, 1612; Louis Kirke, who proclaimed himself an English governor,

² Jaenen, Cornelius J., "The Persistence of the Protestant Presence in New France, 1541-1760," Huguenot Trails, v. 19, #3, p. 5.

1629; Samuel de Champlain, once as a caretaker Governor as a Huguenot and once as a Catholic governor.³

There were Huguenots among the early explorers and fur traders of New France. Among them were Etienne Brule; Daniel Greysolon, Sieur Dulhut; Pierre Esprit Radisson; Medard Chouart, Sieur de Groseilliers; and Jacques Michel.

The first Recollet missionaries came to Canada in 1615. They complained that they had to attend Protestant religious services on board the ship, that they had to permit public prayers and congregational singing of the "Chants of Morot",⁴ and that they could not

³ Dupuis, Delores L., "The Huguenot Emigration," Genealogist, v. 8, #2, Aug 1982, p. 20.

⁴ The singing and chanting of the Huguenots greatly annoyed the Catholics. In the Roman Catholic religion, at that time, only priests or hired singers sang chants.

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Our objectives are to foster and encourage interest and research in French Canadian and Acadian genealogy, heritage, and culture.

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prevent Amerindians from crowding at the docks to hear the Huguenot sermons. The following year, 1616, the Recollets met at their monastery and decided to launch a campaign to exclude "these heretics" from the colony. Every year after, members would return to France to plead their case at court. In August 1621, a Catholic assembly at Quebec discussed ways to preserve the Roman Catholic religion in its entirety in the colony. Missionary Le Bailiff, took a petition to France and worked with Catholic traders to eliminate Huguenot traders.⁵ In 1625, the Jesuits, who were known for their anti-Huguenot zeal, arrived in Quebec. The Jesuits believed the Huguenots to be enemies of the crown. The Jesuits were not very welcome in the colony. They had difficulty finding a place to stay. The Recollets finally took them in. In 1627, Emery de Caen and Captain de la Raide were unwilling to give them passage back to France when their supply ship did not arrive.⁶

Meanwhile, in France, Cardinal Richelieu had achieved a position of power. One of his objectives was to subdue the Huguenots. Huguenots were removed from administrative positions pertaining to the colonies. In 1627, the trading rights of the Huguenot de Caen Company were revoked by Richelieu. The charter was transferred to the Company of One Hundred Associates, a Catholic company, and he ordered that only natural born French Catholics could emigrate to New France.⁷ It appeared the Edict of Nantes was to be revoked in New France. Huguenots were officially excluded from settlement in New France. After Richelieu's siege of La Rochelle in 1628, King Charles I of England took up the cause of the Huguenots.

There was a direct connection between the

fall of La Rochelle and the Kirke brothers' expedition. The Kirke brothers, Lewis, Thomas and David, were to prepare an expedition to harass supply ships and posts of the Company of One Hundred Associates in New France. In the spring of 1628, the Kirke's sailed from England for the St. Lawrence. About the same time, a supply fleet under Sieur de Roquemont and outfitted by the Company of One Hundred Associates, was sent to relieve the Quebec colony. After it reached the Gaspé, the Kirkes captured the entire fleet of supplies and passengers. Champlain and his colonists were left to face the winter with no supplies. The following year, 1629, a group of French Huguenots under the leadership of David Kirke returned and successfully took Quebec.⁸ After the surrender, in July 1629, Champlain, the clergy and those who chose to leave Quebec were taken by Huguenot ship to Tadoussac and then back to England. Some chose to remain in Quebec.⁹ Quebec remained in the

⁸ Ibid.

⁹ Those who remained or came to Quebec during this Huguenot Period, 1629-1632, were:
 Lewis (Louis) Kirke who replaced Champlain as governor
 Thomas and David Kirke
 The family of Marie Rolet, widow of Louis Hebert who remarried Guillaume Hubou remained.
 The Guillaume Couillard family remained. (Guillaume was the son-in-law of Mme. Hebert; Lewis Kirke was the godfather to the daughter of Guillaume. She was baptised in 1630 by the Lutheran minister.)
 The Abraham Martin family remained.
 The Huguenot surgeon, Adrien Duchesne and his family, remained.
 Francois Le Bailiff, Huguenot and former clerk of the Caen Company, was placed in charge of Champlain's storehouse.
 Etienne Brule and Nicolas Marsolet went to live among the Indians.
 Jacques Michel, a staunch Calvinist, pilot and captain of the Kirke expeditions, remained.
 Pierre Raye, the Huguenot who piloted the Kirke fleet up the St. Lawrence remained.
 Emery de Caen, commanded the supply ship taken by Thomas Kirke
 The Lutheran minister (unknown) remained.
 The Nicolas Pivet family remained.
 The Pierre Desports family remained.
 Nicolas Perrot, trapper, interpreter and explorer remained.

⁵ Jaenen, op. cit., p. 6.

⁶ Annett, op. cit., v. 10 # 4, 1977, pp. 6-7.

⁷ Chaput, Donald, "The Huguenot Heritage," American-Canadian Genealogist, v. 8, # 4, fall 1992, p. 144.

hands of the English until 1632.

Huguenot trade moved freely across the Atlantic. In 1632 with the treaty of St-Germain-en-Laye, France regained control of Quebec. The return of control to France did not end Huguenot trading in New France. They made annual visits and had agents who remained in New France. There continued to be conflict between the clergy and Jesuits and those who were interested in the commercial needs and growth of the colony. The founders of Ville Marie sought Huguenots because they could not find enough French Catholics who would willingly emigrate to settle in the New World.¹⁰ About 1646, even the Jesuits dealt with Huguenot firms of La Rochelle for their supplies. The Vatican attempted to get French authorities to stop Huguenot trade influence in New France. Bishop Laval's arrival in Quebec in 1659 saw an increase in the anti-Huguenot position. Although petitions and letters were sent to the French government, the state took no formal action to prevent the Huguenots from trading in New France.¹¹ Despite official expulsion, Huguenots continued to be tolerated in New France.

The government of France seems to have been especially tolerant during the period 1669-1678. This attitude carried over to the colonies. In 1676, The Sovereign Council of Quebec, however, adopted an ordinance which in part stated:

"Prohibition is made to persons of the alleged Reformed Religion to assemble together for the exercise of their Religion throughout the extent of the said country under the penalty of chastisement according to the penalties stipulated in the ordinances, which persons may not winter in future in the said country without permission, and if some were to winter there for legitimate cause they will enjoy no public exercise whatsoever of their religion

and will live as Catholics without causing scandal."¹²

In 1679, Louis XIV adopted a harsher policy toward the Huguenots. Governor Denonville received orders to enforce religious uniformity. Denonville responded by ordering Gabriel Bernon, leading merchant of Quebec, to return to La Rochelle. Bernon eventually went to Boston with two nephews, Benjamin Faneuil and Benjamin Tourtellat, and from there conducted trade with Louisbourg and Acadia. He occasionally returned to Quebec to trade and negotiate captive and prisoner of war exchanges. A few other Huguenots of New France moved to the colonies to the south, primarily Massachusetts and New York.¹³

In 1687 there was some thought of reversing the French policy and exclude Huguenots from France by sending them to Canada. However, the sixty men and thirty women who sailed from Marseilles on the Notre-Dame Bonne Esperance, went instead, to the Antilles and were shipwrecked off the coast of Martinique the 17 May 1687. There was one isolated case in 1726 of a man named Gault or Gault dit Groulx who was sent to Quebec on board the l'Elephant. He was described as an obstinate and dangerous man of the Religion Pretendue Reformee who had spent five years in the prisons of Nyort (Niort) and La Rochelle.¹⁴

After the death of Louis XIV, Huguenots re-established their contacts with Canada and Isle Royale. In the meantime, some of the New England prisoners of war and captives were choosing to remain in Canada rather than return to New England, and some of them were not willing to abjure their religion. In 1725, Bishop St. Vallier voiced his concerns that if the captives were not quickly converted, and the La Rochelle merchants not

¹⁰ Annett, vol. 24 #1, p. 12.

¹¹ Bosher, J. F., "French Protestant Families in Canadian Trade 1741-1760," Histoire Sociale/SocialHistory, v. 7 #4, University of Ottawa Press, 1974, pp. 179-180.

¹² Jaenen, op. cit., p. 7, translated from Jugements et deliberations du Conseil souverain de la Nouvelle-France, Vol. II, p. 72.

¹³ Ibid., p. 8.

¹⁴ Ibid., p. 11.

stopped from trade in Canada, the Canadian population would weaken in its faith.¹⁵

In 1741 the bishop of Quebec again complained about the Huguenot traders. The Intendant and the governor of New France decided to send to the king, a list of representatives and associates of Huguenot firms in Quebec. The 18 Sep 1741 dispatch reported nine Huguenots representing five French and one Quebec firm. They were: Simon Paye and his clerk, Petit for Raully (father and son) of Montauban; Jean-Mathieu Mounier for Jean and Pierre Veyssiere of La Rochelle; Francois Mounier for Dezauniers of Quebec; Jean-Isaac and Antoine-David Thouron (brothers) for Boudet of La Rochelle; Francois Havy and Jean Lefebvre for Dugard and Company of Rouen; and David Turpin for Le Vieux and Company of Rouen.¹⁶

In 1748, after the War of Austrian Succession, the number of Huguenot merchants grew rapidly in Quebec. They came as agents, and usually were sons or brothers of Huguenot family firms in La Rouen, Rochelle, Bordeaux or Montauban. Some stayed for long periods of time and established themselves. Others remained for short visits of a few seasons. They traded with everyone whether Protestant or Catholic. Protestant and Catholic merchants sent goods on each others ships, but when companies were formed they tended to stay separate.¹⁷ By 1754, it was reported that there were 26 Huguenot traders representing fourteen firms. Among them were Jean-Antoine Fraise (Fresse); Francois Leveque; Jean-Pierre and Joseph Senilh (brothers); Jean-Elie Dupuy; Bernard Thouron; Henri Morin (not on the list); Jean Dumas de St. Martin, Alexandre and Antoine-Liberal Dumas (3 brothers); Pierre Delannes; Jean-Jacques Gauthier; Jean and Joseph Rouffio; Jean Lacaze; and Antoine Malroux. It often was difficult to tell if a

merchant was Huguenot. This was partially due to the French laws themselves. All children had to be baptised Catholic. This gave them a Catholic birth certificate. In order to avoid persecution or to marry a Catholic, a Huguenot could renounce his Reformed Church at any time. Some did so and reverted back to their Protestant religion later.¹⁸ Huguenot merchants and traders conducted business in Louisbourg as well as in Quebec. Among these merchants at Louisbourg were Daniel Augier and his associate, Elie Allenet, Antoine Morin, and the Grelleau brothers.¹⁹

The clergy and Jesuits worked continuously to find dissenters and force abjurations. A number of these abjurations are found in Acts of Abjuration. Laws were passed making it difficult for Huguenots. Every child had to be baptised as a Catholic. Children were required to attend Catholic schools. All marriages had to be performed in a Catholic church. Huguenots could not meet for religious service of the Reformed Church. Some occupations--doctor, druggist, midwife, lawyer, notary, judge, and civil service--were closed to them. They could not receive citizenship papers. These were given only to Catholics. They were required to quarter troops. They were forbidden to return to the Reformed Church once they had abjured. The penalty was execution. There was one case of the execution of Daniel Veiel in 1661 in Quebec for returning to his former faith. The Huguenots were to be buried in Catholic cemeteries.²⁰ Joseph Senilh, Protestant merchant from Caussade-en-Quercy near Montauban who had arrived in Canada from Bordeaux in 1752, was the first Huguenot to be buried in the Quebec Catholic Cemetery 13 Aug 1764.²¹

¹⁵ *Ibid.*, p. 9.

¹⁶ Boshier, *op. cit.*, pp. 179-180.

¹⁷ *Ibid.*, p. 200.

¹⁸ *Ibid.*, pp. 179-180, 195-196.

¹⁹ *Ibid.*, pp. 193-194.

²⁰ Annett, *op. cit.*, v. 11 #1, 1978, p. 11.

²¹ Boshier, *op. cit.*, p. 196.

Jean Soulard, Daniel Perron and Gabriel Duprat were named in early notarial records as being Huguenot traders in Quebec. Other non French traders--Luc Schmidt of Switzerland, Jean-Chretien Schindler of Germany, Hugues Cochrane of Scotland, John Abraham and Thomas Moore of England--who were probably Huguenot have also been mentioned.²² Other influential Huguenot traders during the French regime were Gabriel Bernon; Francois Havy and Jean Lefebvre, cousins; Francois Levesque; and Francois and Henri Mounier, brothers.²³

During the reign of Louis IV, Huguenots had been severely treated. They could not get permission to come to Canada unless they converted. In the time of Louis XV, however, a tolerant attitude was again adopted. Huguenots came in large numbers. The bishops, however, were concerned. Although the Huguenots were permitted to migrate, they were not permitted to practice their religion openly. Restrictions were placed upon them. They were forbidden to assemble for prayers, to have ministers, meeting houses, schools, or cemeteries. They could only engage in trade.²⁴

Traders and merchants were not the only Huguenots to come to New France. There were a number of officers and soldiers among the Carignan-Saliere regiment in 1665 and the Karrer regiment in 1747. De Louvingny; De Clermont; De La Mothe; Des Marais; De Villiers; De Lusignon; St. Martin; Desjardins; de la Houton; Seignat; d'Aberville; D'Argenteuil; Bonrepos; and De La Bosse were some of the Huguenot officers who served. Among other military Huguenots were Jacques Bizard and Daniel Greysolon,

Sieur du Lhut.²⁵ Many of them remained in New France when they were demobilized. Hotel Dieu Hospital records list Huguenot soldiers who were persuaded while in the hospital to abjure their faith. There were Huguenots among the "Filles du Roi" (King's Daughter's). In August 1664, Moise Hillarest and Daniel Beau, shipbuilders, petitioned the Sovereign Council to return to France because they were Huguenot. The council denied their petitions on the grounds that their skills were essential to the colony."²⁶

Between 1720-1750, the government closed its eyes to the arrival of Huguenots. About 1000 emigrants migrated during this period.

After the English conquest of New France, the Huguenots acted as intermediaries for the English. By the passage of the Test Act by the English, Protestantism became the official religion and was necessary for anyone desiring to hold a government position. Mounier, a Huguenot, became the only representative of the French in Murray's council. After the English conquest in 1759, Protestants regained their position in society. Anglican ministers performed marriages between English men and Canadian girls, and services were performed in Catholic chapels. Catholics and Protestants shared first the chapel of the Ursulines, then that of the Recollets in Quebec, and the Chapel of Hotel-Dieu, Montreal. Protestants were buried in Catholic cemeteries. They practiced their religion in Catholic chapels. They acted as intermediaries with the English and obtained the business of religious communities.²⁷

When Huguenots fled France because of persecution, some went to Canada--New France. Isolated from other Huguenots, some renounced (abjured) their faith. Some renounced their faith to protect themselves

²² Annett, op. cit., p. 10.

²³ Annett, Kenneth, "A Perspective on Huguenot Influence in Canada," Huguenot Trails, v. 21 # 4, 1988, p. 13.

²⁴ Trudel, Marcel, Introduction to New France, 1997, pp. 139-140, 109.

²⁵ Annett, op. cit., "A Perspective", p. 13; and "Huguenot...", v. 11 #1 winter 1978, p. 10..

²⁶ Annett, op. cit., vol.11 no. 1, p. 10.

²⁷ Trudel, op. cit., p. 109.

and their families--hoping to return to their Protestant faith later on. Others married other Huguenots. Many of their descendants, however, married with Catholics. At times, it is difficult to determine who were Huguenots. Some hid it very well.

Now let's turn to what happened in France to bring about this conflict in New France.

REFORMATION IN FRANCE-- THE HUGUENOTS

The Reformation started in Europe in 1517 when Martin Luther posted his 95 theses on the doors of the cathedral in Wittenberg, Germany. The invention of the printing press by Gutenberg made the Reformation possible. The Bible, translated and printed, was now available to thousands of people, not just the seminaries, kings and a few very wealthy. In France, the Reformation took the form of the Reformed Church of France (Religion Pretendue Reformee).

John Calvin born in Noyon, Picardy on 10 July 1509, celebrated his first service in the Reformed Church of France near Poitiers in 1534. From this point on, he became the leader of the Reformed Church and the term, Calvinism, became synonymous with the Reformed Church of France. Its followers were known as Calvinists, Huguenots, or French Protestants.

The first group of converts was in Poitiers, the same year, 1534.²⁸ It is estimated that by 1559, ten per cent of France was Huguenot. (By 1572, that number doubled.) Huguenots promised loyalty to the monarchy of France. At the same time, they controlled the regions of southwest France which they occupied. Both Henry II and his son, Francis II, maintained a policy of intolerance and persecution. Catherine de Medici, the queen mother, persuaded her son, Francis II to adopt a policy of toleration. The Bourbons, being

skeptical of the king's intent, plotted to raise an army and set up an independent state. The plot was discovered. About the same time, 1560, Francis II died, and the throne went to his ten year old brother, Charles IX. Catherine de Medici became regent for Charles IX. She had all religious prisoners released and religious persecutions were ended.²⁹ This gave the Calvinist religion an opportunity to expand.

Montauban, Nimes, and La Rochelle became strongholds of Calvinism. In southern France at Castres, at a city election, Protestants were elected to all offices. Shortly after, all Catholic services were forbidden and everyone was ordered to attend Protestant services. Within a year, throughout all of France, there was conflict between the Protestants and the Catholics. Priests were expelled, churches destroyed, and Catholic processions attacked. Protestants were killed. Huguenots would hold their meetings in the public square facing a Catholic church and disturb the mass with psalm singing. Catholics would drown out the Huguenots by ringing the steeple bells. Protestants and Catholics alike died in the conflict.³⁰ By 1560, there were sixteen Calvinist churches in Poitou and by 1565, the number of churches had increased to twenty-two.³¹ By 1571, La Rochelle had replaced Poitiers as the center of Calvinism. The new religion spread rapidly.

Hoping to appease the Catholics, the Edict of January 1562 was issued by Catherine de Medici. Huguenots were to return all church buildings and were to hold their meetings outside town halls rather than outside churches. Catholics, however viewed the edict as an act of toleration. It allowed Huguenots to legally practice their religion in

²⁸ Maxson, Helen, La Rochelle in the Time of Our Ancestors, Helen Morin Maxson, Charlotte, N.C., 1989, p. 12.

²⁹ Chaput, Donald, "The Huguenot Heritage," American-Canadian Genealogist, v. 18 # 4, Issue 54, fall 1992, p. 142.

³⁰ Ibid.

³¹ Maxson, op. cit., p. 12.

France. Eventually this would lead to open conflict with Spain backing the Catholics and England backing the Huguenots.

Between 1562-1598, eight religious wars developed. The first was in La Rochelle. Two months after the Edict of January, March 1562, a Catholic mass at Vassy was disrupted. As a result, twenty-three Protestants were murdered by Catholics, under the leadership of the Duke de Guise. This became known as the Massacre of Vassy. Catherine de Medici ordered the responsible nobles to Paris. They refused. Instead, they gathered an army and took Catherine de Medici and the royal family prisoners. This was the beginning of the first of the religious wars. Churches were pillaged, statues destroyed, and priests killed. Catherine worked for peace, and in March 1563, the Edict of Amboise gave Huguenot nobles a limited victory. Other edicts followed giving partial tolerance.³²

In 1564, the Jesuits came to France. Their sermons aroused the Catholics, and violence broke out again. Catholics hanged Huguenot citizens and Huguenots retaliated. Between 1561-1572, there were eighteen massacres of Huguenots and five of Catholics. The Huguenots took Orleans and La Rochelle and attempted to capture the king and queen, but they were driven back. In 1568, the Peace of Longineau was signed.³³

The Huguenots retreated to La Rochelle, gathered a fleet, formed a new army, fortified the walls, and held back attempts to take the city. Catherine de Medici had the acts of toleration repealed, and the Calvinist church was outlawed in France.

In 1569, the Huguenots continued their march on Paris in spite of the fact that they were defeated near Angouleme. This conflict was not only between the two religious groups. Numerous mercenaries were

ravishing the countryside against both Catholics and Protestants. Those who resisted were killed. Charles IX signed the Peace of St. Germain in 1570. This gave Huguenots freedom of worship, eligibility to hold public office, and the right to hold four cities under their rule. The Catholics were outraged.³⁴

In August 1572, there was a plot by Catholic nobility to assassinate a leading Huguenot, Coligny. Many Huguenot leaders were in Paris to attend the marriage of the king's sister, Marguerite de Valois, to Henry de Navarre, a Protestant Bourbon. The king learned of the plot. Charles IX, frustrated by the situation was said to have shouted out, "Kill them all." The conspirators took him at his word. Men were armed and told to kill every Huguenot they could find and then close the city gates so no one could escape. The tolling of the bells at 3 a.m. was the signal for the massacre. By nightfall, five thousand Huguenots had been killed. It became known as the St. Bartholomew Massacre. The next day, the slaughter continued. Outlying cities--Lyon, Dijon, Orleans, Blois, Tours, Meaux, Angers, and Rouen--followed Paris' example. Bishops and clergy encouraged the slaughter. The Vatican had a medal struck to commemorate the event.

Nothing was accomplished as a result of this massacre. Within two months, the Huguenots started the fourth religious war. It ended in 1573 with the Peace of La Rochelle. The fifth religious war ended in 1576 when Henri III signed the Peace of Monsieur and issued the 1576 Edict of Beaulieu which gave freedom of worship to all in France and allowed the Huguenots to have complete political and military control of eight cities in France. In the same year, a Catholic League (ligue sainte) met and announced they would end the Huguenots once and for all. This led to the 6th, 7th and 8th religious wars. Henry of Navarre, Huguenot, had become heir to the throne of Henri III in 1574 when Henri III's brother died. (Henri III had succeeded his

³² Chaput, *op. cit.*, p. 142.

³³ *Ibid.* p. 143.

³⁴ *Ibid.*

brother Charles IX in 1574.) The Catholic faction was upset, and they unsuccessfully attempted to have him removed as heir. The Holy League took control of Paris. King Henri III left the city, had the leader of the League assassinated, and ordered the imprisonment or death of other League leaders. Catholic leadership encouraged armed resistance and disloyalty to the crown. King Henri III allied himself with Henry of Navarre and together they defeated the Holy League. In 1589, a distraught Dominican monk stabbed and killed Henri III (Valois). The throne now went to Henry of Navarre (the Bourbon Huguenot).³⁵

About two-thirds of France was against a Protestant king. Paris recognized Cardinal de Bourbon as king. Catholic countries allied themselves with the Catholic factions. Yet, with his disorganized army, the Protestant king was able to defeat the League's army. He chose to lay siege at Paris. Before the city was destroyed, Henry realized that to hold the country together, he would have to convert to Catholicism. There were objections, but the population of Paris was ready for peace. Peace came in 1596.³⁶

In 1598, the Edict of Nantes was issued. Protestants had full rights. They could worship freely. Their children could attend schools and universities. They could hold provincial offices. Seventeen towns which had been controlled by Huguenots were to remain solely in the hands of the Huguenots. The Edict of Nantes remained in effect until 1610 when Henry was stabbed by a Jesuit while riding in his carriage. His death threw the country into chaos again. Intolerance was once again evident. Protestant homes and churches were destroyed. Children were taken from their parents under the presumption that parents were preventing them from becoming Catholics. Of course, there was Huguenot retaliation. The new king was Louis XIII. In 1621, the Huguenot areas of interest were placed under the king's

direct rule. Armies were sent against Huguenot strongholds. By 1622, Montauban and La Rochelle were the only two cities in the hands of the Huguenots.³⁷

When Cardinal Richelieu became prime minister, his objectives included subduing the Huguenots, the nobles, and the Spanish. In 1625, La Rochelle was under Huguenot control. Pirates sailed from the port to prey on ships--even those of France, and with Huguenot approval enemy ships of France could enter the port. Richelieu rebuilt the French fleet, organized an army and laid siege to the city of La Rochelle. First, land approaches were taken, and in 1627 the sea side was blocked by a dike. La Rochelle was under siege for a year. Disease and famine struck. As a result, 23,000 of its 28,000 population died.³⁸ La Rochelle surrendered in 1628. Under Richelieu's Edict of Grace in 1629, La Rochelle lost its independence. However, amnesty was granted to those who were in the rebellion. Protestants and Catholics were equally free to practice their religions. Richelieu understood the value of the Huguenots to France's economy. He made appointments irregardless of their religion. Mazarin who followed Richelieu as prime minister continued Richelieu's attitude. The Huguenots prospered during this period of the French regime.³⁹

There were one and a half million Huguenots in France in 1643 when Louis XIV was crowned. Louis XIV confirmed the Edict of Nantes although he believed in "one king, one law, one religion". He appointed only good Catholics into important offices. Between 1664-1681, other repressive edicts were enacted. No Huguenot would be advanced in the guilds. "Children were encouraged to convert to Catholicism, leave their parents who were then required to pay them an annuity." No colleges or schools of higher

³⁵ *Ibid.*, pp. 143-144.

³⁶ *Ibid.*, p. 144.

³⁷ *Ibid.*

³⁸ Maxson, *La Rochelle*, p. 41.

³⁹ Chaput, *op. cit.*, p. 145.

learning could be established or maintained by Huguenots. Huguenots who attempted emigration would be arrested and their goods confiscated. Anyone assisting them could be condemned to life in the galleys. Huguenots who converted to Catholicism could receive an endowment. Relapsed Huguenots would be banished and their possessions confiscated. In 1681 converts were exempt for two years from billeting the military dragoons in their homes. The military had been ordered to house their dragoons among the Huguenots, and it was understood that the dragoons could use any means to force conversion of the Huguenots with whom they were living. Dragoons began beating, robbing and raping the Huguenots. When the king heard of this, he ordered "conversion by billeting " to stop. However, administrators were advised to continue the practice but keep knowledge of it from the king. The provinces of Beam, Nimes, and Montpellier converted as a group. Most Huguenots pretended conversion. Others left the country.⁴⁰ Large numbers went to Switzerland, Germany, Holland, England and the Channel Islands. About a half million left France. About 120,000 went to England. Many who left were an educated class, skilled tradesmen and artisans, literary men, men of science, men of industry and merchants. They brought with them French cooking. One delicacy they introduced was ox-tail soup, made from the waste left on hides. They also introduced the growing of vegetables in England. Their contributions greatly improved the food supply in England.⁴¹

In 1685, the Edict of Nantes was revoked. Huguenots were not permitted to practice their religion. All children were to be baptised and raised as Catholics. Huguenots were not permitted to emigrate. The dragonnades continued their practices. Four hundred thousand Huguenots did manage to escape from France. Most went to European

countries where they were most welcomed.

TIMELINE--HUGUENOTS

1509--John Calvin was born.

1517--Martin Luther posted his 95 theses on the Cathedral of Wittenberg; this leads to the Reformation.

1534--First group of converts to Calvinism in Poitiers

1562--Edict of January: required Huguenots to surrender all church buildings to their former owners, and they were to hold their meetings outside town halls.

1 March, 1562--Massacre of Vassy

March 1563--Edict of Amboise

1567--La Rochelle becomes a Calvinist city.

24 Aug. 1572--St-Barthelemew Day Massacre

Dec 1572-July 1573--First siege of La Rochelle

1587--Huguenots were 12 % of the French population and had control of half the major towns of France

13 Apr 1598--Edict of Nantes issued by Henri IV gave religious freedom to Catholics and Protestants alike.

1627--law stated only natural born French Catholics could emigrate to New France.

10 Sep 1627-26 Oct 1628--Siege of La Rochelle which ended in their surrender

1629--The Kirke brothers successfully take Quebec.

1632--Treaty of St-Germain-en-Laye; France regains control of New France,.

1685--Edict of Nantes revoked in France

1787--Edict of Toleration

⁴⁰ Ibid.

⁴¹ Smiles, Samuel, "The Huguenots," Huguenot Trails, v. 9 #2, Spring 1976.

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ABJURATIONS

In New France, when a person abjured or renounced his religion, he signed a formal document renouncing Protestantism. This was a part of a public ceremony in the parish church or hospital chapel. In 1702, the French court gave 2000 livres for English converts to Catholicism. Some Huguenots of New France abjured in order to marry or to baptize a child.

Due to the conflicting attitudes and policies, it is difficult to identify all who were Protestants or Huguenots in New France. However, 471 have been identified as Protestants. Of these 277 abjured and 194 resisted being abjured. Of the 277 who abjured, 192 were Huguenots--78 coming from La Rochelle and 34 more coming from the surrounding area. In addition there were 231 prisoners of war or captives from the New England and Dutch colonies who were Protestants. There were probably an additional 90 unidentified captives who were also Protestants.

Following is a list of those known to have been of a Protestant faith when they came to New France and who abjured or renounced their religion. The name is given, and the date of his abjuration. In parentheses () are the abbreviations for his religion as given in the sources. (C) Calvinist, (H) Huguenot, (RPR) Religion Pretendue Reformee, (L) Lutheran, (A) Anglican, (P) Protestant, (Pur) Puritan, (I) Independent, and (He) Heresy. This is followed by the location of the abjuration. {B} indicates those Protestants and Huguenots who were converted and abjured by baptism. Many of these were prisoners who had been brought to French Canada. The numbers in brackets [] identify the source. The names were extracted from the following sources.

1. "Les Abjurations a Quebec en 1665," Bulletin des Recherches Historiques. v. 11, 1905, pp. 26-27.

2. Bédard, Marc-André, Les Protestants en Nouvelle-France, Société Historique de

Quebec, Quebec, 1978.

3. Bonnault, Claude, "Les Protestants au Canada avant 1760," Bulletin des Recherches Historiques, v. 63, no. 1, 1957.

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Abel, Olivier, abjured but date unknown (A). [2]

Abraham, Jean, 1 Jan 1690 (A), Quebec. [2,4,5]

Abraham, Joseph, 19 Jul 1735 (C), Boucherville. [5]

Abry, Georges, 28 Nov 1756 (RPR), Quebec. [2,5]

Aimé or Aymé, Moyse, 13 Sep 1665 (H), Quebec. [1,2,5]

Arcouet dit Lajeunesse, Jean, 19 Sep 1665 (H,C), Quebec. [2,4]

Arde, John, 1750 (C). [2]

Arint, Germain Magloire, 4 Dec 1757 (He), Cap-St-Ignace. [5]

Audebrand or Audebrond, Daniel, 6 Nov 1678, (H,C), College of Jesuits, Quebec. [2,4,5]

Ayme-Latouche, Zacharie, 12 July 1666 (H), Quebec. [2,5]

Bahon-Verdun, Pierre-David, 1 May 1757 (C), Montreal. [5]

Barbier, Jean, 1 Sep 1748 (P,H), Quebec. [2,5]

Barlow, Jean, 16 Oct 1709 (A), Quebec. [2,5]

Barnes, Jean, 16 Oct 1709 (A), Quebec. [2,5]

Baron, Pierre, 1665 (H). [2]

Barteh, Dominique, 19 Mar 1752 (P),
Montreal. [5]

Basset, Catherine, 16 Oct 1667 (H), Quebec.
[2,4,5]

Bau, Francois, 1 May 1664 (H,C), Quebec.
[2,4]

Beaubattu, David, 6 Jan 1686 (H), Neuville.
[2,5]

Beaus, Francois, 1 May 1664, Quebec. [5]

Beecraft or Becraft, Thomas, 20 Oct 1709
(A), Quebec. [2,5]

Bellenger, Suzanne, 8 Dec 1662 (H), Quebec.
[2,5]

Berthier, Isaac-Alexandre, 8 Oct 1665 (H,C),
Quebec. [1,2,3,4,5]

Bizard, Jacques, abjured but date unknown,
(RPR). [2]

Boilau, Charlotte, 23 Jun 1765 (day of m. to
Ravary. See Ravary), Chambly. [5]

Bonai, Jean-Pierre, 8 May 1757 (RPR),
Quebec. [2,5]

Bonneau dit Lajeunesse, Pierre 1 Mar 1671,
Quebec. [4,5]

Boullé, Eustache, abjured but date unknown.
(H). [2]

Boullé, Hélène, abjured but date unknown (H).
[2]

Boucart, J-Francois, 1757 (RPR). [2]

Bourbeau dit Sieur de Villeneuve, Elie [4]

Bouttecor or Boutte Cor, Jean, 14 Apr 1686
(H), Quebec. [2,5]

Boyez, Pierre, 28 May 1717, Neuville. [5]

Bouzey or Bouzay, Pierre, 7 Mar 1685 (H),
Quebec. [2,5]

Braquil, Gabrielle-Louise, {B}. [2]

Braquil, Marie-Louise, {B}. [2]

Brechen, Jean, 1757 (P). [2]

Brilouet, Andre, 8 Nov 1673 (H), Quebec.
[2,5]

Brink, Marie, 1749 (C). [2]

Briou, Pierre, 29 July 1664 (H), Quebec. [2,5]

Brisson, Pierre, 12 Dec 1665 (H), Quebec.
[2,5]

Broumen, Robert, 8 Dec 1752 (C), Hotel Dieu
de Quebec. [2,5]

Broun or Brown, Marguerite, 16 Mar 1749
(P), Quebec. [2,5]

Brown, George, 1752 (Pur). [2]

Burn, Jacques, 26 Apr 1711 (P), Quebec.
[2,5]

Burton, Joshua, 1756 (RPR). [2]

Buser, Martin, 24 Jan 1757 (RPR), Quebec.
[2,5]

Cahé, Jean, 1696 (Pur). [2]

Carbonneau, Abraham, 1671 (H). [2]

Cardin, Mathurin, 6 Apr 1671 (H), Quebec.
[2,4,5]

Chaillé, Guillaume, 16 Dec 1666 (H), Quebec.
[2,4,5]

Chalifour, Charles-Gabriel, 1699 (H),
Montreal. [2,3]

Chalio, Jacques, 8 Sep 1669 (H), Quebec.
[2,5]

Champoux or Champout dit Jolicoeur, Pierre, 16 Aug 1672 (H), Trois Rivières. [2,4,5]

Cheray, André, 1758 (L). [2]

Christau or Christan, Jean, 15 Oct 1750 (L), Quebec. [2,5]

Christiansen, Marie-Louise, {B}. [2]

Chat, Louis-André, 14 yrs., 6 June 1760, Lac-Deux-Montagnes. [5]

Clais, Jacques, 5 May 1698 (P), Quebec. [2,5]

Claude, Nicolas, 11 June 1752 (L), Ste-Genevieve. [5]

Clemmets, Edouard, 16 Oct 1709 (A), Quebec. [2,5]

Clery, Samuel, 9 Apr 1753 (C), Hôtel Dieu de Quebec. [5]

Cluet, Gonalcyanak, 1748 (P). [2]

Cochran, Hugues, 1685 (RPR). [2]

Combriasse, Abraham, 24 Aug 1757 (RPR), Hôpital General de Quebec. [5]

Comeau, Pierre, 1672 (H). [2]

Conille, Pierre, 29 June 1671 (H), Quebec. [2,4,5]

Coqueranne or Cochran dit Floridor, Hugues, 22 Nov 1685, Quebec. [4,5]

Corbonneau, Abraham, 22 Feb 1671, Quebec. [5]

Coucheman, Olivier, 1756 (P). [2]

Creuzot, Abraham, 23 May 1684 (H), Quebec. [2,5]

Cruse, Jean 24 Aug 1758 (P), Hôpital General de Quebec. [2,5]

Curtart-Mombaron, Pierre, 19 Sep 1665 (H),

Quebec. [1,2,5]

Daigle dit L'Allemand, Jean, 6 Dec 1668 (L), Quebec. [4]

Daigre, Jean, 6 Dec 1668 (L), Quebec. [2,5]

Danel, Jacques, 3 Oct 1751 (P), Montreal. [5]

Daniau or Daniaux, Jean, 6 Sep 1670 (H), Quebec. [2,4,5]

Danis, Charles, 16 Oct 1709 (A), Quebec. [2,5]

Dantrelles, Jean-Charles or Claude, 6 Sep 1750 (P), Quebec. [2,5]

Darte, Samuel, 1753 (P). [2]

Davis, Marie-Anne (R), {B}. [2]

De Champigny, 1646 (H). [2,3]

De Choisy, 26 Aug 1665 (H), Quebec. [1,2,5]

De Cucq, Francois-Dominique, 1670 (H). [2]

De Donnand, Jean, 1756 (P). [2]

De Felthlinging, Conreailden- Alma, 6 Aug 1750 (P), Quebec. [2,5]

Delanoue, Daniel, 1757 (RPR). [2]

De Lavoye, René, 1657 (H). [2]

De Lyamont, Jean-Francois, 1756 (RPR). [2]

Delugre, Jacques, (confirmed 2 Feb 1660, Chateau Richer). [4]

Demers, Laurent, 1756 (RPR). [2]

Deperkins, Guillaume, 16 Oct 1709 (A), Quebec. [5]

Depolignac, Jean-Baptiste, 29 Nov 1750 (C), Quebec. [5]

Derme or Darne, Simon, 15 Feb 1665 (H,C), Quebec. [2,4,5]

Digard or Digart, Zacharie, 27 Nov 1671 (H),
Hotel Dieu, Quebec. [2,3,4,5]

Donham, Joseph, 1756 (P). [2]

Doucet, Mathieu, 1656 or 1657 (H) . [2,3]

Dsson, Robert, 2 Feb 1710 (A), Quebec. [2,5]

Dumontier, Francois, 13 Jan 1691 (A),
Quebec. [2,5]

Dussaut or Dussault, Jean- Baptiste, 13 Aug
1752 (Pur), Quebec. [2,5]

Eguench, Cecile, 28 Nov 1751 (P), Montreal.
[5]

Eluard or Eluart, Jean, 23 Sep 1665 (H),
Quebec. [1,2,5]

Estin, Guillaume, 1 Sep 1748 (P), Quebec.
[2,5]

Fast, Marie-Josephe-Louise, 9 Apr 1749,
Trois Rivieres. [5]

Faure or Favre dit Saint-Vivien, Moise or
Moysse, 14 Sep 1665 (H,C), Quebec.
[1,2,4,5]

Fenelay, Marie, 9 Nov 1744 (C,He), Hôtel
Dieu de Quebec. [2,5]

Feters, Charles, 13 July 1760 (P), La Riviere
des Prairies. [5]

Fiche, Edmond, 1 June 1749 (P), Quebec.
[2,5]

Fisque or Fisk, Charles Joseph Daniel, 14 Dec
1710 (P), La-Nativite-de-Notre-Dame-de-
Beauport. [4,5]

Flecher, Edouard, Sep 1710 (A), Quebec.
[2,5]

Fore, Daniel, 1685 (H). [2]

Fouassau or Fouasseau, Pierre, 4 Aug 1665
(H). [2,5]

Fouché, Jean, 1666 (H). [2]

Frédéric, Charles, 29 Nov 1750 (L), Quebec.
[2,5]

Frite or Freté dit Lamothe or Lamotte,
Francois, 29 June 1699 (H,C), Montreal.
[2,3,4,5]

Fry or Pre dit Richard, Richard, 26 Feb 1708
(P), Trois Rivieres. [2,4,5]

Galuccia or Galurcia, Daniel, 15 Oct, 11 Nov
1706 (I), Montreal. [4,5]

Gardel, Henry, 1759 (RPR). [2]

Garnier, Jean, 1746 (H). [2]

Gaultier or Gauthier, Jacques, 14 Sep 1665
(H), Quebec. [1,2,5]

Gelbert, Pierre, 8 Sep 1665 (H), Quebec.
[1,2,5]

Geoffroy, Nicolas, 10 Apr 1665 (H), Quebec.
[2,4,5]

Gervais, Honoré, 12 Feb 1669 (H), Quebec.
[2,5]

Gey, Laurent, 1759 (RPR). [2]

Gienne, Mathieu, 1665 (H). [2]

Glamont, Glomont, Glacemont or Lyamont dit
Beauregard, Pierre, 22 Nov 1668 (H),
Quebec. [2,4,5]

Graissel, Pierre, 1750 (H). [2]

Greenhill, Joseph, 20 Oct 1709 (A), Quebec.
[2,5]

Greslet-St Pierre, Pierre, 3 Apr 1731 (He),
Montreal. [5]

Gresselle, Pierre, 29 Nov 1750 (C), Quebec.
[5]

Griffin, Richard, 1755 (P). [2]

Grothoin, Jean, 1709 (A). [2]

Gueriche, Anne {B} [2]

Guilsin, Richard, 1755 (P). [2]

Hanson, Abraham, 1756 (P). [2]

Harcouët, Jean, 19 Sep 1665, Quebec. [1,5]

Hardouin, Pierre, 29 July 1712 (H), Quebec. [2,5]

Hastings, Joseph, 18 Apr 1706 (at his baptism), (C), Cap-St-Ignace. [2,5]

Hennery, André, 1756 (P). [2]

Hienné, Mathieu, 12 Sep 1665, Quebec. [1,5]

Hiks, Georges, 23 Feb 1754, Montreal. [5]

Hilaret, Hilarest, or Hylaret, Moise, 17 Sep 1667 (H), Quebec. [2,4,5]

Hocman, Marie Louise, 20 May 1709, (P,I), Quebec. [2,5]

Holsworth, Abel, 9 July 1713 (P), Quebec. [2,5]

Horson, Simon, 14 July 1685 (H), Quebec. [2,5]

Hosword, Joseph, 1756 (P). [2]

Houtdernes, Georges, 7 Apr 1749 (P), Quebec. [2,5]

Huard, Pierre, 7 Aug 1759 (L, H), Hopital General de Quebec. [2,5]

Huré-Desfontenellere, Pierre, 10 Feb 1669 (L), Quebec. [2,5]

Hust, Marie-Elisabeth, 6 Oct 1709, (I), Quebec. [2,5]

Incheston, Esther, 7 Dec 1705 (day before death). [4]

Isaac, 1685 (H). [2]

Jacob, Jean-Baptiste, 18 Feb 1753 (RPR), Ste-Anne-de-la Perade. [2,5]

Jacque, Adam, 1691 (H). [2]

Jacques, Guillaume, {B}. [2]

Jacquier, Antoine, 1757 (H). [2]

Jarry or Jary-Stefoy, Pierre, 22 Jan 1757 (RPR), Quebec. [2,5]

Jasquon, Jean, 1 May 1749 (P), Quebec. [2,5]

Jean, 18 Nov 1750 (C), Quebec. [5]

Jeffrey or Jeffroy, Richard, 25 Aug 1712 (P), Quebec. [2,5]

Jeryenne, Marie-Dorothee, {B}. [2]

Jordan, Marie-Anne, {B}. [2]

Jousseau or Josson, Timothée, 25 June 1669 (H,C), Quebec. [2,4,5]

Keisec, Pierre, 21 Mar 1759 (L), Hôpital General de Quebec. [2,5]

Kracdel, Jean, 28 Nov 1751 (P), Montreal. [5]

Krolman, Robert, 1756 (P). [2]

Lacomte or Lecomte, Isaac, abjured but date unknown (H). [2,4]

Lacoulange, Claude, 1685 (H). [2]

Laferriere, Pierre, 24 May 1763, Laprairie. [5]

Lagrite-Sanschagrin, Jean, 20 Feb 1752 (P), Montreal. [5]

La Haie, Lahe or Lehait dit Hibernois, Jean, 19 Mar 1696 (Pur), Montreal. [4,5]

Lambert, Jean-Baptiste, 13 Mar 1757, St-Charles-sur-Richelieu. [5]

Latreille, Joseph, 25 Feb 1752 (C), Hôtel Dieu de Quebec. [5]

Laurent, Francois, 9 Apr 1757 (RPR), Quebec. [2,5]

Le Baron, Pierre, 17 Sep 1665, Quebec. [1,5]

Légras, Henri, 27 Nov 1752 (P), Hôpital de Quebec. [2,5]

Le Guay, Louis, 1757 (RPR). [2]

Lenoir, Antoine, 27 Mar 1752 (H), Hôpital General de Quebec. [2,5]

Le Normand, Thomas, 1754 (H). [2]

Léonard, Marie, abjured but date not known (H). [2]

Lessart, Isaac, 15 Sep 1665 (H), Quebec. [1,2,5]

Letourneur, Eustache, 3 Jan 1666 or 1665 (H), Quebec. [2,5]

Lethman, Robert, 1756 (P). [2]

Levaillois, Joel, 1685 (H). [2]

Levreau or Lavreau, Pierre, 15 July 1685 (C), Montreal. [4,5]

Lewis, Mathieu, 1709 (A). [2]

Lhomme or Lhome, Elie or Hélie, 22 Nov 1668, Quebec (H). [2,5]

Lis, Pierre, 1711 (H). [2]

Littell, Francois, 1758 (RPR). [2]

Longlay, Lydia (P), {B}. [2]

Losven, Hardy, 1756 (P). [2]

Lourmau, Pierre, 7 Apr 1760 (P), Montreal. [5]

Lowus, Mathieu, 24 Oct 1709 (A), Quebec. [5]

Ly, Pierre, 4 Apr 1711 (P), Quebec. [5]

Lydius, Lydus or Lidius, Jean-Henri, 10 Feb 1727 (P), Montreal. [3,4,5]

Madox or Maddox, Daniel-Joseph, 16 Oct 1709 (A), Quebec. [2,5]

Magee, Charles, 3 Oct 1751 (P), Quebec. [2,5]

Major, abjured but date not known (H). [2]

Massé, 1660 (H). [2]

Massy, Benjamin, {B}. [2]

Maure, Thomas, 19 Mar 1690, Quebec. [5]

Maygrigri or Maignigry, Anne, 28 Sep 1749 (P), Quebec. [2,5]

Mayhew, 1749 (P). [2]

Meillou, Pierre, 2 Mar 1749 (He), Quebec. [5]

Melanson, Charles, abjured but date not known (H). [2]

Menandau or Menardeau-Beler, Jacques, 4 Feb 1685 (H), Quebec. [2,5]

Merlin, Noël, 4 Dec 1667 (H), Quebec. [2,4,5]

Mesnard, Philippe, 27 Jan 1686 (H), Quebec. [2,5]

Moisan, Pierre, 23 Apr 1680 (H), Quebec. [2,5]

Mombeton, Sieur de Bouraillan or Brouillon, Jacques-Francois, abjured and baptised 27 Dec 1687 (P,H). [2,4]

Moore or Maure, Thomas, 19 March 1690 (A), Quebec. [2,4]

Mulair, Christophe, 9 Apr 1752 (P), Montreal. [5]

Nêgre, Joseph, 1752 (H). [2]

Nilsan, Abraham, 15 July 1753 (RPR),

Quebec. [2,5]

Noget or Nosget, Anne, 8 Dec 1756 (RPR),
Quebec. [2,5]

Nolson, Francois, 1756 (P). [2]

Nowle, Henry, 1755 (P). [2]

Odiorne, Anne, 14 Mar 1705 (C), Montreal.
[5]

Oiendens-Vadeboncoeur, Jean-Etienne, 1 May
1757 (C), Montreal. [5]

Olivier, Abel, 18th century. [3]

Orde, Jean, 20 Nov 1750 (C), Quebec. [2,5]

Padet, Jean, 26 Sep 1671, Quebec. [5]

Parenteau, Nicolas, 29 June 1671 (H),
Quebec. [2,5]

Passe, 1737 (H). [2]

Patisson, Michel-Pierre, 1759 (RPR). [2]

Paumer Pierre, 26 Aug 1758 (P), Hôpital
General de Quebec. [2,5]

Pearce, Richard, 16 Oct 1709 (A), Quebec.
[2,5]

Pène, Marie, 31 Jan 1751 (He, P), Quebec.
[2,5]

Pépie, Daniel, 1685 (H). [2]

Perdets, Guillaume, 1755 (H). [2]

Perkins, Guillaume, 1709 (A). [2]

Perret, Pierre, 1666 (H). [2]

Perron dit Suire, Daniel-Francois, 6 Dec 1663
(H,C), Quebec. [2,4,5]

Péry, Jacques, 27 Oct 1749, (P), Quebec.
[2,5]

Petit, Alexandre (son), 1721 (H). [2,4]

Petit, Alexandre (father), abjured before he
died June 1683 (C), Montreal. [4]

Petit, Gedeon, 22 Mar 1673 (H,C), Hotel
Dieu, Quebec. [2,4,5]

Petit, Jean, 1700, Montreal. [3]

Petit, Moise, 9 July 1679 (H), Convent of
Recollets, Quebec. [2,4,5]

Phaneuf or Fanef, Mathias, {B}. [2]

Philippe, Joseph, 17 yrs., 12 Dec 1706, Cap-
St-Ignace. [5]

Pilman or Pitman, Marie-Louise, {B}. [2]

Pilsbury, Jacob, Dec 1711 (P), Quebec. [2,5]

Pluer, Genalcy Anacle, 16 June 1748 (P),
Quebec. [5]

Poictiex, Philippe, 14 Sep 1665, Quebec.
[1,5]

Poissant dit La Saline, Jacques, 4 Apr 1685
(H), Pte-aux-Trembles. [2,4]

Poitier, Francois, 13 Nov 1709 (P), Quebec.
[2,5]

Poitiers dit Lafontaine, Philippe, 14 Sep 1665
(H,C), Quebec. [2,4]

Polignac, Jean-Baptiste, 1750 (C). [2]

Pouillot, Antoine, 1 May 1664 (C), Quebec.
[4]

Pouyault, Antoine, 1 May 1664 (H), Quebec.
[2,5]

Price, Elisabeth, 25 Apr 1705 (C), Montreal.
[5]

Priser, Elisabeth, {B}. [2]

Prou or Leprou, Jacques, 28 Nov 1665 (C,H),
Quebec. [2,4,5]

Puack, Marie, (A), {B}. [2]

Quealjeois, Samuel, 21 May 1752 (P), Batiscau. [5]

Quitel, Marthe, 17 July 1665 (H), Quebec. [2,5]

Radet, John, 1671 (RPR). [2]

Raimond-Bonvivant, Jacques-Frédéric, 15 Mar 1750 (P), Quebec. [2, 5]

Ranger-Lavallee, Jean, 27 Apr 1685 (H), Quebec. [2,5]

Ravary, Joseph, 23 Jun 1765 (day of m. to Boilau. See Boilau), Chambly. [5]

Ravey, Joseph, 19 Mar 1765 (C), Sault-St-Louis. [5]

Raymond, Jean Moise, 18 Feb 1753 (RPR), Quebec. [2,5]

Reader, Jean, 1756 (RPR). [2]

Recoüet, Jean, 14 Sep 1665 (H), Quebec. [1,2,5]

Recster or Reester, Frédéric, 24 Jan 1757 (RPR), Quebec. [2,5]

Renoüart or Renouard, Jean, 26 Aug 1665 (H), Quebec. [1,2,5]

Ret, Maurice, 1755 (RPR). [2]

Rhody, Barbe, 1758 (RPR). [2]

Ricard dit Saint Germain, Jean, abjured eight days before he died Dec 1665 (C). [2,4]

Richard, Jean, 1669 (H). [2]

Richard, Paul, 7 Apr 1760 (P), Montreal. [5]

Rider, Jean, 21 Nov 1756 (RPR), Quebec. [5]

Rivalland or Riualand, Jean, 21 Dec 1686 (H), Quebec. [2,5]

Rivs, Jesse or Jene, 8 Mar 1739 (P), Montreal. [2,5]

Robert, 1753 (P). [2]

Robi, Jean, 1731 (L). [2]

Roupp, Samuel, 1758 (RPR). [2]

Rousseau-Lasonde, Elie, 18 Dec 1666 (H), Quebec. [2,5]

Roussel, Brig, 1756 (P). [2].

Roussic, Joseph, 1755 (H). [2]

Roussic, Pierre, 1753 (H). [2]

Rousson, Pierre, 20 Feb 1757 (P), Hôpital General de Quebec. [2,5]

Roux, Jean Isaac, 1759 (H). [2]

Royer-Beausejour, Jean-Charles, 8 Apr 1749 (P,H), Lac-des-Deux-Montagnes. [2,5]

Rumble or Ramble, Jean, 3 Oct 1751 (P), Quebec. [2,5]

Ruster, Frédéric, 1757 (RPR). [2]

Rutt or Ruff, Isaac, 16 Oct 1709 (A), Quebec. [2,5]

Sabaté, Jean, 20 Apr 1749 (P, H), Quebec. [2,5]

Saderlan or Sadelande, Guillaume, 29 Apr 1753 (RPR), Quebec. [2,5]

Samon, Marie-Anne-Marguerite, 27 May 1725, Trois Rivières. [5]

Sanson, Joseph, 9 Aug 1750 (P,H), Quebec. [2,5]

Sargent, Louis Philippe, {B}. [2]

Savuan, André, 1755 (RPR). [2]

Schesnitd, Luc, 7 Jan 1753 (RPR), Quebec. [5]

Schindler, Jean-Christian (Chrétien), 24 Dec 1751 (P), Quebec. [5] 1728 [2]

Schmid, Luc, 1753 (RPR). [2]	Tailleur, André, 4 Mar 1691 (P), Quebec. [2,4,5]
Schmidt, Jacques, 1756 (RPR). [2]	Tarbel, Sara, 1 May 1708, Montreal. [5]
Scule or Scullai, Jacob, 7 Dec 1756 (RPR), Quebec. [2,5]	Taylor, Richard, 6 Oct 1712 (P), Quebec. [2,5]
Scothoin, Jean, 16 Oct 1709 (A), Quebec. [5]	Le Tesserie, 1646, Quebec. [3]
Seamon, Marie-Marguerite, 1725 (P). [2]	Tessier, Pierre, 1650 (H). [2]
Sellwood, Jean 16 Oct 1709 (A), Quebec. [2,5]	Texier, Pierre, 27 July 1688, Montreal. [5]
Sem, Anne, 23 Mar 1749 (P), Quebec. [2,5]	Thibault, Pierre, 1 Mar 1664 (H), Quebec. [2,5]
Serre, Pierre, 21 Aug 1665 (H), Quebec. [1,2,5]	Thomas, Jean, 16 Oct 1695 (P), Quebec. [2,4,5]
Sevetts, Thomas, 1759 (P). [2]	Tielle or Tille, Alexandre, 8 Jan 1679 (L), Quebec. [2,5]
Shouldum, Thomas, 16 Oct 1709 (A), Quebec. [2,5]	Tormalene or Tonmaceme, Hélène, 20 July 1749 (P), Quebec. [2,5]
Sicard, Sieur de Carufel, Jean, 20 Jan 1686 (H), Quebec. [2,4,5]	Trafton, Louis {B}. [2]
Smirtre, Marie, {B}. [2]	Vaché or Vacher, Pierre, 5 Feb 1671 (H), Quebec. [2,4,5]
Souet, Soue or Souhé, Etienne, 21 Sep 1681 (H,C), College of Quebec. [2,4,5]	Valois, Jacques or Joel, 9 Apr 1685 (C), Quebec. [4,5]
Staouds or Strouds, Joseph Louis Gilles Guillaume, 29 Apr 1742 (A), Quebec. [2,3,5]	Vanal, Claude, 12 Apr 1716 (P), L"Ancienne Lorette. [5]
Stebbins, Abigail, (P), {B}. [2]	Van de Werkon, Henri-Rocloff, 5 Aug 1708 (P). [4]
Stenson, Elisabeth, 25 May 1749 (P), Quebec. [2,5]	Varnon, Georges, 1 Aug 1751 (L), Montreal. [5]
Steuard or Steward, Charles, 20 Oct 1709 (A), Quebec. [2,5]	Vecner, Martin, 16 Apr 1752 (L), Quebec. [2,5]
Stilet or Stillit, Thomas, Dec 1710 (A), Quebec. [2,5]	Vene, Jean, 5 Sep 1751 (P), Montreal. [5]
Stocker or Stoker, Jean-Michel, 24 Jan 1757, (RPR), Quebec. [2,5]	Vinet, Michel, 4 June 1711 (H), Quebec. [2,5]
Stueux, Jacques, 1755 (RPR). [2]	Vuil, Daniel, abjured but date unknown (H).
Tacar, Joachim-Michel, {B}. [2]	

[2]

Warren, Madeleine {B}. [2]

Waters, Jean, 18 Oct 1709 (A), Quebec.
[2,5]

Werlay, Suzanne, 1756 (RPR). [2]

Wheelwright, Esther (R), {B}. [2]

White, Guillaume, Dec 1710 (A), Quebec.
[2,5]

White, Jacques, 19 Jan 1710 (A), Quebec.
[2,5]

Wilding, Guillaume, 16 Oct 1709 (A),
Quebec. [2,5]

Willet or Willit, Jean, 26 June 1710 (A),
Quebec. [2,5]

William, Elisabeth, 1755 (RPR). [2]

Williams, Samuel, 21 Dec 1705 (I), Montreal.
[2,5]

Willis, Marie {B}. [2]

Willis, Marie-Madeleine {B}. [2]

Wood, Christophe, 12 Jan 1710 (A), Quebec.
[2,5]

Yons, Jean, 16 June 1748 (C), Quebec. [2,5]

There are many others who were Protestant or Huguenot when they came to New France. It is not known, however, if they abjured or silently remained in their religion. No documents have been discovered as yet to prove or disprove their abjuration. Through marriage, their children or grandchildren probably became part of the Catholic population. Many of these can be located in Jetté or Bédard.

According to Marc-André Bédard, the following "filles du roi" were Huguenots or Protestants when they came to New France. Most of them did not abjure formally. They

came to be brides, and as adults were abjured when they were married to Catholic men in the Catholic church.

Barré, Catherine
Basset, Catherine
De Launay, Madeleine
Doucinet, Isabelle-Elisabeth
Doucinet, Marguerite
Dutault or Duteau, Madeleine
Léonard, Marie
Lépine, Anne
Mazoué, Marie
Mendard, Barbe
Navarre, Marguerite
Quitel, Marthe
Targer, Isabelle
Targer, Marie
Valade, Barbe
Valade, Marie

SOURCES WHEN BEGINNING YOUR GENEALOGY

Genealogy is the study of the descent of a person, families or groups of an ancestor from one generation to the next. Family history goes beyond the vital statistics. It involves everything about the life of the person and how he fits into his period of time and place. It involves what his life was like, migration patterns, organizations he belonged to, his home and furnishings, family, food, schools, his mode of transportation and communication, beliefs and superstitions, tools, occupations and businesses, religion, military involvement, amusements and entertainments, interests, music, law and judicial dealings, and trade. Most genealogists are not merely interested in family descent, but are interested in family history along with it.

Here are some Guidelines which may be helpful when working on your genealogy / family history.

1. Start with Yourself. Write down all that you know about yourself and your family.
2. Read some good "How to" books on doing genealogy so that you understand pedigree

charts and group sheets, genealogical date format, and genealogical family numbering systems.

3. Talk to all members of your immediate family, then to other family members (aunts, uncles, grandparents, cousins, etc.) to gather as much information as you can. Be as specific as possible. When interviewing family members, consider the Who, What, Where, When, Why, How and Who said so? questions. Write everything down and carefully note all your sources.

4. Gather whatever photos, records, documents and information you can about your family.

You might be surprised at the number of sources you may be able to locate in your home or from family members-- letters, scrapbooks, diaries and journals, funeral cards, autograph books, awards, prayer books and Bibles, birth and wedding announcements, marriage, anniversary and other invitations, certificates of achievement, diplomas, programs, insurance papers, licenses (drivers, fishing, bartender, pilot etc.), medals, medical statements, memoirs, membership cards, military papers (enlistment, discharge, ranks, awards), newspaper clippings, notebooks, postcards, quilts, organization or labor union papers (membership lists, rosters), oral history and traditions, report cards, eulogies, school publications (newspapers, year books), tax records, titles (auto, boat, house), uniforms, vaccination records, veterans records, war memorabilia, wills, wallets, social security cards, passports, miscellaneous documents, photographs, drawings, sketches, paintings, and other art work, music and musical instruments, handicraft objects, furniture, clothing, heirlooms, and obituaries.

Clues from home and family sources can provide information from which to seek other resources and sources. They may also help to verify or deny information you may have found, and they add interest to your family history.

5. Organize all the information you gather.

6. Take some classes in basic genealogy. These may be from some genealogical society, formal school courses, seminars, or conference meetings.

7. Begin to seek out other information and to verify the information you already have. It is very important that you document where you found your information. If you find a discrepancy from two or more sources, note all facts and sources so that you can do further research and examine and re-examine the evidence. (See # 13 for a listing of sources.)

8. Investigate local libraries, historical societies and museums to see what resources are available. Make use of guides, indexes and inventories which are available.

9. Become acquainted with PERSI and other Indexes and directories which can be of assistance in helping your research.

10. Become involved in genealogical societies in areas of your interest to learn to use various sources and to share the frustrations and celebrations of your research.

11. Read as much history and local history as you can. Do not depend entirely on family stories or genealogical studies.

12. Prepare a research checklist. Summarize what you know, and decide what other resources and sources you need to investigate.

13. Investigate all possible sources for information.

After checking what is available to you at home and from those you have interviewed, you begin to search for the vital statistics of birth/baptism, marriage, and death/burial. This search will lead you to the cemetery, the church and the court house. Begin with the information you have gathered. You should be interested in verifying the information you have and in locating information to help you

in identifying the preceding generation. There is no set order as to which you go to first. It all depends on the information you already have and which is more readily available.

Cemeteries: When your tombstone is located, be sure to accurately copy all information from it. Is there a symbol engraved on the tombstone? (This might indicate he was a member of some group.) When visiting the cemetery of your ancestor, look for more than his tombstone. Note others who may be buried in the same family plot or surrounding plots. Look for others in the cemetery who may have the same surname. Look at the cemetery in general. Is it primarily of one ethnic group or are there a number of ethnic groups? Are they buried in separate sections? (People often settled in areas where they already knew someone.) Are there a large number of young deaths? Are there a large number of deaths about the same time? (This could indicate an epidemic or war).

Court Houses: The court house is generally the location of the civil records of birth, marriage and death. Some states have collected these vital statistics in one location. You will need to check where they are housed and what the policy is for the particular state in which you are interested. Before going to a court house, call to find out if an appointment is necessary (as it is in the Milwaukee County Court House), their policy for viewing the indexes, for accessing the documents, and for getting copies. Many of the Pre -1907 vital statistics for the state of Wisconsin have been microfilmed and are readily available at a number of major libraries and historical societies.

Church Records: The churches have kept records of baptisms, marriages and burials. Many of the churches (eg. Roman Catholic) have these records in their parishes. Some religions deposit their records at a regional church archives. Others pass them on from one minister to his successor. Others may end up in a church of another denomination because of a church closing. And in some churches, the records are the property of the

minister. These records may end up in an archives, or they may end up in an attic or garbage heap. When dealing with church records, one must find where a particular denomination keeps its records. It would be wise to call a church or religious archives in advance to check on their policies of availability and costs. There may be a space problem, and they might prefer a request by mail. Many church records are available on microfilm through the Family History Centers.

There are no guarantees that you will find your ancestor in that particular cemetery, court house or church record. It could mean he may not have been born, married or died in the location you were sure he was in. Or, it could mean you just did not find him. His name may not appear in the record as you are accustomed to spelling it. A spoken name may sound and be spelled differently to someone of a different ethnic background. Your ancestor may have shortened his name or anglicized it or took a translation of it, or as in the case of many of our French Canadian ancestors, used a "dit" name.

Other Sources

Census Records: A census places your ancestor in a location, provides clues for further research, and often provides social, economic and other miscellaneous information on the life of an ancestor. Basically there are two types of censuses-- Head of household and nominal. Head of Household is merely that, the names of the heads of household. Sometimes age, occupation and numbers of children are provided. A nominal census names all persons living in a household. It might provide leads to births, ages, marriages, and names of family members. Depending on the census, much more information can be gathered.

In the United States there are federal , state, territory, and church censuses available. Federal censuses are in the 0 year from 1790-1920 (with the exception of the 1890 census). State or territory censuses were usually taken between federal enumerations.

They vary from state to state. Connecticut, Idaho, Kentucky, Montana, New Hampshire, Ohio, Pennsylvania, Vermont, and West Virginia did not have any known state censuses. Many of the state censuses were held in the 5 year. Some states had enumerations only once or twice. The information found on a state census varies from not much to very good. There was no set time for a church census. This varied with each parish or diocese.

In Canada, there are federal, provincial, church, or parish censuses. During the French Regime, a number of censuses go back to 1666 in French Canada and 1731 in Acadia. Many of them are nominal. The federal censuses in Canada are in the 1 year from 1851-1901. Availability of Provincial censuses vary from province to province and from district to district within a province. The same is true of church or parish censuses.

One should be aware of the census day for the federal censuses in the United States and Canada. The census day is the date on which all questions in the census are based, irregardless of when the census takers questioned the populace. There is no way of our knowing whether this was strictly understood and adhered to if the enumerator questioned an individual a month or two after the census day. It is therefore advisable to note the census day as well as the date when the enumerator completed the census form.

When looking at federal censuses, whether in Canada or the U.S., do not neglect looking at non-population schedules--mortality, agricultural, mineral, industrial, etc. An abundance of information may be gleaned from them.

U.S. Census		
Census Year	Census Day	OtherSchedules/ Miscellaneous
1790	2 Aug 1790	

1800	4 Aug 1800	
1810	6 Aug 1810	manufactures; only fragments of this schedule are found among population schedules
1820	7 Aug 1820	manufactures
1830	1 June 1830	
1840	1 June 1840	
1850	1 June 1850	mortality, agriculture, industrial
1860	1 June 1860	mortality, agriculture, industrial
1870	1 June 1870	mortality, agriculture, industrial
1880	1 June 1880	mortality, agriculture, manufactures, special manufacturing (for specific industries)
1890	1 June 1890	Over 99% of this census has been lost; the Civil War veterans & widows schedule is available for some states
1900	1 June 1900	
1910	15 Apr 1910	
1920	1 Jan 1920	
Canadian Censuses		
Census Year	Census Day	OtherSchedules/ *Miscellaneous
1851/ 1852	12 Jan 1852	agriculture & industrial

1861	13 Jan 1861	agriculture
1871	2 Apr 1871	returns of the living, the dead, public institutions, cultivated land, livestock, industrial, forest products, shipping & fisheries, mineral. All are available.
1881	4 Apr 1881	8 schedules taken, but only schedule of living has survived
1891	5 Apr 1891	9 schedules taken, but only schedule of living has survived.
1901	31 March 1901	11 Schedules: 1) Living, 2) Building and Lands, 3) death, 4) farm land, 5) field products, 6) livestock & animal products, 7) agriculture value, 8) manufactures, 9) forest products & furs, 10) fisheries, 11) mines. schedules 1 & 2 are available with random examples of some of the other schedules. *Schedule 2 provides lot & concession no. for land owners
1911		census not available for general use as yet

The 1900 and 1920 U.S. censuses have a Soundex Index for all households. The 1910 census has been indexed in 21 states. The Soundex Index for the 1880 census includes only households with children 10 years or younger.

Census records are available on microfilm at Family History Centers, archives, many historical societies, or city and other major

libraries.

Many of the birth/baptism, marriage, and death/burial records of early Acadia are no longer in existence. The censuses of Acadia are, therefore, essential to help reconstruct the families of Acadia.

Newspapers: Look at the newspapers in the communities and neighboring communities where your ancestors lived. Obituaries, announcements, jury lists, probate and legal notices, photos, political biographies and announcements, bankruptcy, foreclosure and mortgage notices, tax lists, gossip columns, ads, historical events, and local news may provide information and insights about your family and will help you to get a feel for the community and times of your ancestor.

Do not overlook ethnic or religious newspapers.

City / County Directories: Directories help to locate families and trace movements or migrations. City directories are more common, but there are some county directories. Directories are an annual alphabetical listing of the heads of household. His/her name, occupation and address were usually given. Directories are not 100% accurate. Some names of residents are omitted.

Farmers' Directories: These are often found in county atlases. They are organized by township and include names of landowners, their land description, number of acres of land, names of wife and children, and number of years in the county.

Plat Maps: These were done by township and locate your ancestor in relation to others in the community. It is possible to get a land description from these maps.

Land Records: Most of these records are located at the courthouse in the recorder of deeds office. Deed books may contain information of interest to genealogists--land transactions, wills, personal property. Deed books are indexed by Grantors or Direct Index

(by the seller's name) and Grantees or Indirect Index (by the buyer's name). Land records can provide clues to previous residence, relationships, and identities of land owner's spouse and children. Some states have tract books (shows transactions for each 1/4 section of 160 acres in a township). Mortgage records are also available. Familiarize yourself with the terminology and the types of records available before going to the courthouse.

At various times, land laws were passed allowing land grants to be made. The best known of these was the Homestead Act of 1862. Copies of applications, testimonies, receipts, and the land grant are available for a small fee from the Land Office Records branch of the National Archives. A land description or application number are necessary to locate these records. These can be found in other land records or on plat maps. By using the GLO Automated Records System, some records can be researched by using the patentee's name.

The Homestead land records are also an alternative to finding naturalization information. One had to be a citizen to receive land under the 1862 Homestead Act.

Probate Records: Your ancestor may have had a will, or he may have died intestate. Be sure to check all probate records for your ancestor. There may be papers proving relationships in order to receive an inheritance, debt and funeral expenses, estate inventories, and estate sales. Probate records are generally found at the county courthouse.

Other Church Records: These include Confirmation and Communion lists, membership lists, parish censuses, minutes of parish organizations, annual reports, building plans, newsletters, directories, and photographs

Some of these may be found in parish records. Others may be in religious archives. Check with the parish first to find out where those you are interested in may be located. Some church officials consider their records

as confidential, and will not permit you to research in their archives. Be specific as to what you need.

Social Security Death Index (SSDI): The Social Security Death Index is readily available on CD discs at FHC and many libraries. Not everyone who had a social security number is on the CD. Usually they will be found if they had benefits paid to a person after their death. If benefits were paid through another agency, they are not on the CD. Many railroad and government employees are not included.

Social Security Applications: If you find a person on the SSDI, you can send to the Social Security for a copy of the original application called a SS-5 Card. This card included the name and address of the applicant, employer's address, age, birthplace, father's name, mother's full maiden name, sex, color, date of application and signature. There is a \$7 fee if you know the person's social security number and a \$16.50 fee if you do not. You need to include the person's name, social security number, and date of birth. It would also be a good idea to include death information.

Military Records: There are a number of military records available--enlistments, muster rolls, medical records, war records, pension records, battle reports and field records, military unit records, soldier's home records, casualty records, applications for headstones, amnesty and pardon records, bounty land records, and civilians during wartime records. The number and variety of records vary from war to war. These records are arranged by military conflict. The National Archives house these records. There are numerous records available from the Revolution on. By comparison, the records for the period of the early colonial Indian Wars are scant for both the United States and Canada.

Military records are so numerous, it would be wise to read some guides and indexes on military records so that you understand which records are available and which you are actually interested in requesting.

County, Town or Local Histories: Each of these covers a wide variety of articles. Most are written by local people. They will help you get a feel for the community. Although your ancestor may not have been a prominent citizen, he may have been mentioned in memoirs, reminiscences, lists, etc. Take special care to look at footnotes. They often use unique, lost, or unknown sources (eg. an interview, letter, or theses), and provide new areas to research.

Church Histories: These often include lists of founding members, members of committees, and photos. Local libraries or historical societies often have these in their collections.

Commemorative Books: There are a variety of commemorative type books for churches, schools, organizations and anniversaries. The information they contain could include a history of the group, lists of members, information on founders, photos, etc. These may often be found at local libraries, museums, and historical societies.

Voter Registrations: Voter registration cards are available for many nineteenth and twentieth century voters. They are usually found at court houses or city halls. (Milwaukee's voter registration cards are on microfilm at the city hall.) Prospective voters had to prove that they were 21 and a citizen of the United States. If he was naturalized, the date and the name of the court was to be indicated.

WPA Indexes or Surveys: During the Depression, some of our unemployed teachers, researchers, writers, reporters etc. were put to work on the Historical Records Survey (HRS) of continental United States. Surveys, inventories, lists and collections of a wide variety of records were to be examined and created. This work began in 1936 and ended in 1942, when WWII made it necessary to discontinue the project. Materials which were surveyed covered a wide variety of subjects or fields. When the project stopped, Over a thousand surveys had been published. Many surveys had been completed, but were unpublished. These

were usually turned over to the appropriate state. Some of these were destroyed, but a large number of them are available to researchers. Others were never completed. There are guides which can help you to locate where these inventories, indexes, surveys or transcripts are located.

Bibliography of Research Projects Reports: Check List of Historical Records Survey Publications, W.P.A. Technical Series, Research and Records Bibliography #7, Washington, 1943 by Sargent Child and Dorothy P. Holmes (reprinted as W.P.A. Bibliography No. 9 in 1979 by Faisal, Bountiful, Utah) covers only the published volumes of surveys, inventories, lists, etc.

Loretta L. Hefner has compiled The WPA Historical Records Survey, The Society of American Archivists, Chicago, 1980. It is a guide which covers only unpublished surveys, indexes, and transcripts.

John W. Heisey has compiled The W.P.A. Historical Records Survey Sources for Genealogists, Walter R. Gooldy, Heritage House, York, PA, 1988. This guide includes both published and unpublished surveys, inventories etc. of the HRS which would be of interest to genealogists.

The guides are organized by state. They include the kind of survey and where it is located in each particular state.

The WPA Historical Records Survey would not be one of the first places to search, but keep them in mind as a possibility not to be ignored.

Cemetery Records: These may be found in the cemetery office, parishes or in the possession of the caretaker. The kind of information you might find varies.

Funeral Home Records: These often contain names, ages, address, informant's name, parent's names. These are arranged by date of death/burial--not by name. These are not always readily available. It would be wise to make an appointment beforehand.

Coroner's Reports: These may be located in court houses, historical societies, or archives. They often provide detailed information for an ancestor who was found dead, or who died violently or under unusual circumstances.

Passenger Lists: Ship passenger lists can help to locate the place of origin of our ancestors. The best known is the Hamburg List and index. The Bremen index is not available. When working with passenger lists, consider both, emigration and immigration lists for direct and indirect routes. These lists and indexes are available on microfilm at FHC and large libraries.

In Canada, passenger manifests officially began in 1865 in Quebec City, in 1880 in Halifax, Nova Scotia, in 1900 in St. John, New Brunswick, in 1905 in Vancouver, in 1905 in Victoria and smaller coastal ports, and in 1906 in North Sydney. They are available up to 1919. The national archives has not released those after 1919.

The St. Albans Arrival lists are lists of immigrants coming by road or railroad into the United States via Canada between 1895 and 1954. The St. Albans district extended from the Atlantic to the Pacific Oceans along the Canadian border. There are two kinds of lists available. One is a soundex listing of manifest cards for passengers arriving between 1895-1954. The second is a list arriving on trains. These are arranged by month and year, then by port and finally by railway. The St. Albans Lists are available on microfilm through FHC.

Railroad Employment Records: Many railroads have records of their employees-- applications, work records, pay rolls, photographs, pensions. They also generally have contract books, surveyors notebooks, land and town abstracts, railroad maps, and land surveys for proposed rail lines. Railroad records are generally housed at their own historical societies or museums. Every February issue of Model Railroad has a listing of railroad historical societies in the United States.

There are no records available for the Milwaukee Road or Rock Island Railroads.

Railroad Pension Records: These records only exist for those who were working for the railroad prior to 1936 and died after 1936. These are filed by social security number or a letter followed by a 6 digit file number. If your ancestor was a railroad worker in 1935 when social security was instituted, his social security number will begin with the numbers, 701, 708 or 711. Approximately 40 % of these pension records have been lost. Hopefully, yours will not be among that 40%.

Naturalization Records: Naturalization was the process by which an alien became a citizen. He could apply in any court. First he made a declaration of Intent. Then he filed a petition. These are the documents you will find. Occasionally you may come across a copy of the naturalization certificate, but this was usually given to the person himself.

If the person filed in a federal court, his naturalization papers will be at the various Regional National Archives. If your ancestor filed in a state or local court, his records could be at that court house or some local or regional museum or archives. (In most of the counties of Wisconsin, they are located at the appropriate Area Research Center of the State Historical Society of Wisconsin. Those for Milwaukee county are located at the Milwaukee County Historical Society. A few counties have them at their county courthouse.)

You should also be aware of the fact that your ancestor may have filed his declaration of intent (first papers) in one courthouse or state and his petition (final papers) in another. Be sure to check all possibilities.

Passport Applications: The National Archives has passport applications for the years 1791-1925. The content of information on the application varies. It was less detailed prior to the Civil War. The information it usually contains is the name, signature, place of residence, age, description, names of persons accompanying the applicant, and date and

court of naturalization, and sometimes the exact date and place of birth. Information included on applications 1906-1925 is the name of applicant, date and place of birth, name, date and place of birth of spouse or children, residence, occupation, immediate travel plans, physical description, and photograph.

There are book registers, index cards, or book indexes available to help locate the appropriate application.

Tax Rolls: Tax assessment rolls can be substitutes for censuses during periods of time when censuses only listed heads of household. Assessments would include adult males in a household who would not be included on a census. These could be housed at any number of locations--court houses, city halls, libraries, historical societies, etc. Try to use originals or microfilm copies. Not all the information is included on the printed lists.

Published Genealogies and Family Histories: If you locate a family genealogy already published, you are fortunate. It would be wise to verify the information cited before going on to further research.

Genealogical and Historical Society Publications: They are continually publishing queries and articles of historical, social and economic importance.

Gazeteers: The gazeteer is a geographical dictionary. It helps to locate towns, villages, manors, etc. It identifies locations by latitude and longitude. There are gazeteers for states and nations. Some gazeteers include historical or descriptive information as well. Gazeteers can be helpful where place names have changed.

Ancestral File: It contains millions of family genealogies from around the world which have been collected by LDS. They are available on compact disc at all Family History Centers and many other libraries. Information is only as accurate as the person who submitted it, but it is a place to start. Be sure to verify all information.

Photos: These always provide interest to your family history. A military uniform, a style of clothing, or a photographer's name not only provide you with information, but can suggest new sources for research.

Postcards: Postcards you collect may depict a parish church, village or town scene, regional costume, occupation, maps, or event in the life of your ancestor. Postcards mailed or received by your ancestor may prove helpful also. They may provide some hints in their messages, and post marks on cards can be a help establishing a time frame.

Court Records: Our ancestors were human. He may have been involved in some dispute over land rights, boundaries, debts, divorce, custody, name changes or lawsuits. They may have been witnesses or litigants in a court case. Many cases went to trial. Some were appealed. Court records are often difficult to use. They are usually not indexed. But, they contain many details which might be useful to a genealogist. These records are generally found at the court house. However, old records may have been transferred to some other repository--an archives, historical society or library.

School Records: These records could include enrollment lists, attendance cards, grade sheets, and visitors lists. School records can usually be found at the school itself, or at a local historical society or public library. At times, these may be difficult to obtain.

WWI Draft Registration: Every male between the ages of 18 and 41 was to register in the years 1917-1918. These registrations are available at the National Archives, Southeast Region, Georgia. They provide the registrant's name, address, date of birth, age, race, citizenship status, birthplace, occupation, employer, dependent relative, marital status, father's birthplace, and name and address of nearest kin. They are arranged by name and then by local board. You need to know where your ancestor lived to locate the local board. Some men registered where they worked which might be at a local board other than where they lived.

Bankruptcy Records: You must know the persons involved, the place of residence and the time period. Many bankruptcy case files are housed at National Regional Archives.

Insurance/Social Organizations: Many immigrants became members of ethnic organizations which offered insurance policies to their members. Some of these organizations kept all of the records including applications. Others destroyed the application when the death benefit was paid.. See if any of these organizations existed in the areas where your ancestor lived. The Modern Woodmen of America was one of these insurance/social organizations which existed in the midwest for French Canadians.

* One must always remember to be open minded when you gather information. Even original records can lead one astray. Clerks were human and could make errors. He may have misheard the pronunciation of a name, or the person speaking was unclear or had an accent, and the name is not what you believe it should be. Even so, it is important to note exactly what is on a record, cite your source and use other sources to verify your information.

What should you do if you are still unable to find the ancestor or information you are seeking?

1. Look at all your material again. Make out a problem sheet for each individual. Write down everything you know for sure, what you need to know, where you have searched and where you might search. You might have to go back to some of your sources .

2. Check that you have differentiated between your facts and your assumptions.

3. Broaden your search. Look at neighboring towns; counties etc.

4. Look for the records of other members of the family. They might give clues which will lead to your ancestor.

5. Look at the neighbors and the community.

People often moved to locations where there was some familiar face--a relative or friend. Look at the local history. What seemed to cause migrations into and out of the community? Where did people go when they left?

6. If you still can not find the answer, set your problem aside for awhile. When you come back to it, you may find you have a different perspective, or you may have gained new insights, knowledge, and skills.

MARTEL/MARTELL/MARTELLE BOOK TO BE OUT IN 2000

By Lynn Harper

A Martel/Martell/Martelle family history book is being researched and compiled by Lynn Harper and Richard McQuisten. A large and extended Martel/Martell/Martelle family group settled in the Harpers Ferry, IA and Prairie du Chien, WI areas in the late 1840's, moving from Quebec Canada. All descendants of these people will also be included in the book and we would welcome any additional family history information from any Martell descendant for inclusion in this book.

A 500 page Martell book is planned for mid-2000. It will cover the years 1600-2000, 14 generations, and 4000+ Martell relatives.

Allied families by marriage to the Martel/Martell/Martelle family are Cota, Cote, Valley, Fernet, Verdon, Lafranceh, Traversey, Proulx, Frank, Burke, Mullarkey, Gavin, Kirk, Conway, Boardman, Manning, McGuire, Keman, Hammell, Kelly, Mohn, Robinson, Branchaud, Caya, Chenvert, Ducharme, Drew, Delaney, Strub, Cahalan, Hawes, Blake, Lucas and many other families.

Please contact us if you are interested in this project.

Lynn Harper (Main Researcher), 1629 East Morgan, Milwaukee, WI 53207-3656. Phone (414) 769-7694, or

Richard McQuisten (Main Data Compiler), 1706 Symons St., Laramie, WY 82070-5451. Phone (307) 745-8406 or e-mail: RMCQuist@wyoming.com.

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- #4** Put our URL on your Web page as a link for other genealogists.

Thanks for your help.

COMING UP

25-26 Feb 2000: "Genealogy 2000:
Resources and Techniques for the New
Millennium: Marriot Madison West, Middleton,
WI sponsored by Wisconsin State Historical
Society and Wisconsin Genealogy Society.
John and Barbara Brixey Wiley of Dallas,
Texas and Christine Rose of Santa Rosa
California will be the guest speakers. For

information, write to: Genealogy 2000, P.O.
Box 260156, Madison, WI 53706-0156

31 May-3 June 2000: NGS Conference in the
States, Rhode Island Convention Center,
Providence RI; hosted by the New England
Regional Genealogical Conference. For
information contact: 2000 NGS Conference,
4527 17th St. North, Arlington, VA 22207-
2399.

QUESTIONS DES LECTEURS

Karen Miller, 4801 NE Rova Road, Poulsbo, WA 98370 is interested in finding information on her French ancestors, **Joseph Boisseau** who was married to a **Mary Ann**. They lived in Chippewa falls, Wisconsin. she found **Joseph** in the 1850 Chippewa Falls census and Prairie du Chien records. These indicate they had two children, **Antoine** and **Josephine**, born in the late 1840's. It is believed **Joseph** was born about 1816/1818. **Joseph** and **Mary Ann** may have died 1849-1851. The children were raised by **Mary LaSart**, b. about 1810 and perhaps the widow of **Baptiste Lasart**. There is a possibility that **Mary Ann** and **Mary** were sisters and Ojibway. (e-mail address: kmiller@krl.org)

Lois M. Thomason, 12020 N. Guinevere Dr., Spokane, Wa 99218-1722 is seeking information on the family and the birth of **James/John (Jean-Baptiste) Douville/Doville**. He m. **Elizabeth Reed**, daughter of **James** and **Marguerite Oskache Reed** in Prairie du Chien on 28 June 1838. He supposedly d. about 1864 in either Trempealeau, WI or Dakota, Winona, MN. He is believed to have had 7 children with **Elizabeth**. Then they divorced. Six of these children tentatively identified are **Elizabeth m. Peter Decker**; **Alexander**; **James**

m. 1) Jane Baker, 2) Ann Danehower, 3) Angie ?; **Oliver**; **Virginia m. Dudley G. Phelps**; and **Margaret m. John Adams**.

Elizabeth Reed had been m. a 1st time to **Xavier Bissette/Brissette** and had 2 children, one of which was **Francois/Francis Xavier**. She m. a 3rd time to **Michael** in 1858 and had 6 children--**Donat**, lived in Spooner, WI when his mother d. in 1905; **Mary m. Sidney Norton**; **Rose m. 1) Dorance Givinger**, 2) **Herman Gibbs**; **Henry m. Virginia Phelps**; **Jonas m. Sarah Ann Phelps**; **Charles m. Lucy Barr**.

Florence M. Anderson, 2653 Pine Tree Dr. SE, Port Orchard, WA 98366-2845, is seeking the marriage date and parents of **Jean Masse** to **Catherine Brien** about 1745 possibly at Varennes, Vercheres, Qbc.

Margaret Turvey, 52 Oakridge Drive, Marquette, MI 49855 is seeking information on **Alexandre Fraser** and **Catherine Trudel m. 20 Feb 1810 at Detroit**. Their children, **Catherine m. Jean-Baptiste Bundy**; **Francois m. 1838**; **Alexander b. Nov 1816, d. 1816, Detroit**; **Matilda b. & d. 1818, Detroit**; **William b. 9 Jan Detroit**; **Alexander, b. 1824, d. 1829 Detroit**; **Isabella b. 3 Jan 1829, Detroit**.

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