

FRENCH CANADIAN/ACADIAN GENEALOGISTS OF WISCONSIN

# QUARTERLY

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## From the President

With the beginning of another membership year, it is again time to thank the many unsung heroes in the FCGW. Without these dedicated members, the FCGW could not exist.

**Jim Gaboury** --- Jim has been doing the set-up and tear-down for the general meetings at May-fair. We are most grateful.

**Mary Dunsirn** --- Mary has been compiling the surnames list for many, many years now. We owe her many years of thanks.

**Larry Beauchamp** --- Larry and his van were the "driving" force in getting the library carts where they belonged. We express our gratitude to him.

**Steve McKay** --- Steve took over the job of webmaster of the FCGW website. This is a monumental task, and we are most appreciative.

**The Executive Board** --- This group of truly dedicated people give unselfishly of their time to better the organization. We are truly thankful.

If you missed the June FCGW meeting or were unable to attend, you might want to take a look at the following website. [www.abetterreality.net](http://www.abetterreality.net) Eric Bond, owner of Photo Grafix and our speaker on restoring photos, gave many tips and suggestions. If you choose to have him restore your photos, he will donate 10% of the full payment to the FCGW. There is no time limit to this offer.

membership forms each year. By doing this every year you save us many hours of work.

The By-Laws changes all passed. We thank you for sending in your ballots.

A SALT LAKE CITY trip is scheduled for 16 - 23 November 2003. Some of us will be there to help you get started or just lend a hand when needed. Make your own flight and hotel arrangements. Some of us will be staying at the Carlton Hotel --- 1.800.633.3500. Tell them you are a genealogist so that you get the \$335/week rate. This cost includes airport transfers, daily transportation to and from the LDS library, and breakfasts. If you have any questions, call or email me.

With this *Quarterly*, you have received the ballot for election of officers 2003. Please mark your ballots and return to FCGW, PO Box 414, Hales Corners, WI 53130-0414.

Don't forget to purchase buttons and T-shirts. Our popular T-shirts are available in medium, large, and x-large for \$15.00. The xx-large T-shirts are \$17.00. Their royal blue color with the white logo is most attractive. See the buttons and T-shirts on our website: [www.fcgw.org](http://www.fcgw.org) Proceeds from the sale of these items provide money for speakers for our meetings.

We do appreciate your patience in filling out the

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## SLAVERY IN NEW FRANCE AND FRENCH CANADA

Joyce Banachowski

Although it does not appear that the French had passed an act legalizing slavery in Canada or her other New World colonies, France did permit it. She permitted it in Canada and in the West Indies as well. In fact, slavery existed in nearly all of North America even though there were no laws or decrees introducing it. Slavery in New France and French Canada took two forms—Amerindians often called “Panis” and Negroes. In New France, “Panis” were used for hard labor and black slaves were generally domestic servants; they drove coaches, were carriage footmen, greeted guests and served at tables.<sup>1</sup> There were more “Panis” slaves than Negro slaves in New France.

<sup>1</sup> Walker James W., A History of Blacks in Canada, Canadian Government Publishing Center, Hull, Quebec, 1980, p. 20.

### “Panis”—Amerindian Slaves

Two of the earliest known accounts concerning Amerindian slaves were in 1501, when Gaspar Corte-Real, a Portuguese explorer, reportedly enslaved fifty Indians in Labrador or Newfoundland and in 1508 when Captain Thomas Aubert returned to Paris with Indians he had kidnapped from the St. Lawrence River area. There are no records concerning their fate. In 1607, Baron Jean de Biencourt de Pountrincourt, Lieutenant-governor of Acadia, supposedly attempted to capture Indian slaves to work in his gristmill near Port Royal.<sup>2</sup>

<sup>2</sup> Winks, Robin W., Blacks in Canada, McGill-Queens University, Montreal, 1971, p. 1.

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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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The word, "Panis", probably derived from Pawnee, an Indian group in the upper Missouri district. They were known for their custom of taking captives in battle and enslaving them. This was a practice before Native Americans came in contact with Europeans. When Pawnee came in contact with white trappers and traders, they often used their slaves for barter. Furs, goods and slaves were the primary items of trade. French explorers and traders going far into the interior, accepted the practice of keeping men and women who had been captured in tribal warfare. In the voyages of LaSalle 1669-1670, slaves were obtained from the Indians and were used as guides. Explorers and traders would often purchase or barter for an Amerindian slave and use him/her as a servant for the remainder of that voyage and the return to Montreal. Once they returned to Montreal, the owner might often sell or give the slave as a gift to a relative, friend or neighbor. Usually the Amerindian slave took the name of his master. Some were legally adopted into the family. Tribal names were not kept. Even when Amerindian slaves were freed either by consent of the master or by law, they continued to carry their adopted or assumed French surname.<sup>3</sup> Most of the "Panis" were women. They worked hard and were accustomed to be without extra comforts. Men were more likely to attempt to escape. Many of the "Panis" ended up in New France and became a part of French life. The practice of trading for "Panis" lasted throughout the French period and into the English regime.<sup>4</sup> Between 1680 and 1806, about 3,000 Amerindians were brought into French Canada, primarily to Montreal and surrounding areas.

In 1693, the Jesuits petitioned the governor to prohibit the Indian slave trade because it was detrimental to Christian conversion. The Jesuits were granted their petition, but the *coureur de bois* and the population continued their profitable practice of holding Indians in slavery. The ban was ineffective.<sup>5</sup>

<sup>3</sup> Binette, Frank R., "Amerindian Slaves in French Canada," *The Genealogist*, Vol. 16, No. 1, Issue 43, Winter 1990, p. 5.

<sup>4</sup> Silvestre, William, "Canada's Slaves," *Canadian Frontier*, p. 35.

<sup>5</sup> Olexer, Barbara, *The Enslavement of the American Indian*, Library Research Associates, Monroe, N.Y., p. 86.

## MEETING SCHEDULE

Meetings are held every second Thursday of the month in the Community Room, G110, at Mayfair Shopping Center. Enter at the Northeast Mall door off the covered parking area. About half way down on the right, you will see a door leading to the elevator and staircase. Go down one floor. Doors open at 6:30 for library use and meetings start at 7:30.

October 9: Steve McKay; "French Canadian Genealogical Research in New England"

November 13: Finger Foods; History books of the FC/AGW will be available for your viewing.

December 11: Rendezvous Meeting: Help and Library Work

January 8: Rendezvous Meeting: Help and Library Work

At first, the French government ignored the existence of slavery in New France. In April 1709, Intendant Jacques Raudot issued a decree stating that all "Panis" and Negroes, who had been purchased and who would be purchased in the future belonged in full ownership to those who had purchased them and would be their slaves.<sup>6</sup>

In 1712, Fox Indians were conquered and put into slavery by the French in the old Northwest. In 1716 Sieur de Louvigny ordered the Fox to make war on their neighbors to obtain slaves. The traders of Michilmackinac had three or four "Panis" slaves. Those at Detroit had more slaves. In the 1773 census, there were 83 slaves at Detroit.<sup>7</sup> The French settlers at Detroit had slaves, which they received in trade with friendly tribes, into the second half of the eighteenth century.<sup>8</sup> From an *inventaire* of goods of Dequindre in 1768, the value of a young "Pani" of 12 years was 300 livres. In 1793, a young Negro sold for £213.<sup>9</sup> Claude Landry sold Marguerite Siouse to

<sup>6</sup> *Ibid.* and Winks, Robin W., *op. cit.*, p. 6.

<sup>7</sup> Saint-Pierre, T., "L'esclavage au Canada," *Bulletin des Recherches Historiques*, Vol. 2, 189, p. 186.

<sup>8</sup> Olexer, *op. cit.*, pp. 86-87.

<sup>9</sup> St. Pierre, *op. cit.*, p. 186.

Firmin Landry on the condition that he marry her. They were married at the church of Ste-Anne on 11 July 1771.<sup>10</sup>

As late as 1763, white traders were buying and selling "Panis" women. One of these traders was John Askin, a Mackinac trader. He provided "Panis" girls as well as food and ammunition. He also was known to have received a "Panis" woman as payment on a debt. She lived with him and gave him three children. "Panis" women were generally accustomed to doing household tasks and to carry supplies on the trail. They often were taken into the owner's home as a wife or co-inhabiter.<sup>11</sup>

On 5 September 1785, in Montreal, a "Pani" slave named Charlotte, aged 18 years, was sold by Dame Marie-Joséphé Deguire, widow of Jean-Etienne Waden. Mr. Waden had brought the slave from Upper Canada in 1776. Charlotte was sold to Jacob Schieffelin, auctioneer for 21 louis. Charlotte's value had increased because she had had the measles and smallpox.<sup>12</sup>

Between 1706 and 1736, the number of slaves who claimed they had received their freedom and those who did receive their freedom were increasing rapidly. Some slaves left their masters saying they were free because there was no slavery in France. There was a great amount of confusion as to their status. In 1736, Gilles Hocquart, intendant, issued a law to set up a uniform means of freeing a slave. Verbal agreements were no longer valid. To free a slave, no matter how he was acquired, would have to be done before a notary and registered with the royal registry office. The law took effect on 1 September 1736. All previous manumissions were valid.<sup>13</sup>

There were no laws to prevent intermarriage in New France. A Negro slave wife of a white man was freed when she married. Negro slaves were property of the owner and not tied to the land like serfs.<sup>14</sup>

<sup>10</sup> *Ibid.*

<sup>11</sup> Silvestre, *op. cit.*, pp. 35-36.

<sup>12</sup> Riddell, William Renick, *The Slave in Canada*, the Association for the Study of Negro Life, Washington D.C., 1920, p. 34.

<sup>13</sup> *Ibid.*, pp. 6-7.

<sup>14</sup> *Ibid.*, p. 7.

## Negro Slaves

It is believed, the first Negro slave was brought to New France from Madagascar or Guinée (Ghana) by the English and given to one of the Kirkes (possibly David Kirke). The Kirkes later sold him to a French clerk—Olivier le Tardiff—in Quebec in 1628 for 50 *écus* (half crowns).<sup>15</sup> After the signing of the treaty of Saint-Germain-en-Laye, the Kirkes left Quebec. Tardiff went with them. Before leaving, the clerk gave the slave to Guillaume Couillard. Couillard needed the help. He had twenty acres of a hundred acres under cultivation and had ten children, and plans for the construction of a flour mill. The young slave was taught by Father Le Jeune, Jesuit superior in Quebec. In 1633, the slave was baptised and took the name Olivier (after the clerk) and later added the name, Le Jeune (after the Jesuit teacher). In 1638, Olivier Le Jeune was still a slave in Quebec. He had been put in chains for a day because he slandered one of the settlers. At some time after 1638, Couillard set Olivier Le Jeune free. In the burial register of 1654, Olivier was listed as a *domestique*. After his death there do not appear to be any Negro slaves until the 1680's. However, "Panis" slaves were in New France as fieldhands or domestic servants.<sup>16</sup>

Olivier Le Jeune was probably not the first slave in New France, but he was the first to have surviving records and the first to have been brought directly from Africa. There were others who have been mentioned. In 1606 a Negro died of scurvy at Port Royal. In 1608, Mathieu de Coste, a Negro servant, was with Governor Sieur Du Guay de Monts in Acadia.<sup>17</sup>

Prior to 1663, there was little need to import Negro slaves into New France. There was a rather small population and the interest was primarily furs which did not require a large labor force. New France was under company control until 1663, when it was placed under royal control. Under Talon, the intent was to establish a permanent colony.

<sup>15</sup> *Ibid.*, p. 1. and Winks, *op. cit.*, p. 2.

<sup>16</sup> Winks, *op. cit.*, p. 2.

<sup>17</sup> *Ibid.*, p. 1.



In 1677, the king's permission was given to Jean-Baptiste de Lagny, Sieur des Bringandières, to investigate the possibility of developing the mines of New France. In 1688, he reported to the governor and intendant that the development of mines, fisheries and agriculture would require more than the 9000 colonists available. The same year, 1688, Governor Jacques-René de Brisay, Marquis de Denonville, and Intendant Jean Bochart de Champigny appealed to King Louis XIV of France for Negro slaves as a source of labor. Denonville reasoned the Code Noir and slaves could come from the West Indies. In 1689 Denonville was recalled to France when King William's War broke out.<sup>18</sup>

The same year, 1689, Charles-Francois-Marie Ruelle d'Auteuil, attorney general, suggested to the king that slavery might be profitable to the crown. He suggested the Negroes wear dry beaver skins, which through use would double the value of the beaver pelts by becoming *castor gras*.<sup>19</sup> (Wearing the beaver skins would wear off the stiff outer fur, leaving the softer and more valuable fur known as *castor gras*.)

Again, in 1729, a petition from New France complained of a labor scarcity and asked for the importation of slaves.

On 1 May 1689 and again in 1701, the king agreed to the importation of Negro slaves for agriculture. However, the outbreak of two wars made sea routes dangerous and there was little transportation. In addition, in 1704, France announced the position that the colonies existed only for the mother country and should in no way be in competition. The need for slaves was now reduced. However, slavery continued to slowly grow. The wealthier families of New France wanted them as a status symbol and used them for field hands and as domestic servants.<sup>20</sup> They were expensive property. Domestics lived with families they served. Masters did not fear their slaves, probably because of their small numbers.

The Code Noir (Black Code) was established in the West Indies in 1685. The Black Code was a system of laws to control and manage slavery in the French colonies. It was in existence until 1789. All slaves were to be instructed as Catholics not Protestants. Harsh controls over the conduct of slaves were instituted. Slaves had no rights. Owners were to care for the sick and old slaves. French Canada used their slaves— Black and Indian— as household servants, field hands and laborers.<sup>21</sup>

In Canada, slaves were often referred to as servants. There was no system or need of gang labor as had developed in the American colonies. Generally, treatment of slaves in Canada was more humane. However, criminal court records indicate some harsh punishments.

On 17 April 1734, a slave named Marie-Joseph-Angelique who was owned by Francois Poulin, a wealthy Montreal merchant, learned that she was to be sold and separated from her lover. To cover her escape, she set fire to her master's house. The fire went out of control and destroyed forty-six buildings in Montreal. Two months later, Marie-Joseph-Angelique was captured, paraded through the streets in a cart, wearing signs stating "Incendiary" on her back and chest, and tortured until she confessed. As punishment, a hand was cut off; she was publicly hanged and her body burned.<sup>22</sup>

On 22 January 1757, a "Pani" slave named Constant owned by St. Blair, an infantry officer, was charged with breaking into the home of widow St. Pierre. He was sentenced to two hours "*peine du cangan*" in the public square on market day, followed by banishment from the colony. (He had to stand in the public square in an iron collar attached to a pole, probably with weights attached to his feet.) His sentence was appealed, but he lost his appeal. He was later banished to France.<sup>23</sup>

<sup>18</sup> *Ibid.*, pp. 4-5.

<sup>19</sup> *Ibid.*, pp. 5-6.

<sup>20</sup> *Ibid.*

<sup>21</sup> Derreck, Tom, "In Bondage," *The Beaver*, Feb/Mar 2003, p. 16.

<sup>22</sup> *Ibid.*, pp. 16-17.

<sup>23</sup> Tanguay, Cyprian, translation by Demers, Armand, *Searching Through the Old Records of New France*, reprint: Quintin Publications, Pawtucket, 1998, p. 178.

In 1734, the militia of New France was ordered to aid an owner in capturing a runaway slave. The state was obviously supporting slavery.

On 13 November 1705, Negro slaves were made "moveable property". (The English referred to it as "personal property.") On 13 April 1709, Intendant, Jacques Raudot, reiterated the king's order to own slaves. "All Panis Indians and Negroes which had been or which would later be purchased as slaves would belong to those who purchased them or would purchase them as slaves." This proclamation was read at masses in Quebec.<sup>24</sup> This order was repeated and announced at mass in 1721, 1742 and 1745.

The authorities and the population of France or New France did not seem to be in opposition to slavery. In 1728, Louis XV classed slaves as real estate in all transactions and taxed them at the rate of five livres each. Later, King Louis XV found that some of his colonists sold their own children by slave mothers. According to French law, children of slave mothers were also slaves. On 11 April 1735, the sale of a female slave or her child if fathered by a free colonist was forbidden. After a period of time, both the mother and child were to be free. In 1736, King Louis XV made the enslavement of Indians illegal. However, these laws of Louis XV were generally ignored.<sup>25</sup> On 1 September 1736, all emancipation of slaves had to be recorded before a notary. The notary was to keep minutes and record each emancipation in the office of the clerk of whatever Royal jurisdiction it was happening. Other forms of emancipation would be declared null and void. On 23 July 1745, the royal council ordered that slaves who followed the enemy would become crown property. Negro slaves and their belongings who escaped from colonies which were enemies of New France belonged to the king (Louis XVI).<sup>26</sup>

With the English conquest in 1760, the French were again guaranteed property

rights to hold Negro and "Panis" slaves. In Article 47 of the Capitulation of Montreal when the British conquered the French in North America in 1760, it was stated that Negroes and "Panis" of both sexes would remain in the possession of the French and Canadians to whom they belonged, and the owner was free to sell them and to bring them up in the Catholic faith.<sup>27</sup> The Article of Capitulation in 1760, the Peace Treaty in 1763 and the Quebec Act of 1774, all enforced the idea of continuing Black and Indian slavery.

Ownership of one or two black male slaves was considered fashionable with British officers who came as administrators in the newly conquered Canada. Lieutenant Colonel Christie of the 6<sup>th</sup> Royal American Regiment owned a Negro servant named Bruce who he described as "well made, with a high nose and very black complexion."<sup>28</sup>

After the Revolution, it is estimated about 100,000 Americans were loyal to Great Britain. More than half went to the British West Indies or England. The rest went north into Canada. About 2000 black slaves went with their owners—about 1200 to the Maritimes, 300 to Lower Canada (Quebec) along the St. Lawrence and 500 to Upper Canada (Ontario). Canadian Indians who were allied to the English also stole and traded slaves (western tribes of Ohio and Kentucky) and sold them to Canadian settlers.<sup>29</sup>

Sir John Graves Simcoe, first Lieutenant Governor of Upper Canada, arrived in 1791. He found that the British in control accepted slavery, and many owned slaves. In the House of Commons in England Simcoe had been an abolitionist. In 1792, a bill to abolish slavery in Lower Canada was defeated in Lower Canada's first legislature.<sup>30</sup> It was tabled without a vote. However, lower courts especially under Chief Justice James Monk refused to allow state power to return runaways and in 1800 he stated his opinion that slavery was illegal.<sup>31</sup>

<sup>24</sup> Smith, T. Watson, "Slavery in Canada Previous to the Arrival of the Loyalists in 1783," Collections of the Nova Scotia Historical Society for the Years 1896-1898, Vol. 10, Halifax, 1899, pp. 4-5.

<sup>25</sup> Olexer, op. cit., p. 87.

<sup>26</sup> Tanguay, op. cit., p. 178.

<sup>27</sup> Riddell, op. cit., p. 6.

<sup>28</sup> Derreck, op. cit., p. 17.

<sup>29</sup> Ibid.

<sup>30</sup> Ibid., p. 18.

<sup>31</sup> Walker, op. cit., pp. 24-25.

In 1793, a bill to abolish slavery was again introduced. It again faced a great amount of opposition. In 1793, a bill introduced by Simcoe in Upper Canada limited slavery in that province. This bill allowed slaves already in Upper Canada to remain as slaves, but no new slaves would be allowed to be brought to the province. All children born to female slaves would be slaves until they were 25 when they would be freed.<sup>32</sup>

In 1800, in the Maritimes, chief justices began to insist on definite proof of ownership before a master could reclaim an alleged slave. Owners had to prove their ownership and they also had to prove that the persons from whom they received the slaves had been valid owners. Most of these cases were impossible to prove.<sup>33</sup>

August 1797 saw the last public sale of a slave in Montreal—Emmanuel Allen for £36. (It is not known whether this was a “Panis” or a Negro slave.) Indian or “Panis” slavery was gradually diminishing and was officially abolished in 1834 by an imperial act.<sup>34</sup>

On 25 March 1807, Parliament of England passed the Abolition of Trade Act which forbid the slave trade throughout the British empire. Although this act intended to end importation of slaves, it did not end slavery. Ship Captains continued to carry slaves.

Captains of British ships who were caught with slaves on board were to pay a fine of 100 £ for each slave on board. In 1827, the British Parliament passed a law stating slave trading was an act of piracy and was punishable by death. On 24 August 1833, the Slavery Abolition Act was passed by the British Parliament. It went into effect in all British possessions on 1 August 1834. This act was the first to end slavery in Lower Canada. This date is known as Emancipation Day in Canada. At the same time, Parliament also appropriated 100 million dollars to compensate the dispossessed slave owners. In Canada no claims were submitted and not a cent of compensation was paid in Canada.<sup>35</sup>

The first census to include Negro slaves was the 1784 census. In that census the total number of male and female Negroes was 304—212 from the Montreal District, 88 from Quebec, and 4 from Trois-Rivières.

According to Trudel's study there were 3,604 slaves in New France in 1759. Of these, 1,132 were Negroes, 2472 were Amerindians. Most lived in or near Montreal, and more than three-fourths lived in towns. Life expectancy was generally better for Black slaves than for “Panis” slaves. The average age at death for Panis was 17.7 years and 25.2 years for Negroes. Some Negroes lived beyond eighty. They were not as susceptible to the white men's diseases as the “Panis.” Slaves were generally not treated badly. Even after the English conquest, there were more French (96.7%) than English who owned slaves, generally as domestics or wharf laborers. The French who owned slaves were usually members of the merchant class. Other owners among the French included governors, gentry, notaries, doctors, military, a few wealthier farmers, and clergy. Few owned more than two or three slaves. It seems that the slaves of New France were not treated badly. They were expensive and were usually attached to the family. The Negro slaves could serve as witnesses for religious ceremonies and could petition against free persons.<sup>36</sup> Mulattoes had no legal status. Occasionally there were intermarriages between the French and their slaves—especially French men and Indian women.

The church did not promote slavery, but it did not oppose it either. In fact, some bishops, secular clergy, and religious communities —Bishop Jean-de-la-Croix St. Vallier, Bishop Pierre-Herman Dosquet, Bishop Henri Marie Pontbriand, the Jesuits, the Louisbourg Brothers of Charity and Marie d'Youville who ran the Hôpital Général— owned slaves.<sup>37</sup>

About 80% of the slaves were baptised Catholic. In French homes, slaves usually took the surname of their master and the given name of the family at baptism. Any children born of slave marriages belonged to

<sup>32</sup> Derreck, *op. cit.*, p. 18.

<sup>33</sup> Waker, *op. cit.*, p. 25.

<sup>34</sup> Olexer, *op. cit.*, p. 88.

<sup>35</sup> Derreck, *op. cit.*, p. 19.

<sup>36</sup> Winks, *op. cit.*, pp. 10-11.

<sup>37</sup> *Ibid.*, p. 12.

the mother's master. With their owner's consent, slaves could marry. Slaves were not allowed to become priests. Most slaves were acquired before the age of 20 and remained with one family and if they survived, were willed on to the next generation. Slaves who were sold were generally sold next to the livestock because there was no public market set aside for them.<sup>38</sup> In New France few Negro slaves were brought directly from Africa. Most came from the West Indies.

Punishment of slaves especially after 1783 was by law and not by the decision of the master. Most slaves stayed with the same family for life and some were freed by the will of their masters. In 1709, New France instituted a system of fines for those who helped slaves to escape. Newspapers frequently carried ads for runaway slaves. Runaway slaves would generally flee to New York and west into Michigan territory. Here, Americans were not anxious to restore property to Loyalist owners.<sup>39</sup>

After 1783, when many Loyalists left the American colonies, slavery expanded more rapidly. However, most of these Loyalists settled in Upper Canada rather than Lower Canada. The Post 1783 Negroes brought with them a variety of skills especially in the trades. There were blacksmiths, coopers, millwrights, ship builders, sawyers, printers, etc. Prior to 1783, most Negro slaves were domestics. As time went on, Negroes apprenticed themselves to their former masters.<sup>40</sup>

A 1783 Ad in the *Quebec Gazette*<sup>41</sup>  
TO BE SOLD

A NEGRO WENCH about 18 years of age, who came lately from New York with the Loyalists. She has had the Small Pox—The Wench has a good character and is exposed to sale only from the owner having no use for her at present.

Likewise will be disposed of a handsome Bay Mare.

For Particulars enquire of the Printer.

<sup>38</sup> *Ibid.*, pp. 14-15.

<sup>39</sup> Walker, *op. cit.*, pp. 21-24.

<sup>40</sup> Winks, *op. cit.*, pp. 46-47.

<sup>41</sup> Riddell, *op. cit.*, p. 41.

Although the treatment of Negro slaves in Canada was considered more humane than in the American colonies, slaves were still slaves and treated as such. They still had a desire for freedom as evidenced by the advertisements which appeared in the newspapers for return of runaway slaves or apprentices.

On 3 June 1778, in the first issue of the *Montreal Gazette*, the widow, Dufy Desaulniers, offered a reward of six dollars for the return of her female slave who had run away the preceding 14<sup>th</sup>. The slave was 35 years of age and "was dressed in striped calico of the ordinary cut and was of 'tolerable stoutness.'"<sup>42</sup>

"RUN-AWAY from the subscribers in the Night of the 12<sup>th</sup> inst.

A Sailor Negro slave named POMPEY, about 5 Feet, 5 Inches high, and is Robust; he was lately bought of Mr. Perras, Merchant in this Town; had on when he went away a brown Jacket and Breeches. Whoever brings him to the Subscribers shall have EIGHT DOLLARS Reward and reasonable Charges paid.

Any Person Harboursing him will be prosecuted according to the utmost Rigor of the Law, by

JOHNSTON & PURSS.<sup>43</sup>

Appeared in the *Montreal Gazette*,  
September 29, 1785

**R**UN AWAY on Thursday morning last from the Subscriber, A Mullatto man Named TOM. Brooks, Aged Thirty years, about five feet eight Inches high, strong made, had on a Mixed Brown Coat and Waistcoat, Green trowsers, a white Beaver hat with broad Gold lace; speaks English and French perfectly; was in Company with one Richard Sutton by trade a Carpenter, who had on a Blue Jacket, a pair of white trowsers and new hat. Whoever Secures the said Mullatto or Sutton, so that the Subscriber may be informed of it, shall have a Reward of Five Pounds.

ROBT. M. GUTHRIE.

*Gazette Sept. 22d. 1785.*

<sup>42</sup> *Ibid.*, p. 15.

<sup>43</sup> *Ibid.*, pp. 37-38.

Appeared in the Montreal Gazette  
May 11, 1786

De l'IMPRIMERIE à Québec, ce 1er Mai, 1786.

**E**CHAPÉ de la prison de cette ville, Samedi le 18 de Fevrier dernier, un negre esclave nommé JOE, né en Afrique, âgé de vingt-six ans, haut d'environ 5 pieds 7 pouces, un peu picoté, a plusieurs cicatrices sur les jambes, parle seulement François & Anglois, son métier Imprimeur à la presse; portoit lorsqu'il s'enfuit une rodingote bleue, une bougrine rouge, un gilet blanc, & un chapeau rond. On l'a vu il y a quelque temps dans la paroisse de l'Ange Gardien. Il est par le présent défendu à qui que ce soit de l'aziler ni de favoriser son évasion, sous peine d'être poursuivi selon toute la rigueur de la loi; & quiconque informera où il est réfugié, de sorte qu'on le puisse ravoïr, recevra TROIS GUINEES de récompense de l'IMPRIMEUR de Québec.

PRINTING-OFFICE, Québec, 1st May, 1786.

**B**ROKE out of His Majesty's Goal in Québec, on Saturday morning the 18th of February last, A NEGRO MAN SLAVE named JOE, born in Africa, twenty-six years of age, about five feet seven inches high, a little pitted with the small pox, has several scars on his legs, speaks English and French fluently, and is by trade a Press-man; he had on him when he broke out a blue great coat, a red out-fid jacket, and round hat. He was seen some time ago in the parish of l'Ange Gardien below the falls of Montmorency. All persons are hereby forewarned from harbouring or aiding him to escape, as they may depend on being prosecuted to the utmost rigor of the Law; and whoever will give information where he is harboured, so as that he may be had again, shall receive THREE GUINEAS Reward from the PRINTERS of the Québec GAZETTE.

Royal Gazette and Nova Scotia Advertiser,  
April 27, 1790

#### RAN-AWAY

From the Subscriber, in the Night of the 14<sup>th</sup>  
An Apprentice, named

GEORGE GERRISH;

Age about 19 years, 5 Feet 7 or 8 Inches high. Had on a dark brown Coat, stripped Waistcoat, and black trowsers as he has taken a variety of clouthes, It is believed he will change his Apparel. Said apprentice embezzled sundry goods and money, the Property of his Master.—Whoever will apprehend the said George Gerrish, and return him to his Master, or leave him in by one of his Majesty's Gaols, so that the Subscriber may have him again, will receive Forty Shillings, and all reasonable Charges paid by

ANTHONY HENRY

All Masters of Vessels, and others, are hereby forbid harbouring or carrying away said Apprentice.

Halifax, April 15, 1790

From Royal Gazette and Nova Scotia  
Advertiser in both the August 17 and  
September 7, 1790 issues.

#### Forty Shillings Reward.

**R**UN-AWAY, from the Subscriber, on Monday, Morning the 26<sup>th</sup> of July, a Negro Boy Slave

Named D I C K,

Aged about Twenty Years, about five feet eight inches high, pretty well set, full smoth Face, stoops a little in walking, and has lost the 6<sup>th</sup> Joint of his great Toe of the left Foot, speaks good English, had on when he went away, a grey Jacket and Waistcoat, white duck Trowsers an old pair over them, and a white Shirt.

Whoever will secure the Negro Slave, in any of His Majesty's Goals and give immediate notice thereof, shall receive the above Reward, and if delivered to His Master, shall be allowed all reasonable expences.

✶ All Masters of Vessels, and others, are hereby forbid harbouring, concealing or carrying off said Servant, as they would abide the Penalty of the Law.

ANDREW REYNOLDS

Halifax, August 2, 1790.

#### SLAVERY IN NOVA SCOTIA

Slaves were probably brought into Nova Scotia at an early period. In the 1686 census of Acadia, the name La Liberté, *le neigre* follows the list of inhabitants at Cape Sable. This Negro might have been an escaped slave from the English colonies.<sup>44</sup>

The proximity of their location and trade with New England would have made it easy to purchase slaves in Connecticut, Rhode Island or Massachusetts. Newport, Rhode Island was the center of the African trade in the North. Between 1707 and 1732, a tax of 3 guineas was laid on each Negro brought into the Acadian colony.<sup>45</sup>

In 1759, Blacks as well as whites were offered free Acadian farms. Leading to the American Revolution, American settlers and their slaves settled at Liverpool in 1760, New Glasgow in 1767 and Amherst and its surroundings in 1770. Slaves were laborers—clearing fields, chopping wood and being boatmen; they built ships, were skilled artisans and construction workers; some joined the army.<sup>46</sup>

<sup>44</sup> Smith, *op. cit.*, p. 6.

<sup>45</sup> *Ibid.*, p. 7.

<sup>46</sup> Tulloch, Headley, *Black Canadians, a Long Line of Fighters*, NC Press Limited, Toronto, 1975, p. 76.

By the conquest in 1759, some Blacks were at the French fortress of Louisbourg. Slaves were in Halifax in 1749 with its founding. The first recorded slave sales in Halifax was in 1752. In 1767, Nova Scotia's total population was 3022. This included 104 slaves, most living in Halifax. The Port of Halifax was part of the slave trade. At Lunenburg and Halifax the earliest slaves were often skilled craftsmen and laborers and were hired in construction and shipbuilding.<sup>47</sup> However, most were domestic servants prior to 1783. Many of these slaves were children.

At an auction sale in Halifax in 1769, the advertisement read: "Two hogshead of rum, three of sugar, and two well grown Negro girls, aged 14 and 12."<sup>48</sup>

After 1783 in Nova Scotia, there were separate communities of free Black Loyalists where escaping slaves could find refuge. Free Black Loyalists also encouraged slaves to escape. They also sent petitions to seek abolition of slavery and brought cases to court (especially for children) concerning mistreatment and illegal detainment.<sup>49</sup>

Documents and newspaper ads of the early eighteenth century attest to the presence of slaves in Halifax.

In a will dated 28 February 1752, Thomas Thomas left his Negro servant, Orange, who lived with him in Halifax to his son.<sup>50</sup>

In the *Halifax Gazette* for 15 May 1752: "Just imported, and to be sold by Joshua Mauger, at Major Lockman's store in Halifax, several Negro slaves, as follows: A woman aged thirty-five, two boys aged twelve and thirteen respectively, two of eighteen and a man aged thirty."<sup>51</sup> In the same paper for the 30<sup>th</sup> of May appeared the following: "Just imported and to be sold by Joshua Mauger, at Major Lockman's store in Halifax, several negro slaves, viz., a very likely Negro wench, of about thirty-five years of age, a Creole born, has been brought up in a

gentleman's family, and capable of doing all sorts of work belonging thereto, as needle-work of all sorts, and in the best manner; also washing, ironing, cooking, and every other thing that can be expected from such a slave: also two Negro boys of about 12 or 13 years old, likely, healthy, and well-shaped, and understand some English. Likewise two healthy Negro slaves of about 18 years of age, agreeable tempers and fit for any kind of business: And also a healthy Negro man of about 30 years of age."<sup>52</sup>

And in the same newspaper for 1 November 1760: "To be sold at public auction, on Monday, the 3<sup>rd</sup> of November, at the house of Mr. John Rider, two slaves, viz., a boy and a girl, about eleven years old; likewise, a puncheon of choice cherry brandy, with sundry other articles."<sup>53</sup>

April 1770, a widow of Halifax, Mrs. Martha Prichard left her daughter, the wife of Moses Delesdernier, a female Negro slave named Jessie. If Mrs. Delesdernier did not wish to keep the slave, the slave would become the property of her son, Ferdinand. In the same will, Mrs. Prichard left her grand daughter a mulatto slave, John Patten, age two and a half years.<sup>54</sup>

In the *Royal Gazette and Nova Scotia Advertiser*, September 7, 1790.

**By William Millet,**  
At his Auction-Room, on THURSDAY next, the 9<sup>th</sup>  
Inst, at 12 o'clock.  
**ABOUT Two Tons of Ship BREAD,**  
A few Barrels of MEAL FORK,  
**INDIAN and RYE MEAL,**  
Some Household FURNITURE,  
**A stout likely NEGRO MAN,**  
And sundry other Articles.  
**HALIFAX, 7<sup>th</sup> Sept. 1790.**

It is believed this may have been the last ad regarding the auction of a slave published in Halifax.

<sup>47</sup> Walker, *op. cit.*, pp. 19-20.

<sup>48</sup> Tulloch, *op. cit.*, p. 77 and Riddell, *op. cit.*, p. 100.

<sup>49</sup> Walker, *op. cit.*, pp. 22-23.

<sup>50</sup> Smith, *op. cit.*, p. 9.

<sup>51</sup> *Ibid.*, p. 10.

<sup>52</sup> Riddell, *op. cit.*, p. 98.

<sup>53</sup> Smith, *op. cit.*, p. 10.

<sup>54</sup> Riddell, *op. cit.*, p. 100.

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#### **FURTHER EVIDENCE OF SLAVERY IN NEW FRANCE AND FRENCH CANADA**

Public auctions and private sales, notarial records, newspaper ads, wills, church records and other documents provide evidence and information on the slavery that existed in New France and later in French Canada.

In parentheses ( ), I have indicated sources from which this information was extracted. The abbreviations (BRH, RAPQ) are followed by volume and page numbers. Complete citations for these may be found in the preceding bibliography

Noon, 13 September 1737: Sale contract by Barolet, notary of Quebec:  
Joseph de la Tesserie sieur de la Chevrotière, ship captain of this city coming from the French Isles of America, agrees to sell and transport a Negro to Sieur Francois Vederique also a ship captain living at Quebec, a Negro by the name of Nicolas about 30 years of age for 300 livres.  
(BRH, 23-311) (RAPQ, 110-111)

Noon, 14 September 1737: Sale contract by Boisseau, royal notary of the Prevost:  
Present was Hugues Jacques Péan of the seigneurie of Livaudière, chevalier of the military order of St-Louis, major of the city and government of Quebec voluntarily sold an Indian girl, of the Fox nation named Thérèse, age of 13 to 14 years and unbaptised to Joseph Chavigny de la

Chevrotière Sieur de la Tesseire, captain and owner of the ship the *Marie-Anne*. Chevrotiere had her undergo a medical examination and was satisfied that she was healthy and not deformed. She was sold for the sum of 350 livres in valid card money before the Quebec notaries. Péan agreed to the amount. It was stated the girl was to be turned over to de la Chevrotière at the end of the month at the latest which was to be the time of departure of Joseph Chavigny. Péan was not to be held responsible for any accidents, illness, death or other human trait which might occur in the meantime, and Péan in turn promised to treat her as humanely as he had done in the past. Payment was due at delivery.

Signed: Péan de Livaudière  
De la Chevrotière  
Pinguet  
Boisseau

(RAPQ-111-112) (Documents 1713-1760, Document 77, p. 80)

1 October 1737: Sale of an Indian by Boisseau, royal notary of Prevoste of Quebec:

The Sieur Augustin Bailly, cadet à l'éguillette of the the troops de la marine living at Saint-Michel, at the parish of Saint-Anne de Varennes, voluntarily agrees to sell, surrender and to discharge (from debt) to Joseph de Chavigny de la Chevrotière sieur de la Tesserie, ship captain, here present, who accepts an Indian of the Patoqua nation. (RAPQ-112)



25 September 1743: Sale Contract by Pinguet, notary at Quebec: Charles Rheame of the seigneurie of l'Isle Jesus near the city of Montreal sold to Sieur Louis Cureux dit St-Germain, bourgeois of Quebec, five Negro slaves—two men and three women and girls for the sum of 3,000 livres due at the time of delivery of the slaves. This was done in the presence of Louis Lambert and Nicolas Bellevue of Quebec. The purchaser had seen them at the time of the signing of the contract. The slaves were with Dame Cochelièvre. (BRH 23-254.) (RAPQ-113) (Document 78, p. 81)

27 December 1744: Engagement of a slave: Present was Jean-Baptiste Vallée, bourgeois of the city of Quebec and living at rue du Sault-au-Matelot, master of a Negro commonly named Louis Lepage, belonging to the said Vallée. The slave is faithful and with good habits. Vallée voluntarily hired him out as a seaman to M. Francois de Chalet, inspector general of the Company of the Indes and *fermier* of the posts, living in this city at Place Royale. Chalet is to retain the Negro Louis Lepage as seaman to serve on the barques of the post, during the time and to the expiration of his lease of posts at Katarakouye and of Niagara. The Negro of Vallée is to leave the city at the first order of Chalet to serve at the said posts. (RAPQ-1143-114)

27 January 1748, Sale of Negro slave named Robert, age 26 or 27 years by Marie-Anne Guerin, widow of Sieur Nicolas Jacquin Philebert to Pierre Gaultier de la Verendrye. She would deliver the Negro, Robert, to him with his old clothes and three chemises in exchange for 400 livres payable by the treasurer of marines of this country. (RAPQ-115)

6 June 1749, Sale of a Negresse named Louison, age of about 27, by Marie-Amable-Jean Joseph, of St. Aigne, officer of a detachment of troops of the marine to Claude Pécaudy of Contrecoeur, captain of the same troops for the sum of 1000 livres. In a note payable on this date. (RAPQ-116)

27 September 1749: Sale of a Panis named Joseph, baptised and of the age of 22, by Jean-Baptiste Auger, merchant of Montreal to Joseph Chavigny, Sieur de la Tesserie,

and ship captain for 400 livres, money of the Isles (Martinique) to be delivered to the first ship from Martinique for this colony the next spring. (RAPQ-116-117)

26 May 1751: Sale of a Negro named Jean Monsarge to serve as a quality slave by Jacques Damien, living at Quebec to Louis Dunière the Younger for 500 livres to be delivered to one of the notaries. (RAPQ-117)

4 November 1751 Sale of a Panis named Fanchon, age of 10 or 11, not baptised, by Jacques-Francois Daguille, Montreal merchant, to Mathieu-Theodoze De Vitré, ship captain for 400 livres payable to Daguille. (RAPQ 118)

8 September 1753: Sale of a Panis slave named Catiche, age 20 years, by Marie-Josephe Moresseaut, wife and power of attorney of Gilles (William) Strouds, bourgeois of Quebec, to Louis-Philippe Bouton, captain of the ship, *Le Picad*, for 700 livres. He was sold with old clothes and linens and nothing else. (RAPQ 118)

18 March 1784: In the *Quebec Gazette*, there is an advertisement for the sale of a female Negro slave. The price to be obtained by contacting Madame Perrault. (Riddell, p. 36)

From Montreal Gazette, August 24, 1786

*A Vendre de Gre à Gre:*  
**U**N. Mulâtre, âgé d'environ vingt-quatre ans, arrivant du Détroit; il a eu la picote, parle bon Anglais & Français. Ceux qui voudront en faire l'acquisition pourront s'adresser au Soussigné.  
*Montréal, 23 Août 1786. Jos. ROY.*

*To be Sold by Private Sale.*  
**A** Mulatto, of about 24 Years old, just arrived from Detroit; has had the small Pox, speaks good English and French; those who chuses to purchase him, may inquire at the Subscriber.  
*Montréal, 23 August 1786. Jos. ROY.*

15 January 1794: A bill of sale for a female Negro slave named Rose. She was purchased by Simon Meloche for 360 shillings which were deposited with the notary, J. P. Delisle. The seller was P. Byrne. (Riddell, p. 44)

12 May 1794, Francois Boucher and his wife, Marie Pecaudy of Contrecoeur granted freedom to their Negro slave, James, 21 years of age on the condition that he was to live in the most remote part of the upper country. If he should leave those parts he was to be returned to slavery. (Riddell, p. 44)

15 December 1795: Prince, an 18 year old mulatto was sold by the merchant, Francois Dumóulin to Myer Michaels, also a merchant, for 50 louis. (Riddell, p. 44)

2 September 1796: Sale contract by the notary, J.M. Lemoine: a Negress sold by Francis Bellet to Th. Lee for the sum of 500 livres and 20 sols. (Tetu, BRH, 2-153)

13 September 1796, Louis Charles Foucher, solicitor-general of his majesty bought from J. B. Routier, merchant of the faubourg Saint-Antoine, a 27 year old, 5 foot 10 inch mulatto named Jean Louis for the price of 1300 shillings. Routier said he had bought Jean Louis and his mother on the Island of Saint-Domingue in 1778. (Riddell, p. 44)

25 May 1797, Dame Marie-Catherine Tessier widow of Antoine Janisse who had once been a voyageur, freed her slave, Marie Antoine de Pade, an Indian, age of 23. The newly freed slave also received a trousseau in recognition of her services. (Riddell, pp. 44-45)

8 July 1797:

"This Indenture Witnesseth, that for and in consideration of the sum of fifteen pounds New Brunswick Currency in hand paid me I do hereby Bargain, sell and Deliver unto my son John, a Negro boy named *Tippeo*, to be his property and his Heir's and succession during the life of said Negro, the receipt of which money from the said John Harding I do hereby acknowledge, and I the said George Harding do also warrant the said property against all claimnants whatsoever in witness whereof I have hereunto set my hand and seal of Nayerville this eight day of july in the year of Our Lord one thousand, seven hundred and ninety seven.

George Harding"

Sunbury County:

"Be it remembered that on the tenth day of february 1852, Personally came before me the above named George Hardin, and acknowledged the above signature to be his hand and seal, and that he Delivered the above instrument for the above mentioned purpose.

Elz. Miles"

("L'esclavage au Canada," BRH, 2-p. 44)

#### To Be SOLD Together

A Handsome Negro Man and a beautiful Negro Woman married to one another: the man from twenty-three to twenty-four years of age, between five and a half and six English feet high: the woman from twenty-two to twenty-three years of age; both of a good constitution. For further information, such as may be desirous of purchasing them must apply to Mr. Pinguet, in the Lower-town of Quebec, Merchant.

Appearing in the *Quebec Gazette*, 1788 (Riddell, p. 42)

#### A SLAVE MARRIAGE

Slavery was recognized and accepted during the French and English regimes. Slaves could marry, but problems arose if the two parties were of different owners. This scenario arose when Marie, a slave of de Longueuil asked her owner over a period of several years to marry Jacques César who was owned by Ignace Gamelin. Longueuil and Gamelin met and after some discussion decided to free these slaves so they could be married, but they were in a dilemma. By doing so they feared they would make it appear as though slaves had the right to freedom, a position they did not want to convey. They both wanted to indicate that the releases were for personal and private reasons. Gamelin released César in appreciation for thirty years of faithful service. Marie was released for her faithfulness to the Longueuil family from the day she was old enough to serve them.

Information for the above article was extracted from Collard, Edgar Allen, "When Slaves Married," *Montreal: 350 Years of Vignettes*, The Gazette, Montreal, 1991, p. 66.

## IROQUOIS PLACED AS SLAVES ON FRENCH GALLEYS

In 1682, after ten years in New France, Louis de Baude, Count de Frontenac, was replaced by the Marquis de la Barre as governor. Two years later on 31 July 1684, Louis XIV ordered Barre to send Iroquois prisoners to France to serve on the galleys because they were strong and robust. This order was repeated in March of 1688. La Barre was a failure in dealings with the Five Nations. As a result, La Barre was recalled by the king. Jacques Rene de Brisay, Marquis de Denonville hoped to fill the order for galley slaves.

However, Denonville felt that it would be too difficult to capture Indian warriors in battle. Instead he developed a plot. He invited two friendly tribes who provided meat and fish for the garrison to the fort for a feast. Denonville captured and imprisoned the first delegation which arrived, and he sent his men to capture the second one as well. Both of these tribes were distant relatives of the Five Nations. A party of Onondagas who were fishing were also captured. All of those captured were sent to France and put on the royal galleys. Obviously the Five Nations were angered.

The Iroquois were not good galley slaves. They were unaccustomed to the food, the confinement and the unsanitary conditions of the ships. Many of the Iroquois died. Meanwhile, the governor of New France asked that the surviving galley slaves be returned decently clothed. Louis XIV recalled Denonville and reinstated Frontenac. The remaining Iroquois galley slaves returned to New France with Frontenac.

Information for the above article was extracted from Olexer, Barbara, The Enslavement of the American Indian, Library Research Associated Publishers, Monroe, N.Y., 1982, pp. 81-84.

## BOOKS OF INTEREST

*Dictionnaire des esclaves et de leurs propriétaires au Canada français* y Marcel Trudel, Hurtubise, Cahiers du Quebec, Ville LaSalle, Quebec, 1994. In French.(\$44.00 Canadian, Paperback)

Trudel's book in French, begins with an introduction which provides statistical information and conclusions he has made. In his research, Trudel has located 4092 slaves—2692 Amerindians and 1400 Blacks. Of this number 1943 or 47.5% were male and 2149 or 52.5% were female. Within the three governmental districts of Quebec, Montreal had a total of 2077 slaves—1439 Amerindians and 638 Blacks. Quebec had a total of 1059 slaves—463 Amerindians and 596 Blacks and Trois Rivières had a total of 114 slaves—104 Amerindians and 10 Blacks. When looking at the totals in the cities or towns of New France, one finds that Montreal had 1007 Amerindian Slaves and 517 Black slaves; Quebec had 398 Amerindian slaves and 568 Black slaves; Detroit had 528 Amerindians and 128 Blacks; Michilmackinac had 135 Amerindians and 24 Blacks, and Trois Rivières had 36 Amerindians and 7 Blacks.

The book is then divided into two Parts. Part One is called "The Slaves". This Part is divided into three sections—the Region of the St. Lawrence; Le Lac Champlain (Fort St. Frederic); and Les Pays d'en Haut (Fort Frontenac, Fort Niagara, Pte de Mont (Detroit), Michilmackinac, Fort St. Joseph des Miamis and Fort Duquesne.)

Each section is alphabetically divided by regions, then by Amerindians or Noirs (Blacks) and then alphabetically by the name of the slave. Each citation includes vital statistics—birth/baptism, marriage, death/burial—, age, proprietor as well as other information the author was able to locate.

Part Two is called "The Proprietors". It is arranged alphabetically by family surnames of the proprietors with individual slaves he owned listed alphabetically under each. Information is provided about the proprietor followed by a listing of Amerindians and / or Noirs he had as slaves. Information is given on each of the slaves but not as extensive as you will find in Part One. Therefore, if one is to use the book effectively, one should cross reference, making use of both sections. A bibliography and an index are included.

## SURF LE WEB

*Bonjour et bienvenue.* For those members that I have not met, my name is Steve McKay. I have been a member of the FCGW for about two years and for the past year I have been maintaining the organization's website. During that time a number of changes have been made to the site. We have added a complete listing of the association's library, reformatted and updated the links page, added membership forms and updated the by-Laws page. The Meetings, For Sale and Home pages have also been frequently updated.

If you have not looked at the website lately (or ever) you should take a tour. The web address is <http://www.fcgw.org>. If you have any ideas for changes or see something wrong, you can let me know by email at [Smckay54@aol.com](mailto:Smckay54@aol.com)

Our biggest effort to date is the complete reformatting and updating of the members' surname list. This is the page that lists the surnames that our members are researching. The new pages are up and running and can be accessed from the website homepage by selecting the surname link.

The surname list was changed for two reasons. First, it is now easier to update. Secondly, space has been added for amplifying information about the names members are researching. The list is divided into three columns. Column 1 is the alphabetical list of surnames. Column 2 is amplifying information. This information can be dates and locations for your ancestors, spelling variations or anything else appropriate. For right now we are keeping the size of the added information to two lines in the designated column. Column 3 is the membership number of the person(s) researching that surname. For those members with email, the membership number is linked to your email address.

There are three surname pages corresponding to three sections of the alphabet, A-F, G-O and P-Z. By selecting a letter at the top of the page, you will go directly to the surnames starting with that letter. At the end of each alphabetical list, there is a link to take you back to the top of the page. The three pages are linked and you can jump between pages by selecting the link at the top of each page. Try it. It's actually easier than the description.

For clarification, a portion of one of the three surname pages is included with this article.

If you would like to add information about your families or if you have corrections, additions or deletions, you can email the changes directly to me at [Smckay54@aol.com](mailto:Smckay54@aol.com). Some information has already been added, so you can see what others are submitting.



Happy Surfing  
Steve

# SURNAME LIST

## MAY 2003

Names Being Researched By FCGW Members

PAGE 1

	<p><b><u>NOTES</u></b></p> <p><b>TABLE CONTENT:</b> Column 1 contains an alphabetical list of the surnames being researched by FCGW members. Column 2 contains amplifying information such as research dates and places. Column 3 contains the membership number of the researcher. If the membership number is blue, click to send an email to the researcher. For information on surnames without email links, send a letter to FCGW, P.O. Box 414, Hales Corners, WI 53130-0414. Include the surname(s) of interest and the membership number(s) of the researcher.</p> <p><b>ABBREVIATIONS:</b> The abbreviation PQ may stand for Quebec, Lower Canada, or New France as the time period dictates. ON may stand for Ontario, Upper Canada or New France.</p> <p><b>FCGW MEMBERS NOTE:</b> If you find errors within these tables or would like to make changes to your listings, please contact Steve McKay at <a href="mailto:Smckay54@aol.com">Smckay54@aol.com</a></p>	
---	---	---

A B C D E F

G - O

P - Z

A

<b>ALLARD</b>		<b>1153</b> <b>1497</b>
<b>ALLORD</b>		<b>1049</b>
<b>AMIOT DIT VILLENEUVE</b>		<b>1414</b>
<b>AMO</b>		<b>1052</b>
<b>AMYOT</b>		<b>1414</b>
<b>ARBOUR</b>	1600's - Rouen, FR; 1700-1800's - L'Assomption & Portneuf, PQ; 1800's - St. Théodore Chertsey, PQ	<b>1036</b>
<b>ARCAND</b>		<b>1356</b>
<b>ARCHAMBAULT</b>	1600's - La Rochelle, FR; 1600-1800's - Montréal & Pointe-aux-Trembles, PQ	<b>1036</b> <b>1358</b> <b>1414</b> <b>1551</b>

ARVEYAUGUST		1417
ASSELIN	1700's - La Prairie, PQ	1146 1340 1440

[Return To Top](#)

## B

BAILLARGEON		1168 1497
BALTHAZAR		1579
BREAU	1600's- Lachausée, Vienne, FR; 1600-1700's - Acadia; 1700-1800's - St. Jacques L'Achigan, PQ	1036 1356 1501
BREAUX		1275
BRICAULT DIT LAMARCHE	1600's- Brittany, FR; 1600-1800's - Pointe-aux-Trembles, PQ	1036

[Return To Top](#)

## C

### COMING UP

22 October, 2003: Karl Koster, a living history docent at Grand Portage National Monument, will speak on "The Fur Trade of the Great Lakes and Life of the Voyageur" at the Hales Corners Library, 910 So. 116<sup>th</sup> St., Hales Corners at 7 p.m. It is free. No reservations are necessary. For additional information call 414 425-3494.

\*\*\*\*\*

6-9 November 2003: 7<sup>th</sup> New England Regional Genealogical Conference: New England: America's Melting Pot: Sea Crest Oceanfront Resort and Conference Center, Old Silver Beach on Cape Cod, 350 Quaker Road, North Falmouth, Massachusetts 02556-2943. For information: phone: (508) 540-9400

[www.rootsweb.com/~manergc](http://www.rootsweb.com/~manergc)

\*\*\*\*\*

22-24 January 2004: NGS Gentech Conference, "Preserving the Past – Exploring the Future, Millennium Hotel, St. Louis, Missouri. For information: <http://www.org/gentech2004>

Russ Henderson  
National Genealogical Society  
4527 17<sup>th</sup> Street North  
Arlington, VA 22207

\*\*\*\*\*

### WEB SITES

Culinary History Timeline  
[www.gti.net/mocolibl/kid/food/html](http://www.gti.net/mocolibl/kid/food/html)

Family History Library  
[www.familysearch.org](http://www.familysearch.org)

Allen County Public Library  
[www.acpl.lib.in.us](http://www.acpl.lib.in.us)

Illinois State Archives  
[www.sos.state.il.us/departments/archives/archives.html](http://www.sos.state.il.us/departments/archives/archives.html)

Minnesota State Archives  
[www.mnhs.org/preserve/records/index.html](http://www.mnhs.org/preserve/records/index.html)

Wisconsin Local History and Biography Articles  
[www.wisconsinhistory.org/wlhba/](http://www.wisconsinhistory.org/wlhba/)

Tips for Using 1930 Census  
[www.merimack.nara.gov/genealogy/1930cen](http://www.merimack.nara.gov/genealogy/1930cen)

Military Service Records  
[www.nara.gov/research/ordering/milorder.html](http://www.nara.gov/research/ordering/milorder.html)

Social Security Death Index  
[ssdi.rootsweb.com/](http://ssdi.rootsweb.com/)

## ELECTION

The following candidates have been nominated for the following positions. Ballots are included with this issue of the *Quarterly*. Please return your ballots by the due date.

Larry Beauchamp.....Vice President  
Joan Nycz..... Treasurer  
Pat Ustine..... Corresponding Secretary  
Marilyn Bourbonais..... Director at Large

## NEWS NOTES

The every-name 1880 census index is now available on-line. To access it, you need to go to the LDS Family History Library's website. (See listings on previous page.) The 1880 census was the first census to name the birthplace of a person's father and mother. It indicates the relationship of each of the persons named to the head of the household, and it was the first census to use enumeration districts.

\*\*\*\*\*

*Heritage Quest* Vol. 19 No. 5, Issue 107, Sept/Oct 2003: It has several articles devoted to doing cemetery research. There is also an interesting article on the Acadians.

\*\*\*\*\*

From *Je Me Souviens*, Vol. 26 No. 1, Spring 2003: There are two articles of interest. One is on the region of Perche and the settlers who came from there to New France. The second is on the Martin family of Acadia.

\*\*\*\*\*

From *The Newsletter*, Chippewa County WI Genealogical Society, Vol. 23 No. 4, Aug/Sept 2003 and subsequently from *Buffalo County Wisconsin Lore*, Vol. 156 Fall 1999: On most old deeds, two to four witnesses' signatures appear in the lower left corner. The first is always from the husband's side. The next two are from the wife's side. This was to protect her one half dower rights. These signatures could be a clue to the maiden name of the wife.

\*\*\*\*\*

From *Le Forum*, Vol. 30 No. 5-6, June-Aug 2003: There is a translation of the Acadian version of Cinderella you might find interesting.

\*\*\*\*\*

From *Le Réveil Acadien*, Vol. 19 No. 3, Aug 2003: Port Royal Registers are now on-line. Stephen White has said the images are clearer than the microfilm, but he warns that "a good many of the transcriptions are inaccurate." Keep that in mind when using the site.

<http://www.gov.ns.ca/nsarm/cap/acadian/>

This issue also has two articles on Daniel Lebel and an article on Amerindian and Acadian Relations.

\*\*\*\*\*

From *American Canadian Genealogist*, Vol. 29 No. 2, Issue 96: You will find transcriptions and comments on land grants given to Nicolas Peltier in 1645 and to Francois Peltier in 1667.

\*\*\*\*\*

In *Canadian- American Journal*, Vol. 8: There is a selected list of convicted criminals and their crimes who were in the Montreal prison between April 1812 and 4 December 1824. These were extracted from a book by Reverend John Douglas Bothwell, Chaplain from the Montreal prison, in a book entitled, *History of the Montreal Prison from 1784 to 1886*. This book was published in 1886.

\*\*\*\*\*

From *Michigan's Habitant Heritage*, Vol. 24 No. 3, July 2003: There is a confirmation list for Notre Dame de Quebec for 1659.

\*\*\*\*\*

From *Lifelines*, Vol. 20 No. 1, Number 38, 2003: There is an extensive article, "New Beginnings", on the early settlers in New France. Much of the information is from translations from the *Journals des Jesuites*. If your ancestors include Philippe Amiot and Anne Convent, Charles Sevestre and Marie Pichon, or Denys Duquet and Catherine Gauthier, you will be especially interested.

The NARA (National Archives and Records Administration) recently has made available to the public some of the most popular electronic records they have on database. The AAD (Access to Archival Databases) provides on-line access to electronic records. The database draws from twenty federal agencies. There is no charge. Among the items now available are Port of New York ship passenger lists 1846-1851 (the Irish famine database), Korean and Vietnam War Combat Casualties, WWII Prisoner of War lists, Death Records from the Gorgas Hospital Mortuary in Panama (1906-1991), Japanese-American Internee Files from WWII, and Preservation survey of Civil War sites. There are plans to add many more to this site.

<http://www.archives.gov/aad/>

\*\*\*\*\*

From *The Researcher*, Sheboygan County Historical Research Center Newsletter, Vol. 12 No. 3, May 2003:

#### TIPS FOR PRESERVING FAMILY RECORDS AND PHOTOGRAPHS

1. Do not store documents or memorabilia in areas which have extremes in temperature and humidity (basements, garages and attics)
2. Do not place these items above radiators, on fireplace mantles or near hot water pipes.
3. Do not store or display against outside walls. Condensation may occur. Heat and humidity encourages mold growth, and insect activity.
4. Keep items out of direct light—sunlight or fluorescent light. (They can cause fading, discoloration and chemical changes.)
5. Do not store photographs in magnetic albums.
6. Do not use Post it notes to label photos. They leave a residue that stains.
7. Handle photographs and negatives by their edges or use clean cotton gloves.
8. Do provide storage that is clean, cool and dark to help protect those valuable photographs, documents and memorabilia. Use acid free folders and storage boxes.

#### QUESTIONS DES LECTURES

George L. Findlen, 1008 Rutledge Court, Madison, WI 53703-3824 is interested in locating a document which pins down the date that Acadians arrived at St. Louis de Kamouraska, Quebec from the St. John's River area—1758 or 1759?

\*\*\*\*\*

Bill and Pat Poupre, 12684 CR 205, Clyde, TX 79510 are looking for the parents of **Joseph Aineau** or **Henault** b. after 1787. He may have been in North Dakota before moving to Wisconsin where he married **Antoinette Bibeau** in 1838. He died in Allouez.

\*\*\*\*\*

Florence Anderson, 2653 Pine Tree Dr. SE, Port Orchard, WA 98366 is looking for the marriage date of **Charles Fisciau** and **Francoise Circe** at Pte-aux-Trembles Montreal. It is about 1778.

\*\*\*\*\*

Kateri Dupuis, 10506 W. Concordia, Wauwatosa, WI 53222-3355, is searching for the date and place of death of **Charles Dupuis** who was b. 20 March 1801 at Grand Riviere, Gaspé. His father and mother were **Francois-Xavier Dupuis** and **Louise Elisabeth Beaudin**. He m. **Basillesse Breau** on 15 May 1832 at St. Jacques L'Achigan

\*\*\*\*\*

Dan Patnode, 1247 N. 55<sup>th</sup> Street, Milwaukee, WI 53208-2519 is searching for the family of **Stephen Patnode** and **Margurethe Messeth** who married 15 October 1892 in Milwaukee, Wisconsin.

\*\*\*\*\*

Kateri Dupuis, 10506 W. Concordia, Wauwatosa, WI 53222-3355 is searching for the date and place of birth of **Francois-Xavier Dupuis**. It could be about 1757. His parents were **Germain Dupuis** and **Angelique LeBlanc**. He married **Louise Elisabeth Beaudin** at Grande Riviere, Gaspé, Canada on 1 February 1788.

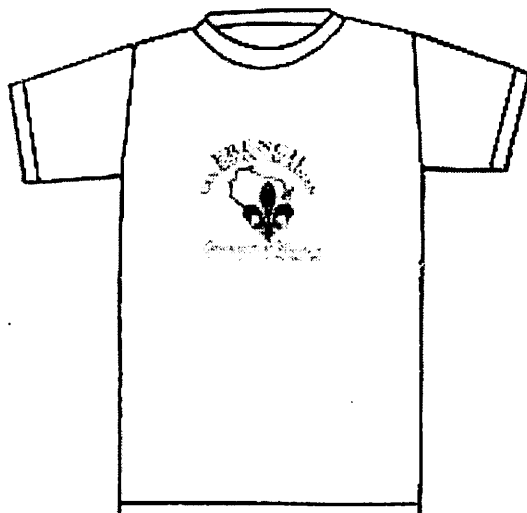
\*\*\*\*\*

Joyce Banachowski, 3230 So. 15<sup>th</sup> Street, Milwaukee, WI 53215 is seeking the date and place of birth of **Josette** or **Marie-Josephthe Gladu**, daughter of **Jean-Baptiste Gladu** and **Marie-Anne Brosseau**. b. abt 1763 in Laprairie. She m. **Alexis Cote** 25 Oct 1784, St. Jean L'Acadie. She died 13 Jan 1853 at Chateaugay.



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Back Issues of Quarterly, \$3.00 each plus \$2.00 postage and handling  
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Packet of 39 genealogy forms, \$5.00 plus \$4.00 postage and handling  
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T-Shirts: M,L,XL \$15.00; XXL \$17.00 plus \$3.00 postage and handling



FRENCH CANADIAN/ACADIAN GENEALOGISTS OF WISCONSIN

# QUARTERLY

Volume 18 No 2

Winter 2003-2004

## From the President

You probably noticed the *Quarterly* Index for Volumes 11 - 17 included with this *Quarterly*. **Chris Skowran** has been mighty busy for the last six months with this project. We owe her a huge thank you. What a monumental job she has done for all of us! MERCI BEAUCOUP, Chris.

The Executive Board has authorized the purchase of some books for our library. The orders are in for Stephen White's *Dictionnaire Généalogique de Familles Acadiens* and its supplement as well as the Gagne books: *Before the King's Daughters: The Filles à Marier 1634 - 1662* and *King's Daughters and Founding Mothers: The Filles du Roi, 1663-1673*. We have our eyes set on a few more gems for the French Canadian and/or Acadian genealogist.

If you have any books of French Canadian and/or Acadian genealogy that you would like to donate to our library, we would gladly accept them. We will provide you with a letter of acceptance that you could use for income tax purposes.

**Steve McKay** is the chairperson of a new committee set up to look at the feasibility of the FCGW producing an index of the French parish (St. Louis) in Fond du Lac, WI. If you would be interested in helping with this project, email him at [smckay54@aol.com](mailto:smckay54@aol.com)

Steve is also chairing a committee to compile a listing of the French residents of the Wisconsin Territory including the information from the 1820 census. If you can help in any way, please contact him.

**Wil Brazeau** is in the process of helping us look for a place to house our library so it would be more accessible to our members. Mayfair Mall has been extremely generous with us thus far. As we expand the library, their generosity might be tested. Sooner or later we will need another place. If you have any suggestions, please email Wil Brazeau at [wilb@execpc.com](mailto:wilb@execpc.com)

**Barb Glassel** and **Anne Lamarre** started indexing the pedigree charts which we have collected over the years. Thanks so much for all of their efforts. Now we need someone(s) to help complete the project. Much of the information is already in a database, but much data entry remains to be done. Please contact me if you can help with this project.

A special thanks to the "mailgirls" - **Bev Labelle** and **Pat Ustine**. The mail must go through!!!

Our members have been very involved this year. The Executive Board and I are very grateful.

Enjoy the winter days doing genealogy.

Kateri (Teri) Dupuis 414-443-9429  
[kdupuis@wi.rr.com](mailto:kdupuis@wi.rr.com)

### Meeting Schedule

Meetings are held every second Thursday of the month in the Community Room, G 110, at Mayfair Shopping Center. Enter at the Northeast mall door off the covered parking area. About half way down on the right, you will see a door leading to the elevator and staircase. Go down one floor. Doors open at 6:30 for library use and meetings start at 7:30.

January 8: Rendezvous Meeting: Help and Library Work

February 12: Pea Soup and Johnny Cake

March 11: Monica Ceille, tour guide for historic Milwaukee, will speak on "Immigrant Settlers and Settlement Patterns in Early Milwaukee"

April 8: Rendezvous Meeting: Help and Library Work

### CONGRATULATIONS TO OUR NEWLY ELECTED OFFICIALS

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**Joan Nycz**  
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Francele Sherburne and Joyce Banachowski

The Quarterly is published four times a year (Fall/Sept.-Oct; Winter/Dec. -Jan; Spring/March-April; Summer/May-June) as a service to the general public through distribution to many libraries.

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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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The following article is reprinted from *Les Cahiers du Société Historique Acadienne*, 32 (Juin 2001)pp.76-86, by permission of the author.

## A Note on the Father of Acadian Barnabé Martin, Ancestor of New Brunswick Martins

George Findlen

Individuals interested in the Acadian Martins have long wondered if Pierre Martin and Barnabé Martin, the two Martin men first found in Port Royal in the 1671 census, are related. They have also wondered who Barnabé's father is. Several published genealogical compilations have answered both questions. Unfortunately, no official document exists which justifies their answers.

One compilation is Léopold Lanctôt's *Familles Acadiennes*. In it, the author declares (1) that "Pierre Martin [est le] fils de René Martin et d'Étiennette Payrier," (2) that "Robert Martin [est le] fils de René Martin et d'Étiennette Payrier," and (3) that "Barnabé Martin [est le] fils de Robert Martin et de Marguerite Landry."<sup>1</sup> These statements (a) make Pierre and Robert brothers and (b) make Barnabé the son of Robert and nephew of Pierre. Only Lanctôt's first claim, that Pierre is the son of René and Étienne, is substantiated by a marriage entry in the register of Sainte Germaine de Bourgeuil. (Bourgeuil is a village in the

current Département de L'Indre et Loire between Tours and Saumur in France. In the early seventeenth century, the village was part of Anjou.)

Established and respected dictionaries also publish the error and thus extend it. One is the *Dictionnaire National des Canadiens-Français (1608-1760)*. The entry for "MARTIN, Barnabé," lists his parents as "Robert [Martin] et Marguerite Landry de France."<sup>2</sup> Since the *Dictionnaire* is so well known, and its first edition came out in 1965, we have had the past 35 years for the error to be copied by conscientious hobbyists who copy exactly what the trusted reference work gives them.

The effect of the above serious publications shows up in informal genealogies

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1 Léopold Lanctôt, *Familles Acadiennes* (Ottawa: Éditions du Libre-Échange, 1994), vol. II, pp. 160, 166, 167.

2 *Dictionnaire National des Canadiens-Français (1608-1760)*, édition révisée (Montréal: Institut Généalogique Drouin, 1985), vol. II, p. 910.

which perpetuate the view that Robert is the brother of Pierre and the father of Barnabé. *Remember Us: Historical, Biographical, Pictorial*, an undated, privately printed family genealogy, devotes three paragraphs to Robert Martin, "the son of René Martin and Éstiennette Poyrier."<sup>3</sup> The writers do not provide a source for their data. Since major research libraries collect family histories like this one, the unsubstantiated answers to my two opening questions will continue being perpetuated every time an enthusiastic descendent pulls down the volume and bolts for the copy machine. The reason is simple: most of us treat what is in print as true, or it would not have been printed in the first place. Thus future genealogy buffs using library collections of privately printed family genealogies done by less-than-careful enthusiasts, more formal compilations like Léopold Lanctôt's, or reference works like the *Dictionnaire* are likely to repeat this error as gospel. The error has been so often repeated that we might even call it the Apocryphal Gospel of Saint Martin!

One serious genealogist, C.-J. Entremont, addressed the matter in an article published in the journal for Martin descendants.<sup>4</sup> The article informed Acadian Martin family members that the available documents do not support the connection made between Pierre and Barnabé or between Barnabé and Robert. It is time to repeat his message.

Here are the facts; sources for them will be cited in following paragraphs.

1. To date (July 2000), no one has uncovered and reported a baptismal or marriage record for Robert Martin in the register of Sainte Germaine de Bourgueil—or anywhere else in France—for the period between 1630 and 1665 when he was likely born and married. (Pierre Martin was baptized and married at Sainte Germaine de Bourgueil.)

2. There is no Robert Martin included in any baptism, marriage, or burial entry in the registers for Saint Jean-Baptiste, the church at Port Royal.

3. There is no Robert Martin in the first census of Port Royal in 1671.

4. Barnabé Martin first shows up in the 1671 census of Port Royal residents with a wife and two children, one 4 years old and a second 8 months old.

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3 Lucien T. and Melba B. Martin, *Remember Us: Historical, Biographical, Pictorial* (np: np, nd), p. 128.

4 C.-J. Entremont, "Les pionniers des Martin d'Acadie: Pierre et Barnabé," *Entre Nous, les Martin*, 7 (1988), pp. 147-155.

5. The name, Robert Martin, is among the signatures on the 16 August 1654 surrender document of Port Royal to the New England forces under Major Robert Sedgewick. All the English signatures are in a separate column, and Robert Martin's signature is in the column of English names.

Careful genealogists like Stephen White, a lawyer by training, draw only those conclusions which can be supported by official documents. White's *Dictionnaire Généalogique des Familles Acadiennes* (Moncton, NB: Centre d'Études Acadiennes–University de Moncton, 1999) gives us what careful genealogists should: facts from official documents and conclusions based on logical deductions necessitated by the facts in those official documents. His entry for Barnabé Martin in the *DGFA* is a model for all genealogists.<sup>5</sup> Since no official documents exist in the New World which identify Barnabé's parents or relatives, White lists none. Since the 1671 census record says that Barnabé was 35 years old, White concludes that he was "n v 1636," that is, born about 1636. People who are 35 years old in a given year had to be born 35 years earlier. Since Barnabé had a four-year-old child in the household, White infers that Robert and his wife married no later than "v 1666," that is, about 1666, a year before their first child was born. Human gestation usually takes nine months, so adding a year to the oldest child's age gives a reasonable approximation of the latest year the marriage likely occurred. Note that White assumes the couple is married and that the children in the household are theirs, both reasonable assumptions given their Catholic community.

Good genealogists use the methods of good historical research. One practice is to look at a variety of statements to find consistency and to evaluate each for accuracy. Another practice is to give more value to documents created closer to an event than to those created many years later. Using these practices, Stephen White has found the origin of the error now so widely spread. During the 1755 deportation, some Acadians were shipped to England for the duration of the war. They were relocated in France in 1763 after the war. Some of them were settled in Belle-Ile-en-Mer in Brittany where an effort was undertaken to reconstruct a register of their baptisms, marriages, and deaths from their memories. In *DGFA*, White tells us how that went for Marie-Joséphine Martin: "La déclaration à Belle-Ile-en-Mer de Louis Courtin, époux de Marie-Joséphine Michel Étienne Martin, dit que les père et mère d'Étienne s'appelaient René Martin et Marguerite Landry (*Doc. Inéd.* vol. III, p. 27)."<sup>6</sup> It turns out that Courtin was an Irishman who married Marie in Ireland in 1761. Marie's father died when she was only six years old, she was only 14 when the deportation occurred, and her mother died during the deportation period. As White puts it, "Marie-Joséphine Martin n'avait aucun répétiteur

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5 Stephen White, *Dictionnaire Généalogique des Familles Acadiennes* (Moncton, NB: Centre d'Études Acadiennes–University de Moncton, 1999), vol. II, pp. 1128-1129.

6 White, *DGFA*, II, 1139. His citation is to *Le Canada Français*. See note 8 below.

pour l'aider à remonter au premier Martin de sa lignée en Acadie."<sup>7</sup> It only makes sense that her recollection was prone to error.

White properly gives more credence to an official document, the register of baptisms and marriages at the church of Saint Jean-Baptiste in Port Royal, each entry made at the time of the event, than he gives to a recollection over a hundred years later across the Atlantic by someone who had many reasons for not remembering correct information.

White goes on to identify how the error was promulgated. In his explanatory notes on the Belle-Isle-en-Mer declarations, Rameau de Saint-Pierre, writing in 1890, states that Barnabé "a pu en effet venir de France, avec son père Robert Martin" and cites the presence of Robert Martin's signature on the 1654 surrender document as the basis for his conclusion.<sup>8</sup> This one act of sloppy scholarship has been repeated ever since.<sup>9</sup>

Although White's work uncovers the root source of the error, we are still left with this question to resolve: who is the Robert Martin who signed the August 1654 surrender document? Is it still possible that he is French, or is he for sure English? The remainder of this note presents the research I have done with accompanying reasoning to answer these two interrelated questions.

First, we must first look to the Martin surname itself. Some surnames are reasonably limited to one language or country. Other surnames are found in many countries. Martin, it turns out, is one of the latter. The *Encyclopedia of American Family Names* tells us that the surname has "Czech, Danish, Dutch, English, Flemish, French,

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7 Details about Marie-Joséphine come from Stephen A. White's article, "Corrections aux 'Notes Explicatives, sur les Déclarations des Acadiens conservées à Belle-Isle-en-Mer, et les Établissements des premiers colons de l'Acadie' de Edmé Rameau de Saint-Pierre," *Les Cahiers de la Société historique acadienne*, 15 (1984), 116-121. The section of White's article dealing with Martins is on pages 119-120.

8 Edmé Rameau de Saint-Pierre, "Notes Explicatives, sur les Déclarations des Acadiens conservées à Belle-Isle-en-Mer, et les Établissements des premiers colons de l'Acadie," *Le Canada-Français, Collection de documents inédits sur le Canada et l'Amérique* (Québec: Imprimerie de L.-J. Demers & Frère, 1890), III, 141, as quoted by White in his "Corrections aux 'Notes Explicatives'" article, p. 119.

9 White cites two works that Upper Saint John Valley Acadians turn to with regularity: Henri Langlois, *Dictionnaire généalogique du Madawaska* (Saint-Basile: Ernest Lang, 1971), IV, 93, and Adrien Bergeron, *Le Grand mouvement des Acadiens au Québec* (Montréal: Les Éditions Élysée, 1981), vol. VI, p. 29.



German, Irish, Norwegian, Scottish" origins.<sup>10</sup> And that does not include English, French, Italian, German, Swedish, and Dutch transformations and cognates (such as Marten, Martineau, Martinelli, Martensen, Martensson, and Martens). Martin is not a rare surname.

Not only is the Martin surname found in at least ten European countries, it is very common in New France during the seventeenth and eighteenth centuries. The Programme de Recherche en Démographie Historique (PRDH) at the University of Montreal has determined that the Martin surname is the 12<sup>th</sup> most common surname among the more than 710,000 individuals found on a record in Quebec between 1621 and 1799.<sup>11</sup> Work done by Émile Martin indicates that there are many distinct lines of Martin ancestors in New France. He has uncovered 55 separate branches of Martins in the Canadian Maritimes. All 55 branches originate from France, and 20 of those 55 came before 1700.<sup>12</sup> Many different Martins came to New France in its early years, forcing us to question whether any two we encounter are related.

Émile Martin's listing does not include the many Martins who came from several countries and settled in the American colonies from New England through the Carolinas. Filby and Meyer's *Passenger and Immigration Lists Index* lists three pages of Martins who came to the New World, several in the seventeenth century.<sup>13</sup> One was Robert Martin who came to New England a year ahead of Pierre Martin's arrival in Acadia. (More on him later.) From this information alone about the surname, we must at least conclude the possibility that the Robert Martin who signed the 1654 surrender document is of some nationality other than French.

Second, we must look to the documentation available for Port Royal residents during the years Barnabé's father could have been there. Milton P. Rieder and Norma Gaudet Rieder have translated the registers of Saint Jean Baptiste in Port Royal for the years 1702 through 1740. They are published in three, indexed volumes. The only

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10 H. Amanda Robb and Andrew Chesler, eds. *Encyclopedia of American Family Names* (New York: Harper Collins, 1994), p. 425.

11 See the top 50 surnames at <http://www.genealogie.umontreal.ca/en/NomsPrenoms.htm>.

12 Émile Martin, "Souches des Familles 'Martin' en Nouvelle France," *Entre Nous, les Martin*, 9 (September 1990), 144-155.

13 P. William Filby and Mary K. Meyer, eds., *Passenger and Immigration Lists Index: A Guide to Published Arrival Records of about 500,000 Passengers Who Came to the United States and Canada in the Seventeenth, Eighteenth, and Nineteenth Centuries* (Detroit: Gale Research, 1981).

Martin with a first name beginning with "R" in any of their three volumes is "René."<sup>14</sup>

It is wise to look at someone else's work for confirmation. Bona Arsenault used Acadian church registers and censuses for his *Histoire et Généalogie des Acadiens*.<sup>15</sup> To make use of his multi-volume work easier, Phoebe Chauvin Morrison created an index, organizing it by settlement location. An examination of each of her indexes also shows that the only given name beginning in "R" is "René," and that at Port Royal<sup>16</sup>. Thus, Arsenault's work supports an examination of the two Reiders' work, and we must conclude there is no extant document showing that a Robert Martin lived in Acadia in the seventeenth century.

Yet another resource to check is *The French Canadians, 1600-1900*. It is a database assembled by the Genealogical Research Library of references to individuals in archived documents. The earliest date that the name Robert Martin shows up in the database is in 1871 in St. Epiphanie.<sup>17</sup> Two years later, in a companion volume, *The Atlantic Canadians, 1600-1900*, we find the earliest date that the name Robert Martin shows up is 1783, and that Robert was likely English since the record says he was a "loyalist."<sup>18</sup> The first instance of a Robert Martin who could be an Acadian is "Martin, Robert, farmer, living in 1896 in Madawaska County,"<sup>19</sup> and he came on the scene almost 300 years too late to be Barnabé's father. All other instances of a Robert Martin in both publications are in the late 1800s. Had a record existed, Elliot, the editor, would have picked it up as he did for "Martin, René, living in 1671 in Port Royal NS (Acadian)" (II, 2066). Here

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14 Milton P. Rieder and Norma Gaudet Rieder, *Acadian church Records: Volume III, Port Royal, 1702-1721* (Metairie, LA: np, 1977), *Acadian Church Records: Volume IV, Port Royal, 1716-1729* (Metairie, LA: np, 1983), and *Acadian Church Records: Volume V, Port Royal, 1730-1740* (Metairie, LA: np, 1983).

15 Bona Arsenault, *Histoire et Généalogie des Acadiens*, rev. ed. (Québec: Leméac, 1978).

16 Phoebe Chauvin Morrison, *Index to Bona Arsenault's "Histoire et Généalogie des Acadiens"* (Houma, LA: P. C. Morrison, 1990).

17 Noel Montgomery Elliot, Ed., *The French Canadians, 1600-1900: An alphabetized Directory of the People, Places and Vital Dates* (Toronto: Genealogical Research Library, 1992), vol. II, p. 2014.

18 Noel Montgomery Elliot, Ed., *The Atlantic Canadians, 1600-1900: An alphabetized Directory of the People, Places and Vital Dates* (Toronto: Genealogical Research Library, 1994), vol. II, p. 2066.

19 Elliot, Ed., .

too, we are forced to conclude that there was no Robert Martin in Acadia in the seventeenth century.

The absence of Robert Martin in the registers of Saint Jean-Baptiste, in the censuses taken of Port Royal residents, or in other archival documents available to researchers is fairly conclusive evidence that Robert Martin was not among the long-term residents of Port Royal in the 1636-to-1671 period when the settlement was becoming established and Barnabé Martin was beginning his family. The absence of the name in the church registers and censuses also suggests that no Robert Martin ever lived at Port Royal between 1636, when d'Aulnay's group came over on the *Saint Jehan*, and 1755, when the Acadians were deported. It is hypothetically possible that a French Robert Martin lived at Port Royal briefly, but the documents currently available to us do not let us conclude that.

Third, we must look at documentation found in New England. And there we find a Robert Martin among those who laid siege to the fort at Port Royal in late July 1654. To see how this Robert Martin showed up at Port Royal in 1654, we need to look at the documents leading up to the attack.

In 1652, England and Holland were at war, and New England colonists were worried that the Dutch in New York would enlist the aide of Indian allies to attack the English. Robert Sedgwick, commander of the militia at Massachusetts Bay Colony, went to England to seek help in the winter of 1652/1653. He returned with four war ships and orders from Oliver Cromwell, the Protector, to recruit a force of volunteers from the four New England colonies (Massachusetts Bay, Plymouth, New Haven, and Connecticut) to attack the Dutch at New York. The first sentence of his orders, issued on 8 February 1653, reads, "You are to take under your care and direction for this present expedition, and according to the Instructions following, the ships Black Raven, Hope, Church, and Augustine . . ."<sup>20</sup> He circulated a letter from Cromwell to each of the governors and each sought volunteers for the expedition against the Dutch. However, the expedition did not get started in a timely way because of the loss at sea of a ship bearing extra masts for his ships, and he had to have replacements made. On 1 July 1654, Robert Sedgwick wrote a letter to Cromwell detailing his progress to date. He informed Cromwell of the hold up due to the loss of the ship carrying replacement masts and that a ship had arrived from England which "brought newes of peace" with the Dutch just as he was about to sail against New York. He then writes, "Our shippes being provided and fitted for the former designe, and our ladeing not readye, it was thought best, according to our commission, to spend a lyttle tyme in ranging the coast against the French, who use tradinge and fishinge heareabout. The shippes are to

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20 *Collections of the Massachusetts Historical Society, Fourth Series* (Boston: the Society, 1854), II, 230).

sayle next faire winde, if God permitt."<sup>21</sup> Three days later, on 4 July 1654, John Leverett, who worked with Robert Sedgwick to prepare the expedition against the Dutch, wrote to Cromwell to say that,

"The major Sedgwicke haveing received commission and instructions from the honorable generalls of the fleet and the commissioners of the admiralty, for the seizeing upon the ships of any of the subjects of the French king; by vertue of which, and other considerations afore-mentioned, major Robert Sedgwicke is this day set sail with a fair wind to the French coast, haveing the Augustine, Church, Hope, and a small catch [the Black Raven], whom the Lord in mercye direct and prosper to the glory of his owne name, and good of his people!"<sup>22</sup>

Earlier in the same letter, Leverett identified two of the ship captains as "captain Martin, in the Hope . . . and captain Harrison in the Church."<sup>23</sup>

When we look at the signatures on the surrender document for Port Royal, we find that Rev. P<sup>r</sup>re Léonard de Chartres, Robert Bourgeois, and Guillaume Trouën [Trahan], signed in one column, while Robert Sedgwick, Robert Salem, Marke Harrison, Robert Martin, and Richard Morse all in another column.<sup>24</sup> We already know that two of the English signers, Martin and Harrison, are the captains of the ships *Hope* and *Church*; it is likely that Morse and Salem are the captains of the ships *Augustine* and *Black Raven*. The copy of the capitulation document in the Archives National indicates that the document was "fait et passé ce seiz<sup>i</sup>me d'aoust mil six cent cinquatre quatre, stile de forme <sup>à</sup> bord du Navire L'amiral nommé L'auguste, etant ancré dans la Rivi<sup>r</sup>e et devant le fort du Port Royal."<sup>25</sup> Thus from Leverett's letter, we know that all four

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21 Thomas Birch, Ed., *A collection of the State Papers of John Thurloe, Esq; Secretary, First to the Council of State, and afterwards to the Two Protectors, Oliver and Richard Cromwell* (London: Thomas Woodward and Charles Davis, 1742), vol. II, p. 419.

22 Birch, *A Collection of the State Papers of John Thurloe*, vol. II, p. 426.

23 Birch, *A Collection of the State Papers of John Thurloe*, vol. II, p. 425.

24 "Capitulation de Port Royal," Archives Nationales [de France], Colonies © II D), vol. I, fol. 98b, copy on file at the Centre d'Études Acadiennes, University of Moncton, Moncton, NB. The reader should note that the transcription made by Rameau de Saint-P<sup>r</sup>re in *Une Colonie Féodale en Amérique: L'Acadie (1604-1881)* (Paris: Librairie Plon, et Montréal: Granger Fr<sup>r</sup>es, 1889), vol. II, pp. 303-304, is as much excerpt and paraphrase as it is transcription. The serious reader who wants the full document will want to work with a photocopy of the Archive Nationales document (available in the Archives Privées of the Centre d'Études Acadiennes, University de Moncton, Moncton, NB).

25 "Capitulation de Port Royal," Archives Nationales [de France], Colonies (C II D),

ships sent from England by Oliver Cromwell, the *Church*, the *Hope*, the *Augustine* and the *Black Raven*, participated in the attack and that the captain of one of them is Robert Martin. From the surrender document itself, we know that it was written on board one of the ships, the *Augustine*. What these documents tell us is that the Robert Martin who signed the 1654 surrender document at Port Royal is definitely English.

To allay future speculation, we must look at the Robert Martin who lived in New England and was a contemporary of Pierre Martin and Barnabé Martin in Acadia. Robert Martin,<sup>26</sup> age 44, and his wife, Joanna, also age 44, were on a list of passengers from Badcombe, England, to Boston, New England, in March 1635. He was a surveyor who was elected townsman (selectman) several times to manage the affairs of the village of Rehoboth; Robert and his wife Joanna were among the village's founding families in 1644. We know that Robert was alive when Sedgwick attacked Port Royal, for he did not die until six years later, when "A true and pfect Inventory of the lands goods and Chattles of Robert Martin of Rehoboth Deceased [was] taken this 19<sup>th</sup> Day of the fift month Commonly Called June [sic.] in the year 1660."<sup>27</sup>

Since Robert Martin was alive and a civic leader when Major Sedgwick sought to raise a force of 500 men from the colonies, we must look at whether Robert Martin of Rehoboth, in Plymouth Colony, was among those who sailed with Sedgwick to Port Royal. However, it would not appear that Robert Martin was among the expedition's members. The basis for this inference comes from a lengthy letter written on 25 August 1820 by Alden Bradford, a descendent of the first governor of Plymouth Colony, to John Davis, then president of the Massachusetts Historical Society. In his letter, Bradford writes,

"In 1653, a period of great alarm, Capt. [Myles] Standish was one of the council of war in Plymouth colony; and in 1654 he was appointed to the command of the Plymouth forces, consisting of about sixty men, destined to act in concert with the Massachusetts and Connecticut troops, against the Narraganset Indians and the Dutch, who had combined to destroy all the English people in these parts. The news of peace between England and Holland, which reached America in June, rendered the expedition unnecessary; and the troops were discharged. It is also proper to

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vol. I, fol. 98b.

26 Details of Robert Martin's life are provided in Henry Joseph Martin's *Notices, Genealogical and Historical, of the Martin Family of New England, Who Settled at Weymouth and Higham in 1635, and were among the First Planters of Rehoboth (in 1644) and Swansea (in 1667), with Some Account of Their Decendents* (Boston: Lee and Shepard, 1880).

27 *Plymouth Colony Records, Volume I, Wills and Inventories, 1633-1669*, ed. C. H. Simmons (Camden, ME: Picton Press, 1996), p. 511.

mention, as it shews the confidence the magistrates of Plymouth colony had in Capt. Standish, that he was sent to Boston, in the spring of the same year, to consult with Major Sedgwick, appointed commander in chief, respecting the proposed expedition against the Indians and Dutch."<sup>28</sup>

Robert Martin would have been 63 at the time of the attack on Port Royal. Thus, his age may have permitted him to be excused from serving. In any event, since the Plymouth Colony men "were discharged" after news of peace with the Dutch arrived, it is unlikely that this Robert Martin was at Port Royal fighting on the English side.

In sum, we know that the Martin surname is common in ten countries and very common in seventeenth century New France. That fact alone forces us to suspect that any two given Martins in the New World may not be related. We also know that there is no documentation which would put a French Robert Martin in Port Royal in the middle 50 years of the seventeenth century, whereas we do have documentation that the first time French (not English) Martin parents named a son Robert in Eastern Canada is in the late nineteenth century. Those twin facts force us to reject speculation that there was a Robert Martin in Port Royal in the 1600s. Finally, we have documentation to support the fact that an English Captain Robert Martin of the ship *Hope* accompanied Sedgwick on his expedition against the three French forts in 1654 and was a signer of the surrender document with his fellow English navy captains. Given the information at hand, careful thinkers should conclude (a) that no French Robert Martin lived at Port Royal in the seventeenth century and (b) that the Robert Martin whose signature is on the 1654 capitulation document is English. That leaves us with one question yet unanswered, and I end this note with Father Entremont's answer to it in his 1988 note cited above: "Qui donc était en réalité le père de Barnabé Martin et comment était-il parent avec Pierre Martin? Je ne sais pas" (p. 155).

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28 *Collections of the Massachusetts Historical Society, Second Series* (Boston: the Society, 1843), vol. X, p. 60.

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## *Descendants of Edward Cayo*

Audrey Cayo

### *Generation No. 1*

1. EDWARD<sup>1</sup> CAYO was born Abt. 1815 in Canada, British America—possibly Quebec, and died 20/Mar/1883 in Mishicott, Wisconsin. He married EMELIA/MARGARET LAPLANTE 24/Jun/1850 in Green Bay, Brown County, Wisconsin, daughter of FRANCOIS PLANTE and FELICITY BIBEAU. She was born Abt. 1835 in Canada.

#### Notes for EDWARD CAYO:

In the 1850 census for Manitowoc Rapids, Manitowoc County, Wisconsin, Edward Kraw(e), age 36, and wife, Mary, aged 16, are listed as farmers and living in the same area as Francois and Felicity Plante.

In the 1860 census for Mishicott, Manitowoc County, Wisconsin, Edward Kyol, age 45, and wife, Emily, age 24 are living with children: Edward, 8, Louis, 6, Zoe, 4, Francis, 2, and Albert, 6 months.

In the 1870 census of Mishicott, Manitowoc County, Edward and Millia Ginott, aged 56 and 35, are living with children: Edward, 17, Louis, 15, Zelia, 13, Francis, 12, Albert, 9, Mary, 7, Elizabeth, 6, Hattie, 4, Milla, 2, and Henry, 3 months.

In the 1880 Mishicott, Manitowoc County, Wisconsin census Edward is listed as Ed Kiah, age 66, and a farmer. He lives with wife, Mary, and children Lewis, 25, Albert, 20, Harriet, 15, Mary (Maybe Julia) 7, and Clara, 5. Also Phillentes Laplant, grandmother, age 76, lives with the family.

#### Children of EDWARD CAYO and EMELIA/MARGARET LAPLANTE are:

2. i. EDWARD<sup>2</sup> CAYO, b. 12/Aug/1851, Mishicott, Wisconsin; d. 3/Dec/1902, Lena, Oconto County, Wisconsin.
3. ii. LOUIS CAYO, b. 4/Mar/1854, Manitowoc Rapids/French Creek, Wisconsin; d. 16/Dec/1912, Wausaukee, Wisconsin.
4. iii. ZELIA/ZOE/MELIA CAYO, b. Jan/1856, Manitowoc County, Wisconsin; d. Aug/1924, Kenosha, Wisconsin.
5. iv. FRANCIS "PATRICK" FRANK CAYO, b. May/1858, Mishicott, Wisconsin; d. 7/Sep/1917, Iron Mountain, Michigan.
6. v. ALBERT CAYO, b. 10/Dec/1859, Mishicott, Wisconsin; d. 26/Oct/1939, Niagara, Marinette County, Wisconsin.
7. vi. ELIZABETH "LIZZIE" CAYO, b. Sep/1862.
8. vii. HENRIETTA/HARRIET/LOTTIE CAYO, b. 30/Apr/1865, Wisconsin; d. Aft. 1924, Minneapolis, Minnesota.
9. viii. EMILY CAYO, b. 23/Mar/1868, Mishicott, Wisconsin; d. Aft. 1924, Los Angeles, California.
- ix. GEORGE HENRY CAYO, b. 8/Apr/1870.
- x. JULIA CAYO, b. 7/Aug/1872.
10. xi. CLARA E. CAYO, b. 17/Nov/1874, Mishicott, Wisconsin; d. 12/Dec/1960, Brookside/Kenosha, Wisconsin.

### *Generation No. 2*

2. EDWARD<sup>2</sup> CAYO (*EDWARD<sup>1</sup>*) was born 12/Aug/1851 in Mishicott, Wisconsin, and died 3/Dec/1902 in Lena, Oconto County, Wisconsin. He married ADELINE VALLEY 1/Sep/1871 in Oconto, Wisconsin, daughter of AMOS/AMABLE VALLEY/VOLLIN/VALLIEN and ADELINE BOUCHER. She was born 26/Apr/1856 in Manitowoc County, Wisconsin, and died 21/Oct/1900 in Niagara, Wi., Marinette County.

#### Notes for EDWARD CAYO:

In 1900 Edward, age 47, and his wife Adalia were living in Amberg, Marinette County, Wisconsin with children: Elizabeth, 25, Walter, 20, Alice, 17, Julius, 14, Essie, 12, Blanch, 10, Edward, 8 and Bella, 2. Edward was a farmer

#### Children of EDWARD CAYO and ADELINE VALLEY are:

- i. ELIZABETH<sup>3</sup> CAYO, b. 1874, Wisconsin; m. THEODORE FIRME, 1892; b. Abt. 1865, Pennsylvania.

#### Notes for ELIZABETH CAYO:

Elizabeth and Theodore Firme lived for many years in Iron Mountain, Michigan.

- ii. OLIVE CAYO, b. May/1875; m. STEVEN GRIMM.

Notes for OLIVE CAYO:

In the 1905 Marinette County census, Stephen, age 34, and Olive Cayo Grimm, age 30, are living with her siblings:

Cayo, Essie, step-daughter, age 17  
Blanche, step-daughter, age 15  
Edward, step-son, age 13  
Bell, step-daughter, age 8  
Julius, step-son, age 19 and gives occupation as a carpenter.

Both parents

are deceased

In 1916 Olive Grimm attended a funeral in Niagara, Wisconsin and listed her current address as: Gary, Indiana. Her brother Julius Cayo was also living in Gary, Ind at this time.

- iii. WALTER CAYO, b. 18/Jul/1879; m. MARY CRETTON, 4/May/1903, Marinette county, Wisconsin; b. Abt. 1885.

Notes for WALTER CAYO:

In the 1905 Marinette county census, Walter, age 25, and Mary, age 22, were living in Amberg, WI with Emory, age 1. Walter was a farmer.

By the 1920 Marinette county census, the family was living on Pembine Road in Niagara Township. Emory was age 16, Beatrice-14, and Alven and Everett were listed as 11 (twins?). Walter was a farmer.

- iv. LILLY CAYO, b. Abt. 1880, Wisconsin; m. CHARLES MORROW, 26/Aug/1899, Marinette county, Wisconsin; b. Abt. 1878.

Notes for LILLY CAYO:

In 1905 Lilly and husband Charles Morrow were living in Amberg, Marinette County, Wisconsin with children: Arthur age 5 and Robert, age of 3. Charles was a farmer.

In 1910 census of Amberg township, Marinette County, Wisconsin, Lilly and Charles had 4 children, Arthur, Robert, Marcile and Verna. also, Charles's 56 year old father was living with them.

- v. ELLIS CAYO, b. Mar/1883; m. HARRIET WOOD.  
vi. JULIUS NELSON CAYO, b. 25/Oct/1885, Lena, Wisconsin; d. Sep/1971, Benton Harbor, Michigan; m. JENNIE KOROTEV, 22/Dec/1909, Gillett, Wisconsin.  
vii. ESSIE CAYO, b. Feb/1888; m. WILLIAM MITCHELL/ 2)ADELBERT POPE.

Notes for ESSIE CAYO:

In the 1910 Amberg Township, Marinette County census, Essie Mitchell was listed as head of family, age 22 and a time-keeper at the paper mill. She lived with her sister, Blanch Cayo, aged 19.

- viii. BLANCHE CAYO, b. Aug/1889; m. WILLIAM HUGHES.  
ix. EDWARD CAYO, b. Sep/1891; m. ELIZABETH ROUSE.

Notes for EDWARD CAYO:

In the 1910 Amberg Township, Marinette County, Wisconsin census, Edward was 17 years old and boarding with a family with the name of Knisely.

- x. MARY BELLE CAYO, b. 13/Jun/1897; m. WILLIAM THOMPSON.

Notes for MARY BELLE CAYO:

In the 1910 Amberg Township, Marinette County, Wisconsin census, Mary Belle was age 12 and living with her older sister, Olive and husband Steve Grimm.

3. LOUIS<sup>2</sup> CAYO (EDWARD<sup>1</sup>) was born 4/Mar/1854 in Manitowoc Rapids/French Creek, Wisconsin, and died 16/Dec/1912 in Wausaukee, Wisconsin. He married CHLOFIELD PAYANT-COLLETTE 19/Feb/1884 in French Town, Manitowoc county, Wisconsin, daughter of ALPHONSE PAYANT and CONSTANCE SAWYER/COLLIER. She was born Jul/1866 in Oconto, Wisconsin, and died 29/Dec/1953.

Notes for CHLOFIELD PAYANT-COLLETTE:

In the 1920 Marinette county census, Chlofield was living on Federal Trunk Line in Niagara Township with 4



children. She had 5 boarders including Louis Rocheleau, possibly the widower of Amy Cayo, daughter of Frank and Lucy Valley Cayo.

Children of LOUIS CAYO and CHLOFIELD PAYANT-COLLETTE are:

- i. EDWARD ALPHONSE<sup>3</sup> CAYO, b. 1/May/1885, Lena, Wisconsin; d. Sep/1948.
- ii. DANIEL JOSEPH CAYO, b. 19/Feb/1887, Lena, Wisconsin; d. 23/Jun/1966, Niagara, Wi.; m. PEARL KRAUSE, 21/Feb/1909; d. 5/Feb/1966.
- iii. TIMOTHY CAYO, b. 22/Feb/1889, Lena, Wisconsin; d. Aug/1938.
- iv. LOUIS CAYO, b. 8/Nov/1898; d. 3/Nov/1963.
- v. MYRTLE CAYO, b. Abt. 1902.

4. ZELIA/ZOE/MELIA<sup>2</sup> CAYO (*EDWARD*<sup>1</sup>) was born Jan/1856 in Manitowoc County, Wisconsin, and died Aug/1924 in Kenosha, Wisconsin. She married FLORENZ BOUGNEIT, son of CLEMENT BEOUGUIET and AUGUSTA. He was born May/1852 in Belgium, Europe, and died in Niagara, Marinette County, Wisconsin.

Notes for ZELIA/ZOE/MELIA CAYO:

The 1905 census lists Zelia and husband, Florence, as living in Amberg, Marinette County, Wisconsin with children Herbert, age 23, Arthur, age 21, Isabella, age 19, May, age 15 and Leo, age 9. Youngest child, Wesley, was not mentioned. Oldest son, George, lived in the area. He gives his age as 26 and his occupation as barber.

In the 1910 Marinette County census, they continue living in Amberg. Florenz is aged 57 and works in the paper mill. "Celia" is age 52. Sons George, 29, Herbert, 27, Arthur, 25, Leo, 15, and Wesley, 11, live with their parents.

Children of ZELIA/ZOE/MELIA CAYO and FLORENZ BOUGNEIT are:

- i. GEORGE<sup>3</sup> BOUGNEIT, b. Apr/1880.
- ii. ISABELLE BOUGNEIT, b. Aug/1886; m. HARVEY YERKE.

Notes for ISABELLE BOUGNEIT:

In the 1910 Amberg Township, Marinette County, Wisconsin census, Isabella, age 22 lives with her husband, Harvey, age 22, and their 3 year old son, Raymond.

- iii. OLIVE BOUGNEIT, b. Mar/1877; m. SCHULTE.
- iv. HERBERT E. BOUGNEIT, b. Sep/1881.
- v. AUTHUR BOUGNEIT, b. Feb/1884.
- vi. MAY BOUGNEIT, b. Apr/1890; m. HAMPTON.
- vii. LEE E. BOUGNEIT, b. Jan/1896.
- viii. WESLEY BOUGNEIT, b. Jun/1900; m. HELEN FOX, 1918.

5. FRANCIS "PATRICK" FRANK<sup>2</sup> CAYO (*EDWARD*<sup>1</sup>) was born May/1858 in Mishicott, Wisconsin, and died 7/Sep/1917 in Iron Mountain, Michigan. He married LUCY VALLEY 17/Apr/1882 in Oconto, Wisconsin, daughter of AMABLE VALLEY/VOLLIN and ADELINE/DEVINE BOUCHER. She was born 2/Jun/1863 in Mishicott, Wisconsin, and died 4/Feb/1921 in Kenosha, Wisconsin.

Notes for FRANCIS "PATRICK" FRANK CAYO:

In the 1880 Town of Little River, Oconto county, Wisconsin census, Frank Cayo, age 23 is boarding with his sister Zoe Baugneit and her husband, Florenz and their children Olive, 4, and George, 1.

Frank and Lucy Cayo were living in Amberg, Marinette County, Wisconsin in 1905. The children living with the parents were: Tines, 19, Milliard, 15, Amy, 13, Amos (Peter), 10, Homer, 8, Lizzie, 6, William, 4 and Leland, 2.

Notes for LUCY VALLEY:

In 1920 Lucy was living with many of her children in Kenosha, Wisconsin following the death of her husband in 1917. They were listed as:

- Cayo, Lucy, aged 57
- Amos (Peter), son, 24
- Homer, son, 22

William, son, 18  
 Leland, son, 16  
 Isabelle, dau, 21  
 Judith, dau-in-law, 26 (Peter's wife)  
 They lived at 601 Jenne St.

**Children of FRANCIS CAYO and LUCY VALLEY are:**

- i. ELIZABETH "LIBBY"<sup>3</sup> CAYO, b. 23/Apr/1883, Lena, Wisconsin; d. 8/Apr/1968, Milwaukee, Wisconsin; m. HARRY JOSEPH MCALLISTER, 30/Dec/1904, Marinette, Wisconsin; b. 24/Mar/1881, Pound, Wisconsin; d. 11/Feb/1952, Niagara, Wisconsin.
- ii. TENIS LOUIS CAYO, b. 10/Aug/1885, Lena, Wisconsin; d. 9/Sep/1979, Kenosha, Wisconsin; m. IDA PHILOMENE RUELLE, 10/Jan/1911, International Falls, Minnesota; b. 21/Sep/1890, Lena, Wisconsin; d. 13/Dec/1970, Kenosha, Wisconsin.

**Notes for TENIS LOUIS CAYO:**

In 1920 Tenis, age 35, and Ida, age 29, were living in Two Rivers, Wisconsin (on Jackson St) with children: Loretta—6, Hazel—4, Russell—3, and Everett—2. Howard was born in 1920 in Two Rivers.

Tenis Cayo's obituary states the family moved to Kenosha from Two rivers in 1927.

- iii. LULU CAYO, b. Abt. 1887.
- iv. AUSTIN CAYO, b. 28/Apr/1888, Lena, Wisconsin; d. 3/Jun/1889, Lena, Wisconsin cholera.
- v. AIME "AMY" CAYO, b. 7/Oct/1889, Lena, Wisconsin; d. Dec/1918, Niagara, Wisconsin; m. LOUIS ROCHELEAU, 25/Jun/1907, Marinette county, Wisconsin; b. 7/Oct/1886, Coleman, Wisconsin; d. 28/Jan/1968.
- vi. MILYARD CAYO, b. Jul/1892, Lena, Wisconsin; d. 31/Dec/1916, Iron Mountain, Michigan.
- vii. PETER AMOS CAYO, b. 7/Aug/1896, Lena, Wisconsin; d. 27/Feb/1966, Iron Mountain, Michigan; m. JUDITH AMELIA FREDRICKSON, Iron Mountain, Michigan; b. 11/Dec/1891, Kaukauna, Wisconsin; d. 31/Mar/1978.
- viii. HOMER CAYO<sup>1</sup>, b. 8/Aug/1897, Lena, WI; d. 21/Oct/1982, Iron Mountain, Michigan; m. LILLIAN MOTTARD<sup>1</sup>, 2/Jan/1932, Iron Mountain, Michigan; b. 28/Mar/1909, Nadeau, Michigan; d. 18/Dec/2001, Federal Way, Washington.
- ix. BERYL ELIZABETH CAYO, b. 11/Feb/1899, Lena, Wisconsin; d. 15/Sep/1999, Mt. Carmel Rehab Center, Burlington, Wisconsin; m. LESTER AMOS RICHARDS, 2/Dec/1922, Kenosha, Wisconsin; b. 7/Dec/1898, Mt. Vernon, ILL; d. 1/Jan/1976, Zion, ILL.
- x. WILLIAM PAUL CAYO, b. 11/Jun/1901; d. Jan/1966, Kenosha, Wisconsin; m. FLORENCE HELEN HOFF; b. Kenosha, Wisconsin; d. Kenosha, Wisconsin.
- xi. LELAND GEORGE CAYO, b. 27/Mar/1903; d. 1968; m. ELLA WESTBY.

**6. ALBERT<sup>2</sup> CAYO (EDWARD<sup>1</sup>)** was born 10/Dec/1859 in Mishicott, Wisconsin, and died 26/Oct/1939 in Niagara, Marinette County, Wisconsin. He married CHLOTHILDA MARY RUELLE 3/Jul/1882 in Mishicott, Wisconsin, daughter of FRANCIS RUELLE and MARY LANDRY. She was born 26/Feb/1866 in Mishicott, Wisconsin, and died 24/Mar/1896 in Lena, Oconto County, Wisconsin.

**Notes for ALBERT CAYO:**

In 1905 Albert and his second wife, Catherine, were living in Amberg, Marinette County, Wisconsin with children: Albert, Archie, Geneva, Aaron, Manuel and Alice. Albert gave his age as 46 years old and reported working as a contractor.

In the 1910 Township of Amberg census, Albert and Catherine live with children Aaron, 18, and Geneva, 20.

**Children of ALBERT CAYO and CHLOTHILDA RUELLE are:**

- i. MARY ALICE<sup>3</sup> CAYO, b. 27/Mar/1884, Little River, Oconto county, Wisconsin; d. 3/Jun/1891, Little River, Oconto county, Wisconsin.
- ii. ALBERT CAYO, b. Abt. 1885; d. 24/Jul/1934.
- iii. ARCHIE CAYO, b. Abt. 1886; d. 21/Apr/1943.
- iv. GENEVA CAYO, b. Abt. 1889; m. HOWARD MCCOMAS.
- v. MANUAL GEORGE CAYO, b. 5/Apr/1894; m. MILDRED BAUERS.
- vi. AARON CAYO, b. Dec/1891; m. MABEL RIVERS.
- vii. ALICE CAYO, b. Abt. 1896, Lena, Wisconsin; m. ELMER BRAZEAU, 23/May/1922; b. 1891, Oconto, Wisconsin.

7. ELIZABETH "LIZZIE"<sup>2</sup> CAYO (*EDWARD*<sup>1</sup>) was born Sep/1862. She married WILLIAM ALLIE (ALI) 17/Apr/1882 in Oconto county, Wisconsin, son of NORBERT ALI and JULIE BENOIT. He was born Aug/1856 in Wisconsin.

Notes for ELIZABETH "LIZZIE" CAYO:

In 1905 Elizabeth and husband, William, were living in Amberg, Marinette County, Wisconsin with seven children. Their oldest daughter, Mabel, was 20 years old, married, and living with her parents. Mabel's husband was not listed as living with the family.

Children of ELIZABETH CAYO and WILLIAM (ALI) are:

- i. MABEL<sup>3</sup> ALLIE, b. Abt. 1884; m. NACHTWAY.
- ii. CHESTER ALLIE, b. Abt. 1888.
- iii. SARA ALLIE, b. Abt. 1893.
- iv. EDWARD ALLIE.
- v. ESTER ALLIE, b. Abt. 1895.
- vi. IRENE ALLIE, b. Abt. 1897.
- vii. WILLIAM ALLIE, b. Abt. 1902.

8. HENRIETTA/HARRIET/LOTTIE<sup>2</sup> CAYO (*EDWARD*<sup>1</sup>) was born 30/Apr/1865 in Wisconsin, and died Aft. 1924 in Minneapolis, Minnesota. She married FRED BILLINGS 30/Jul/1892 in Marinette county, Wisconsin. He was born Abt. 1864 in Ohio.

Notes for HENRIETTA/HARRIET/LOTTIE CAYO:

In 1905 Fred and Harriet lived in Amberg, Marinette County, Wisconsin with their children Ercel, Beatrice, Margaret and Theodore.

Children of HENRIETTA/HARRIET/LOTTIE CAYO and FRED BILLINGS are:

- i. ERCEL<sup>3</sup> BILLINGS, b. Abt. 1894.
- ii. BEATRICE BILLINGS, b. Abt. 1895.
- iii. MARGARET BILLINGS, b. Abt. 1901.
- iv. THEODORE R. BILLINGS, b. Abt. 1903.

9. EMILY<sup>2</sup> CAYO (*EDWARD*<sup>1</sup>) was born 23/Mar/1868 in Mishicott, Wisconsin, and died Aft. 1924 in Los Angeles, California. She married CHARLES VALLEY, son of AMABLE VALLEY/VOLLIN and ADELINE/DEVINE BOUCHER. He was born Jan/1864 in Mishicott, Wisconsin.

Notes for EMILY CAYO:

Emily and Charles Valley were living in Amberg, Marinette County, Wisconsin in 1905 with sons George and Aaron. On birth record, George was listed as Charles, born 2/Sept/1892 in Little River, Oconto county, Wisconsin.

Children of EMILY CAYO and CHARLES VALLEY are:

- i. GEORGE/CHARLES<sup>3</sup> VALLEY, b. Sep/1892, Little River, Oconto County, Wisconsin.
- ii. AARON VALLEY, b. Abt. 1903, Marinette County, Wisconsin.

10. CLARA E.<sup>2</sup> CAYO (*EDWARD*<sup>1</sup>) was born 17/Nov/1874 in Mishicott, Wisconsin, and died 12/Dec/1960 in Brookside/Kenosha, Wisconsin. She married MONROE FRANCIS RUELLE 9/Jun/1893 in Stiles, Oconto County, Wisconsin, son of LAURENT ROUELLE and MILIE LANDRY. He was born 31/Jan/1871 in Mishicott, Wisconsin, and died 12/Sep/1952 in Kenosha, Wisconsin.

Notes for CLARA E. CAYO:

Clara and Monroe Ruelle were living in Amberg, Marinette County, Wisconsin in 1905 with six children. In the 1905 census Clara gives her age as 30 years old.

Children of CLARA CAYO and MONROE RUELLE are:

- i. MYRTLE<sup>3</sup> RUELLE, b. Abt. 1895.

## SUR LE WEB

Steve McKay [Smckay54@aol.com](mailto:Smckay54@aol.com)

*Bonjour et bienvenue.* I recently had occasion to search for information on sources of French Canadian genealogy in the New England region. In the process I realized how many genealogical societies across the United States, besides our own, are dedicated to the study of French, Canadian, and Acadian culture and heritage. I know many of your families spread into all regions of the US, so I thought in this Quarterly I would let you know how to get in touch with researchers from other areas. The list below may not be all inclusive, so if you know of others, let me know ([Smckay54@aol.com](mailto:Smckay54@aol.com)) and I'll add them to the FCGW Links page.

- Acadian Cultural Society – Located in Fitchburg MA. Their web address is [www.acadiancultural.org](http://www.acadiancultural.org) and their email address is [info@acadiancultural.org](mailto:info@acadiancultural.org).
- American-Canadian Genealogical Society (ACGS) – Located in Manchester NH. Their web address is [www.acgs.org](http://www.acgs.org) and they can be reached by email at [acgs@acgs.org](mailto:acgs@acgs.org). This group publishes the quarterly *American-Canadian Genealogists*.
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- French Canadian Genealogical Society of CT (FCGSC) – Located in Tolland CT. Their web address is [www.fcgs.org](http://www.fcgs.org) and their email address is [research@fcgs.org](mailto:research@fcgs.org). The society's semi-annual journal is *The Connecticut Maple Leaf*.
- French Canadian Heritage Society of CA (FCHSC) – Located in Burbank, CA. Their web address is [home.earthlink.net/~djmill/](http://home.earthlink.net/~djmill/) and their email address is [djmill@earthlink.net](mailto:djmill@earthlink.net).
- French Canadian Heritage Society of MI (FCHSM) – Chapters are located in various Michigan cities. Their web address is [fchsm.habitant.org](http://fchsm.habitant.org). Their quarterly journal is called *Michigan's Habitant Heritage*.
- Maine Franco American Genealogical Society – Located in Auburn Maine. Their web address is [www.avcnet.org/begin/](http://www.avcnet.org/begin/) and their email address is [begin@exploremaine.com](mailto:begin@exploremaine.com).
- Vermont French Canadian Genealogical Society – Located in Burlington VT. Their web address is [www.vt-fcgs.org](http://www.vt-fcgs.org) and they can be reached by email at [mail@vt-fcgs.org](mailto:mail@vt-fcgs.org). Their *Journal of the VT-FCGS* is produced semi-annually.

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7. ELIZABETH "LIZZIE"<sup>2</sup> CAYO (*EDWARD*<sup>1</sup>) was born Sep/1862. She married WILLIAM ALLIE (ALI) 17/Apr/1882 in Oconto county, Wisconsin, son of NORBERT ALI and JULIE BENOIT. He was born Aug/1856 in Wisconsin.

Notes for ELIZABETH "LIZZIE" CAYO:

In 1905 Elizabeth and husband, William, were living in Amberg, Marinette County, Wisconsin with seven children. Their oldest daughter, Mabel, was 20 years old, married, and living with her parents. Mabel's husband was not listed as living with the family.

Children of ELIZABETH CAYO and WILLIAM (ALI) are:

- i. MABEL<sup>3</sup> ALLIE, b. Abt. 1884; m. NACHTWAY.
- ii. CHESTER ALLIE, b. Abt. 1888.
- iii. SARA ALLIE, b. Abt. 1893.
- iv. EDWARD ALLIE.
- v. ESTER ALLIE, b. Abt. 1895.
- vi. IRENE ALLIE, b. Abt. 1897.
- vii. WILLIAM ALLIE, b. Abt. 1902.

8. HENRIETTA/HARRIET/LOTTIE<sup>2</sup> CAYO (*EDWARD*<sup>1</sup>) was born 30/Apr/1865 in Wisconsin, and died Aft. 1924 in Minneapolis, Minnesota. She married FRED BILLINGS 30/Jul/1892 in Marinette county, Wisconsin. He was born Abt. 1864 in Ohio.

Notes for HENRIETTA/HARRIET/LOTTIE CAYO:

In 1905 Fred and Harriet lived in Amberg, Marinette County, Wisconsin with their children Erce, Beatrice, Margaret and Theodore.

Children of HENRIETTA/HARRIET/LOTTIE CAYO and FRED BILLINGS are:

- i. ERCEL<sup>3</sup> BILLINGS, b. Abt. 1894.
- ii. BEATRICE BILLINGS, b. Abt. 1895.
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Notes for EMILY CAYO:

Emily and Charles Valley were living in Amberg, Marinette County, Wisconsin in 1905 with sons George and Aaron. On birth record, George was listed as Charles, born 2/Sept/1892 in Little River, Oconto county, Wisconsin.

Children of EMILY CAYO and CHARLES VALLEY are:

- i. GEORGE/CHARLES<sup>3</sup> VALLEY, b. Sep/1892, Little River, Oconto County, Wisconsin.
- ii. AARON VALLEY, b. Abt. 1903, Marinette County, Wisconsin.

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Notes for CLARA E. CAYO:

Clara and Monroe Ruelle were living in Amberg, Marinette County, Wisconsin in 1905 with six children. In the 1905 census Clara gives her age as 30 years old.

Children of CLARA CAYO and MONROE RUELLE are:

- i. MYRTLE<sup>3</sup> RUELLE, b. Abt. 1895.

- ii. CLIFFORD RUELLE, b. Abt. 1896.
- iii. LULU RUELLE, b. Abt. 1898; m. REUBEN LALIBERTE.

Notes for LULU RUELLE:

At the time of her mother's death in 1960, Lulu LaLiberte was living in Niagara, Wisconsin

- iv. GLADYS MAY RUELLE, b. Abt. 1900; m. JOHN H. HANSEN, 12/Jan/1929, Kenosha, Wisconsin.

Notes for GLADYS MAY RUELLE:

At the time of her mother's death, Gladys Hansen was living in Jackson, Michigan.

- v. ALICE RUELLE, b. Abt. 1903.
- vi. LESLIE W. RUELLE, b. Abt. 1904; m. VIOLET H. SNELL, 28/May/1927, Kenosha, Wisconsin.

Notes for LESLIE W. RUELLE:

Leslie lived in Kenosha, Wisconsin at the time of his mother's death in 1960.

- vii. WILBERT E. RUELLE, b. Abt. 1906; m. ATHA M. PERSONS, 2/Nov/1934.

Notes for WILBERT E. RUELLE:

In 1960, at the time of his mother's death, Wilbert was living in Kenosha.

- viii. EUNICE CATHERINE RUELLE, b. Abt. 1911; m. BERNIE M. YOUNG, 3/Feb/1934, Kenosha, Wisconsin; b. Abt. 1900, ILL..

Notes for EUNICE CATHERINE RUELLE:

At the time of her mother's death in 1960, Eunice Young was living in Milwaukee, Wisconsin.

For further information on this genealogy, please contact Audrey Cayo, 8108 Forest Hills Circle, Franklin, Wisconsin 53132.

## **'MAGNETIC' PHOTO ALBUMS...THE HEAT IS ON**

Linda Boyea

Many years ago my mother, bless her soul, wrote a comment on the back of most of the older, black-and white photos that she had. Sometimes, it was only a year, as 1947, that she wrote, or simply a name, like Mary.

Then she proceeded to place these photos in the ever so popular 'magnetic' photo albums.

Now years have passed and Mom has died and of course, the pictures are sticking to the pages.

Well, we repair windows and

screens at work. The way the glazer removes the broken glass is to heat up the putty. It softens and is then easily removed from the frame. Using the same principle of "heat-to-soften-glue", I experimented with a few photos. After trying several techniques, I developed a method that worked so well I removed all the black-and-white photos from mom's albums with no damage to a single photo.

Supplies:

- A wood breadboard to protect the tabletop.
- A source of warmth. A microwave-able heat-pack

works well.

- Two pieces of lightweight cardboard similar to the backing on a notebook.
- Optional, books for weight.

#### Procedure:

1. Cut or tear out the pages from the album. Open up each page and cut around the photos. If possible leave at least 1/2 inch of backing around each picture,
2. Warm the heating pad. It should be warm, not hot to the touch.
3. Place warm heating pad on top of breadboard and top it with one of the lightweight pieces of cardboard.
4. Place a photo on the cardboard with the backing side down to the heat.
5. Place the second sheet of card board on top the picture and hold it down with your hands until you feel the warmth.
6. Starting at a corner, attempt to remove the backing from the picture. If it doesn't separate easily, place it back between the pieces of cardboard for

a little more warmth.

NOTE: You must remove the backing from the picture, not the picture from the backing!!! Pulling the picture from the backing will cause the picture to curl.

7. If a picture does develop a curl anyway, place it immediately between a couple of books.

I removed over two hundred pictures this way last spring. I then separated them into various categories with the intention to re-mount them in archival safe albums. (I even purchased the albums). Then like many projects, this one was set aside. Recently, over six months later, I examined the photos. All are in excellent shape. Although they are stacked on top one another, none are sticking together.

Of course, it is recommended that you practice this technique on pictures of lesser value. I have not tried it on the color photos, and I am not sure whether or not the heat will affect the color- if not immediately, then after time. Perhaps anyone who tries it on color photos will let FCGW know their results.

## SUR LE WEB

Steve McKay [Smckay54@aol.com](mailto:Smckay54@aol.com)

*Bonjour et bienvenue.* I recently had occasion to search for information on sources of French Canadian genealogy in the New England region. In the process I realized how many genealogical societies across the United States, besides our own, are dedicated to the study of French, Canadian, and Acadian culture and heritage. I know many of your families spread into all regions of the US, so I thought in this Quarterly I would let you know how to get in touch with researchers from other areas. The list below may not be all inclusive, so if you know of others, let me know ([Smckay54@aol.com](mailto:Smckay54@aol.com)) and I'll add them to the FCGW Links page.

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- Vermont French Canadian Genealogical Society – Located in Burlington VT. Their web address is [www.vt-fcgs.org](http://www.vt-fcgs.org) and they can be reached by email at [mail@vt-fcgs.org](mailto:mail@vt-fcgs.org). Their *Journal of the VT-FCGS* is produced semi-annually.

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Happy Surfing!



## BOOKS OF INTEREST

Audrey Cayo

### *MEMOIRS: OUR PEOPLE ...THE INDIANS* by Mary (McGuire) Martell

Mary (McGuire) Martell, who lived from 1894 to 1986, wrote and distributed this book to close friends and family in 1950. This book establishes Indian and French-Canadian heritages between 1750 and 1950 in the Upper-Mississippi region of the United States. Martell's book is filled with detail of places, events and names of people in the areas of Prairie du Chein, Wisconsin; Harper's Valley, Iowa and Pembina-Red River of the North in North Dakota and Minnesota. The book includes a significant look at the Indian life in that time including a chapter on Chippewa treaty history. Martell explains that her purpose in writing this book was "to show my love and respect for our people, the Indians".

*Memoirs* is a gift for all those doing genealogy research on both sides of the Mississippi River and for anyone who is interested in learning more about our Native American heritage. It has been reprinted in 2003.

Surnames discussed in this book include:

Alford	DeChesne	La Rouque	Pipiheau
Antaya	Dowling	LaRont	Pot-de-vin
Barrette	Drew	Larivier	Portwine
Bonet	DuCharme	La Tranche	Rollete
Brisbois	Gagnier	Laurent	St. Germaine
Cardinal	Gonyler	Kelly	Sauve
Carry	Gremore	Martell	Traversey
Caya	Heist	Menard	Trottier
Charron	Hertzog	Mesier	Valley
Chenviere	La Doucher	Montagny	Verdon
Cherrier	LaMotte	Pellieier	Vinette
Cota	La Pointe	Pezolt	

### COMING UP

23-24 April: Gene-A-Rama 2004, Olympia Resort and Conference Center, 1350 Royale Mile Rd., Oconomowoc, WI. The main speaker will be John Coletta of Washington D.C. For information write:

WSGS  
PO Box 5106,  
Madison, WI 53705

or

[www.wsgs.org](http://www.wsgs.org)  
\*\*\*\*\*

19-22 May 2004: National Genealogical Society Annual Conference in the States, Sacramento Convention Center,

Sacramento, California. For information contact [www.ngsgenealogy.org](http://www.ngsgenealogy.org)

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27-30 May 2004: Seminar 2004, sponsored by the Ontario Genealogical Society, Doubletree International Plaza Hotel Toronto Airport, 655 Dixon Road, Toronto. For information:

[www.ogsseminar.org](http://www.ogsseminar.org)

\*\*\*\*\*

13-18 June 2004: Institute of Genealogical and Historical Research, Birmingham, Alabama. For information on courses, fees, housing and registration:

[www.samford.edu/schools/ighr/ighr.html](http://www.samford.edu/schools/ighr/ighr.html)

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## NEWS NOTES

From *Connections*, Journal of the Quebec Family History Society, Vol. 26, Issue 1, Sep. 2003: There is an interesting article by Jacques Gagne entitled "Germanic Blood Among French Canadians" which may be of interest to some of you.

\*\*\*\*\*

The *Seattle Times* reported that Canada formally acknowledged that a wrong had been done to the 11,000 Acadians deported between 1655 and 1763. The royal proclamation was issued in the name of Queen Elizabeth II, head of state of Canada. The Canadian government took the position that the royal proclamation was not an apology and did not indicate any form of compensation.

\*\*\*\*\*

*Le Réveil Acadien*, Vol. 19, No. 4, Nov 2003 has a listing of over 50 families who will be holding reunions the summer of 2004 as part of the Congrès Mondial 2004 celebration. The family surname, date of the reunion, the contact person and website are provided.

\*\*\*\*\*

## QUESTIONS DES LECTEURS

Kateri Dupuis, 10506 W. Concordia Ave., Milwaukee, WI 53222 is looking for the birth record of **Justine Galarneau (Francois Xavier and Tharcile Arbour)**, b. abt. 8 June 1848 in Quebec; m. **Charles Dupuis** on 4 Sept 1865 in St. Theodore de Chertsey, Quebec; d. in Peshtigo, WI on 17 Oct. 1920.

She is also seeking the birth and death records for **Joseph Novion dit**

**Sanscartier (Jean-Baptiste and Cecile Beaudoin)**; b. abt 1807; m. **Charlotte Trudelle** on 7 Aug. 1827 in L'Assomption, Quebec. Other spellings of the name are **Novion, Navian, Louvion, Neuville, and Louvion**.

\*\*\*\*\*

Frank Gamelin, Apt 207, 500 W. Jackson St., Saint Peter, MN 56082 is looking for information on **Isabelle Bourgouin**, her children and her ancestors. She married **Pierre Antoine Gamelin** on Sept. 5, 1780 at St. Michel d'Yamaska.

\*\*\*\*\*

Dixie L. Johnston, PO Box 123, ~~Delesta~~ *Dillon*, MI 49046-0123 is seeking information and contact with descendants of **Isaie Boucher / Boucha**, b. Aug 1844, Vermont or New York; m. 10 June 1873, Notre-Dame Parish, Quebec City and **Caroline Janvry dit Bellair**, b. 1851, Montreal. They settled in Naubinway, Mackinac Co. MI. They relocated to Bellaire, Atrim Co., MI about 1915. Seven children were born to this union. **Isaie** d. Apr 1918, Bellaire, MI. **Caroline** d. Jan 1925, Milwaukee, WI. Both are buried at Bellaire, MI. Parents of **Isaie** are **Joseph Boucher dit Belleville** and **Julienne Ste Gemme dit Beauvais**. Parents of **Caroline** are **Adolphe Janvry dit Belair** and **Zoe Labelle**.

\*\*\*\*\*

Audrey Cayo, 8108 Forest Hills Circle, Franklin, WI, 53132 is searching for the parents and siblings of **Edward Cara / Cayo**, b. about 1806-1813 in Canada (probably Quebec). **Edward** m. **Emelia Laplante** in 1850 in Green Bay, WI. They farmed in Manitowoc county until **Edward's** death in 1883 in Mishicott, WI.

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## ITEMS FOR SALE

Back Issues of Quarterly, \$3.00 each plus \$2.00 postage and handling  
Special Issue of the Quarterly, (Juneau), \$4.00 plus \$2.00 postage and handling  
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French Canadian/Acadian Genealogists of Wisconsin

# Quarterly

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Volume 18 No. 3

Spring 2004

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## From the President

This FCGW *Quarterly* continues to be a most wonderful publication. I want to thank all of you who have been sending articles. Please continue!!! **Joyce Banachowski** has certainly done her share and needs a helping hand at the moment. She is always anxious for more family genealogies. Thanks again.

The fall election results were unanimous for **Larry Beauchamp** - vice president, **Joan Nycz** - treasurer, **Marilyn Bourbonais** - director-at-large, and **Pat Ustine** - corresponding secretary. I am very grateful to them for their efforts. Next fall's elections will be for president, recording secretary, and the other director-at-large.

Once again, I wish to acknowledge the authors of the book, *French Canadian Sources*. So far, 1,139 books have been sold. Because they have graciously turned over all the profits from the sale of the book to the FCGW, our treasury looks much better these days.

With some of that money, we have purchased books for our library. Because the books are so very expensive, we have instituted a deposit policy. Some of the books are not in print any more, and are therefore replaceable. We have also purchased a copier which will be available at the meetings. It is not a heavy duty copier, but it certainly can handle the smaller jobs and

thinner materials. Copies are 15¢ each.

By now, you have probably had a chance to peruse the Index to the *Quarterly*, volumes 11 - 17. You undoubtedly recognized the amount of work that went into the job of producing it. One more time --- many thanks to **Chris Skowron** for the fantastic work she did with that project.

**Wil Brazeau** and **Steve McKay** need your help with their committees. Wil is the chairperson of a search committee looking for possible sites for our library and meetings. Steve is in charge of the project to compile a repertoire of the births, marriages, and deaths of St. Louis Parish, Fond du Lac, WI. Contact them with your help and suggestions.

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[smckay54@aol.com](mailto:smckay54@aol.com)

The Executive Board consists of **Larry Beauchamp**, **Louis Demers**, **Pat Ustine**, **Joan Nycz**, **Jim Gaboury**, **Marilyn Bourbonais** and myself. Any member is welcome to attend. We hold our meetings on the first Thursday of the month at 1:00 at my house. Come and join us. Not only do we conduct business, but we have many laughs enjoying each others company. We would love to have you join us.

Kateri (Teri) Dupuis 414-443-9429

[kdupuis@wi.rr.com](mailto:kdupuis@wi.rr.com)

## “FELAWAY WITH CHINIQUY”

Margaret LaGue-Hobler

Father Charles CHINIQUY was a “renegade priest” and a “force for good as well as for evil”.<sup>1</sup> He is also referred to as “one of the few apostate priests” in French-Canadian history.<sup>1</sup>

He was often referred to as “le petit pere Chiniquy.” However, the word “petit” can be applied in the physical sense only. He was in his own words, “cinq pied et cinq pouces” (five feet and five thumbs tall). Bishop Bourget said of him, “coment un si petit homme peutil faire autant de tapage!” (How can so small a man make such an uproar!) Though he was small, his personality,

devotion and influence were exceedingly “grand”. He was one of the most interesting personalities in the history of St. Anne.<sup>2,3</sup>

The early days of the Kankakee River Valley were greatly influenced by people from French Canada. Father MARQUETTE passed through the area in 1675, Father Louis HENNEPIN and explorer LASALLE in December of 1679. Father CHARLEVOIX was in the area about 1721 doing missionary work among the Indians. The American Fur Company caused a flow of French-Canadians to settle into the Kankakee valley.<sup>2</sup>

<p><b>FRENCH CANADIAN / ACADIAN GENEALOGISTS OF WISCONSIN</b> P.O. BOX 414 HALES CORNERS, WI. 53130-0414  ISSN 1057-3488</p>	<p>The Quarterly is published four times a year (Fall/Sept.-Oct; Winter/Dec. -Jan; Spring/ March-April; Summer/May-June) as a service to the general public through distribution to many libraries.</p>
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<p>French Canadian /Acadian Genealogists of Wisconsin, Inc. annual dues which includes a subscription to the <i>Quarterly</i> is \$20.00 for one year, \$37.50 for two years, or \$55.00 for three years payable by the end of June each year.</p>	<p>Our objectives are to foster and encourage interest and research in French Canadian and Acadian genealogy, heritage and culture.</p>
<p><i>Quarterly</i> Editor: Joyce Banachowski  Publications Chairperson: Pat Geyh Publications Committee: Marilyn Bourbonnais, Beverly La Belle, Linda Boyea, Pat Ustine, Sister Francele Sherburne and Joyce Banachowski</p>	<p>Copyright © 2004 by French Canadian / Acadian Genealogists of Wisconsin</p>

Noel Levasseur was the first white settler of what is now Kankakee County. Noel LEVASSEUR, Coureur de Bois, came in 1832 to Bourbonnais Grove, Illinois. He owned much land and encouraged his countrymen to settle in Illinois. The land prices were low, with excellent soil, and agreeable climate. By 1844, there was a heavy tide of French immigration.<sup>1,3</sup> Jean-Baptiste LAGUE, my great grandfather, arrived in Chicago about 1849 from St-Georges-de-Henryville, Quebec; he met Noel LEVASSEUR, purchased land from him and settled in Bourbonnais Grove.<sup>2</sup>

In September 1847, there were 77 Catholic families settled, totaling 471 persons, with a total population of about 500. The Catholic population increased to 1300 by June 1849; by September, it was 1600. Bourbonnais was the most populous village in the county. The Bourbonnais immigration spilled over into new communities—south to L'Erable, northeast into the corner of what is now Manteno Township, and west to the area around Davis Creek known for years as "Petite Canada."<sup>2</sup>

Charles CHINIQUY, clergyman, was the eldest son of Charles CHINIQUY, notary. His grandfather was ET CHINIQUA, born in Spain, and married to a lady from France. ET CHINIQUA became a citizen of France and was a captain in the French Navy. He was a Basque navigator who led the flotilla of Admiral Saunders upriver on the St-Lawrence during the latter's expedition against Quebec in 1759. He was awarded lands in Canada, where he settled upon retirement. His son, Charles, a notary, and grandson Charles CHINIQUY, the clergyman, were born in Canada.<sup>1,3</sup>

## MEETING SCHEDULE

Meetings are held every second Thursday of the month at the Community Room, G110, at Mayfair Shopping Center. Enter at the Northeast Mall door off the covered parking area. About half way down on the right, you will see a door leading to the elevator and the stairs. Go down one floor. Doors open at 6:30 p.m. for library use and meetings begin at 7:30 p.m.

11 March 2004: Monica Ceille, tour guide for Historic Milwaukee, will speak on "Immigrant Settlers and Settlement Patterns in Early Milwaukee"

8 April 2004: Rendezvous Meeting: Help and Library Work

13 May 2004: George Findlen author of the book, *Genealogists Handbook for Upper St. John Valley Research*, will speak on "How to Tell if You Have Acadian Ancestors—A Step by Step Process, How to Find Out and How to Trace Them."

Rev. CHINIQUY was born in Kamouraska in 1809, not far from Sainte-Anne-de-Beaupre, the son of Charles CHINIQUY, a notary, and Marie-Reine Perrault. The family moved to Murray Bay, a new settlement with no established school. His mother taught him to read from a French and Latin Bible belonging to his father. While his two younger brothers, Louis and Achille, were sleeping or playing together, Charles and his mother spent time memorizing large sections of the Old and New Testament.<sup>1,3</sup>

On Sundays, the neighboring farmers who were unable to go to church were accustomed to gather at the CHINIQUY house in the evening. From his book, *Fifty Years in the Church of Rome* — "my parents used to put me up on a large table in the midst of an assembly and I

*delivered the most beautiful parts of the Old and New Testaments..."*<sup>3</sup>

His father died when Charles was twelve, (July 19, 1821). His uncle, the Hon. Amable Dionne, who, on finding that he wished to be a priest, sent him to the Little Seminary of St. Nicolet. In 1833 Charles was ordained a priest of the Roman Catholic Church. He was an eloquent speaker, and used his talents in preaching and promoting temperance. He quickly became a figure of public interest. He preached in the two cathedrals of Lower Canada; his portrait was painted by Antoine Plamondon and by Theophile Hamel and the Legislature of Canada made him an award of about \$2,000.<sup>1,3</sup>

In 1844, he published his *Manual of Rules of the Society of Temperance*, (158 pages), dedicated to the youth of Canada. It became known as *The Manual of Temperance*. In the next six years it went through three editions, and more than 200,000 persons had been enrolled in the society by CHINIQUY. The Bishop of Montreal named him "*The Apostle of Temperance*" for all Canada. His book was translated in 1847 from French to English.

In 1846, he was involved in a scandal with a woman, had to abandon his parish, and had to move away from the diocese of Quebec. He joined an Oblate seminary in Longueuil (near Montreal).<sup>9</sup>

On December 15, 1850, Chiniquy received a letter that was to change his life and the history of Kankakee County. It was from the Right Rev. James Oliver Vandeveld, Bishop of Chicago— "*Make use of your great influence over your countrymen.....by inducing them to come*

*here in Illinois. We have, already, in Bourbonnais, a fine colony of French Canadians. Come and help me make the comparatively small though thriving people grow with immigrants from the French-speaking countries of Europe and America until it covers the whole territory of Illinois with its pious sons and daughters.*"<sup>3,4</sup>

Father Chiniquy, then 41 years old, arrived in Chicago in June 1851. A few French-Canadian families occupied the area he chose for his new town, about 14 miles southeast of Bourbonnais. The area was called Beaver Mission, which was renamed St. Anne by Father CHINIQUY. Father Chiniquy's enthusiasm for the land around Beaver Mission was boundless. He returned to Canada and prepared a press release to persuade Canadian, French and Belgian emigrants to go to Illinois. No one could surpass the glowing word picture he painted of the land. He wrote: "*Now what can be the prospect of a young man in Canada, if he has not more than two hundred dollars? A whole life of hard labour and continued privation is his too certain lot. But, let that young man go directly to Illinois, and if he is industrious, sober, and religious, before a couple of years he will see nothing to envy in the most happy farmer of Canada*".

*"As the land he will take in Illinois is entirely prepared for the plough, he has no trees to cut or eradicate, no stones to move, no ditch to dig; his only work is to fence and break his land and sow it, and the very first year the value of the crop will be sufficient to pay for his farm..... Before long, railroads to Chicago will take our happy countrymen*

to the most extensive market, the Queen city of the west." <sup>3</sup>

By December 1851, two hundred men, women and children had joined him. In April 1852, one hundred families were building homes in St. Anne. They soon needed to expand the limits of the first colony by establishing settlements in St. Mary (now Beaverville) and L'Erable. These settlements soon filled up with new families who came that spring from Canada, Belgium, and France. <sup>3,4</sup>

Father CHINIQUY was pastor at both Bourbonnais and St. Anne in 1852. The church in Bourbonnais burned to the ground; almost all Bourbonnais citizens believed CHINIQUY set the fire. All the chalices (usually made of silver and gold) and other valuables had been transferred to the priest's residence before the fire broke out. <sup>2</sup>

After establishing his colony, he openly questioned the church's interpretation of its authority, and other concerns. He and Bishop O'REGAN disagreed about title to land at St. Anne. This was settled by the Kankakee Circuit Court in his favor. He was suspended in 1856 and excommunicated in 1858. His persuasive powers and his enthusiasm for reform caused four-fifths of his congregation to join him in the formation of the church called *The Christian Catholic Church*. <sup>2,3</sup>

The break was highly emotional. Many families were divided brother against brother, and there followed years of ill feeling among families. My great grandparents LAGUE were among those who followed him.

Thus St. Anne's Church went from being a Roman Catholic Church in 1852-1858 to being a Christian Catholic Church in 1858-1860, and then became the first Presbyterian Church after 1860. In General Assembly Minutes, Old School, it is listed as "*French Church*". Of the 130 Elders and Trustees of St. Anne, there were only 5-6 names that were not of French descent. (I counted the names on the list). <sup>10</sup>

The first school in St. Anne began in 1856; it was unusual in that classes were held year round, 4 terms of 3 months each. The pupils attended as many quarters as their parents could spare them from the farm. <sup>3</sup>

In 1856, Abraham LINCOLN, who was at that time a circuit rider lawyer, defended Rev. CHINIQUY in a slander suit. The Illinois State Historical Society has a Photostat in its LINCOLN collection of the handwritten bill that LINCOLN presented to CHINIQUY for legal services. <sup>3,4</sup>

In seeking affiliation with an established Protestant church, he chose the Presbyterian denomination because of its French Huguenot heritage. The Presbytery of Chicago, accepted him on February 1, 1860 as an ordained Presbyterian minister. However, the members of his parish continued to call him "*Father*" CHINIQUY. The St. Anne church was admitted, April 11, 1860 as a Presbyterian Church. <sup>3</sup>

Between 1855 and 1860, 6,200 French-Canadians, French and Belgians formed the Christian Catholic Church (CCC) in Illinois, under the leadership of the Reverend Charles CHINIQUY. This included 375 families in Sainte-Anne, 40

## NEW LIBRARY PROCEDURES

### FOR BOOKS DRAWN OUT OF THE LIBRARY FOR HOME USE

Due to the high cost of replacement and / or scarcity of some of our books in the library, we will be asking for a check deposit if you take any of the following books home for use. Your check will be returned to you when you return the book to us. Make your checks payable to FCGW. There is no charge for use of these books on site at our library meetings or before our regular meetings.

*Dictionnaire généalogique des familles acadiennes*, 3 volumes by Stephen White  
**\$100 deposit per book**

*Dictionnaire National des Canadiens Français (1608-1760)*-- aka Red Drouin, 3 volumes  
**\$150 deposit per book**

*Acadian Genealogical Review*, 9 Volumes  
**\$40 deposit per book**

*Before the King's Daughters: The Filles à Marier, 1634-1662* by Peter J. Gagné  
**\$45 deposit**

*King's Daughters and Founding Mothers: The Filles du Roi, 1663-1673*, 2 volumes, by Peter J. Gagné  
**\$45 deposit per book**

*The Good Regiment: The Carignan-Salières Regiment in Canada 1665-1668* by Jack Verney  
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**\$45 deposit per book**

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in Bourbonnais, 100 in Kankakee, 125 in Chicago, 30 in Petites-Iles, 50 in Momence, 35 in Middleport, 20 in Sainte-Marie (now Beaverville), 15 in L'Erable, 16 in Barren, 50 in Ava, and 30 in Chateauville. (Reference: Rev. Baird, *The French Canadian Mission in Illinois, AFCU, 1860, p. 3*). Baptismal, marriage and death records were compiled by Mrs. Ardis M. Boone of Sainte-Anne, Illinois, and were published in a document entitled, *Father Chiniquy's Ledger*.<sup>5</sup>

Frosts destroyed the crops in the summer of 1858; three weeks of continuous rain drowned the seedling crops in the spring, forcing the St. Anne farmers to mortgage everything they owned. Rev. CHINIQUY sought help for his parishioners by lecturing in Philadelphia, New York and Boston. He was able to pay all mortgages and purchase barrels of food and clothing.<sup>3</sup>

According to his account in the book, *FIFTY YEARS IN THE CHURCH OF ROME*, CHINIQUY visited president Lincoln in 1861 and 1862, and he claims he turned down LINCOLN'S offer of a secretary-ship in the American legation in Paris. His last visit took place June 8, 1864, when he went to Washington for LINCOLN'S official notification of re-nomination by the Republican Party.

Rev. Charles CHINIQUY was married in 1864 to Euphemie Allard. They adopted a daughter, had one son who died in infancy and two daughters.

He was in demand as a lecturer on temperance. In 1874, he returned to Great Britain where he was regarded as "The Luther of Illinois." He spent six months lecturing in England, Scotland

and Ireland and was frequently in Canada months at a time. In 1878, he crossed the Rocky Mountains and spent two months lecturing to French Protestants in San Francisco, Portland, Oregon and the Washington territory. Then he went to Australia, Tasmania and New Zealand where in two years time he delivered over 600 lectures. Great crowds of people thronged to hear him. Still others gathered to prevent him from speaking. He was often hooted, stoned, and in great physical danger.<sup>3</sup>

In 1883, 1,200 families who had been members of the Christian Catholic Church in Illinois emigrated to Kansas and Wisconsin. (Reference: Bristol *Atlas of Kankakee, 1883, p. 21*). Two years later, some of these had joined French-speaking Christian Catholics (called "Old Catholics" or "Gallicans") from Switzerland and France, in founding an Episcopalian Synod under the leadership of Rev. J. Rene Vilatte who had been sent to Green Bay in 1884 on the recommendation of Father CHINIQUY.<sup>5,6,7</sup>

After he moved to Montreal, he devoted much of his time to writing. Between 1886 and 1899, he produced at least four books. The most widely read are *FIFTY YEARS IN THE CHURCH OF ROME* and *FORTY YEARS IN THE CHURCH OF CHRIST*.

In 1893, a new kind of honor came to him when the Presbyterian College of Montreal conferred upon him the Doctorate of Theology Honoria Causa that allowed him to put the initials D.D. after his name and call himself Doctor.<sup>4</sup>

He passed away January 16, 1899, in Montreal with his wife, Euphemie, and

daughters, Emma and Rebecca, at his side. He was buried in the Cimetiere de la Montagne at Montreal. Thousands of mourners attended his funeral. The St. Anne church sent Rev. Boudreau and Mr. D. T. Allard as its representatives. Memorial services were held for him in the St. Anne Presbyterian Church on February 26, 1899.<sup>3</sup>

The *KANKAKEE DAILY TIMES* (Illinois) printed the following: *The last will and testament of the Rev. Charles CHINIQUY, executed September 10, 1896, was filed in the county court today. He bequeathed his lands, house and money to his wife, Euphemie Allard Chiniquy for her use and at her death to*

*be divided equally between his daughters, Rebecca Morin and Emma Chiniquy. His son-in-law, Rev. Joseph Morin was appointed executor of his estate. He desired his son-in-law to carry out his work among the poor of the various Canadian parishes. He also requests his executor to have popular editions of his works and writing issued at as cheap a price as possible. He requests that his coffin shall not exceed \$10 in cost and that \$100 be given to the three poorest widows of his congregation on the day of his funeral.*<sup>3</sup>

I have solved the mystery of why many of my relatives were Protestant. Family church records have the notation "*Felaway with Chiniquy*".

#### SOURCES

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3. The Saga of St. Anne, Illinois -- [www.kvgs.org/stannetwp/saga/9](http://www.kvgs.org/stannetwp/saga/9)
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6. Pastor Chiniquy: An Examination Of His "Fifty Years In The Church Of Rome-- <http://www.geocities.com/chiniquy/>
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8. Atlas of Kankakee, Illinois by Bears, page 20
9. History of Kankakee, Illinois by Mary Jane Houde
10. History of Presbyterian Church in St. Anne, Illinois, by Rev. S .A. Woodruff, Jr. (Written for the St. Anne Centennial celebration of July 27-July 30, 1950)

## THE ALEXANDRE BEUCHAMP FAMILY

MICHEL NYQUIST

### 14: BEAUCHAMP, ALEXANDRE

Alexandre Beauchamp was born on 17 March 1870, somewhere in Canada.<sup>1</sup> He was the fourth of eleven children of Magloire Beauchamp and Marguerite Amiot dite Villeneuve.

In 1880, the family moved to the States. Alexandre was ten. They settled in Oconto, Wisconsin. On 13 March 1895 he married Mary Demeny while he was a common laborer in Kaukauna, Wisconsin.<sup>2</sup> In 1897, they moved to Republic, Michigan, where he worked as an iron miner in the Champion Mine through 1902.<sup>3</sup> Other Beauchamps had lived in this area since 1889, and cousins Jules and Fred were here. Alexandre built a log cabin in Republic for his bride. It had a wood stove, a big kitchen with a hand pump, and a bedroom in the loft. By the 1950s it had sunk to the windowsills but was still occupied by his wife, and subsequently by his son-in-law, Myron.

Alexandre and Mary had seven children: Irene, Sarah, Ann, Agnes, Lawrence, Jane, and Margaret. Unlike many French Canadians, he did American citizenship, and became a citizen.

Alexandre was an ironminer in Michigan. He could not read or write, but could speak English, and owned his house in Republic. He was a member of the Maccabees. He became a teamster in 1903-4, and remained in this employ in Republic until 1910.<sup>4</sup>

In 1883, nickel ores were discovered near Sudbury, Ontario. The story goes that in 1903, at Cobalt, Ontario, Fred Larose, a blacksmith, threw his hammer at a troublesome fox. He missed the fox but chipped a rock and discovered the world's richest silver vein. This precipitated a rush to Cobalt, which yielded substantial amounts of silver ore and cobalt. A more likely story is that two contractors, McKinlay and Darraugh, stumbled upon silver nuggets at Cobalt Lake while working on the construction of the Temiskaming and Northern Ontario (T&NO) Railway from North Bay to Liskeard.

This was good for Canadian mining but proved eventually unfortunate for the Beauchamp family. A tent city sprung up at Cobalt in 1904, and people began to converge here from all over the world. By the end of 1905 the population was over 1500. With no planning and a presumed transient population, services were poor, with no adequate water supply or sanitation service. Because the town was built on solid rock, blasting was necessary to bury water and sewerage lines. Fire and typhoid devastated the town in 1909. Both the epidemic and conflagration were particularly damaging in that neglected part of town referred to as "French Town." The fire, occurring on 2 July, was carried by winds through the crowded alleys, log and frame shacks, and debris of French Town, leaving two thousand people homeless. A few cases of typhoid appeared in early summer, and by September, 1100 were infected.

By 1910, a sanitary inspector was appointed, an incinerator was purchased, polluted wells were sealed, and the Mines Water Supply Commission was organized. The Cobalt Water Commission was also organized in March 1910, ran out of funds for providing a dependable water supply, and floated another debenture in the Fall of 1910. However, by 1911 the hospital was closed, and sanitary conditions were neglected.<sup>5</sup>

Alexandre left to make his fortune in Canada on 8 May 1910. He found work in the Porcupine Mine in Cobalt, Ontario [There was in fact no mine of this name in Cobalt, although a Porcupine Camp was to be found near Timmins].<sup>6</sup> He died in a mine fire (forest fire, or cave in and flood?)<sup>7</sup> sometime after 4 July 1910,<sup>8</sup> when Mary

<sup>1</sup> Catherine Margaret (Beauchamp) Healey

<sup>2</sup> Wisconsin Marriage Index, Vol 3, p. 117, Vol A, sequence 1556 and 1594

<sup>3</sup> Marquette County and City Directory's Information, 1901-2

<sup>4</sup> Marquette County and City Directory's Information, 1903-4, 1908, 1910

<sup>5</sup> Baldwin, Douglas Owen, "Public Health Services and Limited Prospects: Epidemic and Conflagration in Cobalt," Ontario History, Publication of the Ontario Historical Society, Vol 75, #1, Mar 1983

<sup>6</sup> Catherine Margaret (Beauchamp) Healey

was 33, her oldest child, Irene, was 14, and her youngest child less than one. He was 40 years old. His body was never recovered. Alexandre's father Magloire and his daughter Irene went to Canada to search for news of Alexandre, and found nothing.<sup>9</sup> They were advised that mine officials kept no records of who was at work, so there was no proof of Alexandre's death, and no compensation.

No mention of Alexandre's demise is found in the Cobalt Daily Nugget or the New Liskeard Speaker. He is not found in the Catholic cemeteries at Haileybury, North Cobalt, the Cemeterie Ste. Therese (Cobalt), which was partially burned in 1977, or Silverland Cemetery (Cobalt), which was partially washed away in a flood in the 1950s. He is not among the burial records at New Liskeard or Latchford, or in the Ste. Hilarion records (Cobalt French-language). He is also not found on the list of mine fatality reports of the Ontario Department of Mines for 1910-1914. There was a Porcupine Mining Camp near Timmins, where gold was discovered and precipitated a high rush in 1909-1910, and it is possible he died here, perhaps during the Porcupine Fire in 1911. However, he is not found in the records for the Porcupine Fire [only 77 names appear in the official records, while estimates place the death toll as high as 250. No one knew how many people were in the surrounding bush area].<sup>10</sup>

"In July of 1911, after two months of unseasonably high temperatures, a number of smaller fires converged into a giant conflagration. Fuelled by a dry virgin forest and following an easterly direction, the fire swept through the area, engulfing the then isolated mining communities of the Porcupine Camp (Timmins, Aura Lake and South Porcupine).... The intense heat ... caused building, timber, and clothing to combust, while high winds created by the sheer size of the fire reached gale force speeds.

One of the only places of refuge... was Porcupine Lake.... The three communities were destroyed and 77 people were officially listed as dead, though the number of unrecorded deaths were never be known.<sup>11</sup>"

Among the killed were many prospectors in the bush. The famous Dome Mine at South Porcupine was burned to the ground, and some of its employees were killed, including the mine manager and his family, who took refuge in a mineshaft. At East Dome shaft, all 34 people seeking refuge here were suffocated. Many of the unidentified bodies were brought to Haileybury and New Liskeard for burial after the fire.<sup>12</sup>

This date however does not correspond precisely with the date of his disappearance as reported by daughter Margaret, who was however around one year of age at the time and thus might not have had the timing exact.

More than 160 men were killed in Ontario mines in 1909-1912, of which 52 were for Cobalt area mines, as reported by the provincial government. In 1912, there were 3500 men employed in the mines in Cobalt. Nearly all mine safety legislation in Ontario grew out of the slaughter at Cobalt. The author could not determine whether the lack of a reliable water supply to this particular mine played a role in Alexandre's demise.<sup>13,14,15,16,17,18</sup>

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<sup>7</sup> Hazel Irene (Moyle) Nyquist

<sup>8</sup> Catherine Margaret (Beauchamp) Healey

<sup>9</sup> Hazel Irene (Moyle) Nyquist

<sup>10</sup> Taylor, Bruce, Temiskaming Genealogy Group.

<sup>11</sup> Timmins Museum, "The People and the Fire of 1911," [www.museumsnorth.org/timmins/the\\_fire\\_of\\_1911.html](http://www.museumsnorth.org/timmins/the_fire_of_1911.html)

<sup>12</sup> Taylor, Bruce, Temiskaming Genealogy Group.

<sup>13</sup> Nyquist, Hazel Irene (Moyle)

<sup>14</sup> MCHS, *op. cit.*

<sup>15</sup> Healey, Margaret (Beauchamp)

<sup>16</sup> Société de Généalogie de Québec, Brassard, Edmond-Louis, Director, research of several primary sources, May 1995- August 1996.

<sup>17</sup> Korotev, Mrs. Jordan Russell (Nadine), research of several primary sources, April 1995

<sup>18</sup> Travel Ontario (1994), Ontario Ministry of Culture, Tourism, and Recreation.

15: FRANCOIS, MARIE GHISLAINE VICTORINE

Marie Ghislaine Victorine François was born on 11 March 1877 in Nil-St. Vincent-St. Martin, Brabant Province, Belgium. She was the only child of Marie-Thérèse François.<sup>19</sup> Her mother married Gregoire Joseph Demeny three months after she was born. Gregoire was a widower with four children. Marie Ghislaine's daughter<sup>20</sup> states that her mother had been married to a Mr. Myron, but when it was discovered that he was already married, the marriage was annulled. I have not been able to confirm this annulment nor to find reference in the Belgian records for likely adjacent parishes to a Mr. Myron. I note however that Marie named her last son Myron. As was the case for Grace Christopher, while the question of my true ancestor is thus somewhat clouded, I have chosen, in the absence of any substantial refutation, to rely on the official records.

She came to the USA with her parents and three half-sisters when she was three years old, arriving in New York on 1 September 1880. The family settled in Oconto, Wisconsin.<sup>21</sup>

She went to school until the 11th grade. She could read and write and spoke English as well as French.

On 13 March 1895 she married Alexandre Beauchamp in Kaukama, Wisconsin. She had just turned 18. She had seven children with Alexandre:

1. Irene Emelia Beauchamp, b. 11 Jan 1896 at Republic; m. George Edward Moyle 9 Apr 1913 at Marquette; d. 11 Oct 1971 at Tipler, WI, *see elsewhere*
2. Sarah Victoria Beauchamp, b. 20 Mar 1898 at Republic;<sup>22</sup> m. Albert LeRoux at Iron Mountain;<sup>23</sup> three sons, four daughters; d. 22 Sep 1957 at Iron Mountain, MI<sup>24</sup>
3. Mary Ann Beauchamp, b. 13 Jun 1900 at Republic;<sup>25</sup> m. Victor Downey 1 Jun 1920 at Marquette; he was in control room of submarine that was hit, had shell-shock; three daughters; she d. 9 Jun 1988 at Marquette
4. Mary Agnes Beauchamp, b. 12 Dec 1902 at Republic;<sup>26</sup> m. Wilfred Gereau at Marquette, who d. 1973; graduate of local business college and bookkeeper for St. Mary's Hospital; member of Daughters of Isabella; two sons, two daughters; d. 22 Feb 1990 at Marquette<sup>27</sup>
5. Joseph Alexandre Laurence Beauchamp, b. 12 Sep 1905 at Republic;<sup>28</sup> m. Auni (Korte) Aho, widow of William Aho, with four children; was in Milwaukee in 1947;<sup>29</sup> d. 4 Nov 1956 at St. Petersburg, FL;<sup>30</sup> three sons, one daughter
6. Mary Jane Beauchamp, b. 4 Sep 1907 at Republic;<sup>31</sup> m. (1) Hugh Stolpe, ca. 1925, one son, (2) Joseph Pedro ca. 1931,<sup>32</sup> no issue; (3) Raymond Gustafson Iron River [lived together several years, m. ca 1989], who had three sons, one daughter from previous marriage; lived in Iron River area (Stambaugh) until 1972;<sup>33</sup> d. 14 Aug 1992 Ishpeming<sup>34</sup>
7. Catherine Margaret Elizabeth Beauchamp, b. 30 Nov 1909 at Republic;<sup>35</sup> m. John Aloysius "Buck" Healey [bef. 1947],<sup>36</sup> Ishpeming, MI; two sons and two daughters; d. 10 Sep 2001 Ishpeming.

<sup>19</sup> Birth Record, Mont-Saint-Guibert, Belgium

<sup>20</sup> Healey, Margaret (Beauchamp)

<sup>21</sup> Daily Mining Journal, obit, 1 Nov 1947, p.6, c.4

<sup>22</sup> Catherine Margaret (Beauchamp) Healey

<sup>23</sup> Daily Mining Journal, obit for Mary Clavell, 1 Nov 1947, p.6, c.4

<sup>24</sup> Catherine Margaret (Beauchamp) Healey

<sup>25</sup> *Ibid.*

<sup>26</sup> *Ibid.*

<sup>27</sup> Daily Mining Journal, obit, 3 Feb 1990

<sup>28</sup> Catherine Margaret (Beauchamp) Healey

<sup>29</sup> Daily Mining Journal, obit for Mary Clavell, *op.cit.*

<sup>30</sup> Hazel Irene (Moyle) Nyquist

<sup>31</sup> Catherine Margaret (Beauchamp) Healey

<sup>32</sup> Daily Mining Journal, obit for Mary Clavell, *op.cit.*

<sup>33</sup> Daily Mining Journal, obit for Irene Moyle, 25 Oct 1971

<sup>34</sup> Catherine Margaret (Beauchamp) Healey

<sup>35</sup> *Ibid.*

<sup>36</sup> Daily Mining Journal, obit for Mary Clavell, *op.cit.*

They moved soon after marrying to Republic, Michigan, and in 1900 she was living here with her husband, two children, and mother Marie-Thérèse.

Husband Alexandre died in Canada in 1910, when Mary was 33, the oldest of her seven children, Irene, was 14, and the youngest, Margaret, was less than one year old. Mary remarried, around 1913, Joseph Hector Clavell, born 1870, who also came from Canada to work in the mines in Michigan.<sup>37</sup> They had three more children:

1. Albert E. Clavell, b. 11 Dec 1915 at Republic;<sup>38</sup> broke his back as telephone lineman after fall from pole; never married; was in Iron River in 1947;<sup>39</sup> lived in Marquette 1955-1968; was a member of the Hiawatha Radio Club, with call letters W8JPI, and assisted in communications between servicemen in remote areas and their homes in the States; d. 12 Sep 1968 Marquette after one month at St. Mary's Hospital.<sup>40</sup>
2. Joseph Hector Clavell (twin), b. 30 May 1918 at Republic, died Nov 1918 at Republic<sup>41</sup>
3. Wilfred Myron Clavell (twin), b. 30 May 1918 at Republic;<sup>42</sup> worked as electrician for Cleveland Cliffs Iron Co. and for Republic Township; ham radio operator;<sup>43</sup> m.1 Gloria LaCosse, who d. 21 Feb 1979, three sons and two daughters;<sup>44</sup> m.2 Veletta Thomas 24 May 1980; d. 2 Sep 1989 Republic, br. Northland Chapel Gardens.<sup>45</sup>

The last two were born about the same time as the birth of the second and third child of her eldest daughter Irene, who married at 17, three years after her father's disappearance.

Joseph Clavell was a blacksmith who didn't work much. Joseph and Mary were separated before the births of Joseph and Wilfred. He left to look for gold in Alaska and reportedly was never heard from again.<sup>46</sup> Joseph died in 1943.<sup>47</sup>

Son Laurence married Widow Aune Korte Aho with three children, and had three more children with her.

Son Albert Clavell worked for the Power Company in his late teens, fell from a pole and was paralyzed, and was cared for by Mary. He could use his arms and painted. He received \$13 per week for compensation.<sup>48,49,50</sup>

Mary died on 30 October 1947 at the age of 70 at her daughter Irene's tavern at Tipler, Wisconsin. She had been ill for three years. She was buried at Republic cemetery.<sup>51</sup>

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<sup>37</sup> Catherine Margaret (Beauchamp) Healey

<sup>38</sup> Daily Mining Journal, obit, 13 Sep 1968

<sup>39</sup> Daily Mining Journal, obit for Mary Clavell, *op.cit.*

<sup>40</sup> Daily Mining Journal, obit, 13 Sep 1968

<sup>41</sup> Albert R. Clavell

<sup>42</sup> Catherine Margaret (Beauchamp) Healey

<sup>43</sup> Daily Mining Journal, obit for Wilfred Clavell, 3 Sep 1989

<sup>44</sup> SSDI, *op. cit.*

<sup>45</sup> Catherine Margaret (Beauchamp) Healey

<sup>46</sup> Nyquist, Hazel Irene (Moyle)

<sup>47</sup> Daily Mining Journal, obit for Mary Clavell, *op.cit.*

<sup>48</sup> Nyquist, Hazel Irene (Moyle)

<sup>49</sup> MCHS, *op. cit.*

<sup>50</sup> Healey, Margaret (Beauchamp)

<sup>51</sup> Daily Mining Journal, obit, 1 Nov 1947, p.6, c.4

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## JOSEPH RENÉ VILATTE

Joyce Banachowski

*The information for the following article was extracted from Gaworek, Leah, "Good Shepherd or Wolf in Sheep's Clothing? Joseph René Vilatte," Voyageur, (Northeast Wisconsin's Historical Review), Vol. 20, No. 2, Winter/Spring 2004, pp. 28-35.*

From 1884 when the missionary, Joseph René Vilatte, arrived in Green Bay, he attracted attention and caused controversy in the church in northeastern Wisconsin.

Joseph Vilatte was born near Paris on 24 January 1854. When his mother died he went to live with grandparents. They brought him into their church, the Little Church of Maine (It followed Catholic doctrine and liturgy, but functioned on a Presbyterian model.) Later his father placed him in the Orphanage of the Brothers of Christian Schools run by the Roman Catholics. Here he was trained as a teacher.

As a young man, seeing the horrors of the Franco Prussian War, he began to question his beliefs. Afterward, he went to Canada where he studied for the priesthood and met the defrocked priest, Charles Chiniguy. After attending several of Chiniguy's meetings, he joined Chiniguy's French-Canadian Christian Catholic (Community). He followed Chiniguy's suggestion and entered the Presbyterian ministerial training program at McGill University, Montreal.

After serving two years in French Congregationalist churches in Massachusetts and New York, he followed Chiniguy's suggestion and came to Green Bay, Wisconsin to minister to the French speaking Belgian Catholics who were disheartened with their Roman Catholic priests who they believed drank, misappropriated funds, and abused their positions.

Following Chiniguy's advice, Vilatte contacted Hyacinthe Loyson, another defrocked priest in charge of the Gallican Catholic Church in Paris. Vilatte was now exposed to the Old Catholicism. This was a protest movement against the Doctrine of Papal infallibility in 1870. This was the

belief, Vilatte was to teach to his followers here in Wisconsin.

In the meantime, the Catholic diocese of Green Bay, due to lack of finances, was not able to provide missionaries and the priests went to Green Bay only occasionally. The Belgians were not happy with these priests, and the bishop of the Episcopalian Diocese of Fond du Lac, Hobart Brown, was worried that the European immigrants especially the Belgians were becoming atheists and spiritualists.

Bishop Brown planned to create Episcopalian missions for the Belgians. Vilatte heard of Brown's plan and contacted him. Vilatte convinced the bishop that the Belgians would not accept a Protestant mission, and he should send an Old Catholic mission instead. He convinced Bishop Brown to send him to Berne, Switzerland to Bishop Herzog to be ordained as a priest. Bishop Brown felt good relations would develop between the Episcopal and Old Catholic churches who in Europe were attempting to break the power of the papacy. Vilatte was assured he would receive funding from the Fond du Lac diocese of Bishop Brown but would not be controlled by the Episcopalian church. On 6 and 7 June, Joseph Vilatte was ordained as deacon and priest in Berne, Switzerland.

Vilatte returned to Green Bay. At first the Belgians were not receptive. A family, the Robillards of Little Sturgeon, first provided him a pile of straw for a bed because they viewed him as a heretic because he was not a Roman Catholic priest. Eventually, they let him have a log cabin on their property.

This is where he established his mission called Mission du Bon Pasteur. He lived in one room, using boxes and barrels for furniture, old carpets and hay for a bed and an old kitchen door as an altar.

The Belgians gradually were drawn to him. In a month's time, 19 families were members of his church. On 1 November 1885, a second mission was established in Brussels. On 23 January 1886, a campaign was started to raise funds to build a church in Gardner just south of Little Sturgeon. His followers viewed him as a good preacher.



They admired him because he was honest and generous. He had sold his gold watch to contribute to the building of a church to replace his small chapel. When Bishop Katzer, the Catholic bishop of Green Bay came to town, he led the farmers with wagons, waving flags and firing shotguns to lead him into the village. He was admired by his followers for his courage, dramatics and personality.

But to the Catholic Church, he was trouble. Once in Dyckesville, he intentionally had a confrontation with the priest causing a controversy in the community which ended with about half the congregation leaving and joining Vilatte and building a church for him in Dyckesville.

Vilatte made plans to build a college or seminary in Sturgeon Bay. Catholic Bishop Katzer of Green Bay opposed him. However, in April 1887, the city councilors of Sturgeon Bay, not only agreed with him to make Sturgeon Bay the administrative center of his church, but they provided a site where he could build a cathedral, a seminary, and a residence for himself.

On 2 May 1888, Bishop Brown died and Bishop Charles Grafton succeeded him. He felt the Old Catholic missions should be under Episcopalian control. They would finance the work of the Old Catholic priests. This was upsetting to the Archbishop of Utrecht who insisted Vilatte break from the Protestant Episcopal church. Besides, Vilatte was interested in becoming the Old Catholic Bishop of North America which angered Bishop Grafton, who felt Vilatte was his subject. Funding to Vilatte was cut off, and Grafton insisted all the Old Catholic missions go to the Episcopal church. Vilatte

lost all his churches. The deeds stated they were Episcopalian churches for Old Catholics and Vilatte had no money to fight it. Grafton set out on a campaign against Vilatte in Europe as well as locally. It worked. Old Catholic Bishop Herzog investigated and concluded Vilatte's activities were Episcopalian and would have nothing to do with him.

Looking for a way to carry on the preaching of his beliefs, Vilatte went to Ceylon where he was made bishop of the Independent Catholic Church of Ceylon, Goa and India on 29 May 1892.

He returned to Wisconsin, but found, he was no longer accepted. His Old Catholic missions had been taken over by Bishop Grafton. The new Bishop Messmer of the Catholic diocese of Green Bay, viewing Vilatte as a threat, had asked the French speaking Norbertines from the Abbey of Berne, Holland to come. They used Vilatte's techniques of communicating with the Belgians and were able to destroy his influence in Northeast Wisconsin.

Broke and without a following, he left Green Bay in 1899. He spent his last days, after being reconciled with the Roman Catholic church, at the Cistercian Abbey of Port-Colbert, France where he died 8 July 1929.

Nothing remains of the Old Catholic religion Vilatte preached, but the churches he built are still in existence, but occupied by other religions. However, in Duvall, a cemetery exists, which is called by local Belgians, the Vilatte Cemetery — a last reminder of Joseph René Vilatte, Wisconsin's colorful religious leader of the nineteenth century.

#### LOISELLE MARRIAGE INDEX SEARCH

The French Canadian Genealogists of Wisconsin have on permanent loan at the Family History Center in Hales Corners, the complete Loisel Marriage Index and Supplement. We will do a single marriage search for \$2.00 plus a S.A.S.E. If you would like the search to be extended to include marriages of parents, please indicate. The marriages of parents will be counted as an additional single marriage search and billed as such.

Send your search request to our FCGW address.

## CALENDAR CHANGES AFFECT US

Joyce Banachowski

No one will deny that the use of the calendar is an essential factor in specifically dating some event. However, genealogists and others who deal with dates in the past must be aware of the changes that have occurred in calendars through the ages.

Every culture or group who developed a calendar used some event of importance as a startling point. The Greeks, it is believed started their calendar with 776 B.C., the beginning of the Olympic Register. This was the list of winners in the Olympic Games. The Romans started their calendar with 753 B.C. which was the founding of their city. The Roman calendar was authorized in 46 B.C. by Julius Caesar and was developed for him by Sosigenes, a Greek astronomer. The Julian Calendar as it came to be called was actually named after Julian Scaliger, an astronomer in 1582. The Julian calendar had twelve months and 365 days. Each fourth year had 366 days. The Moslems started their calendar with 622 A.D., the year of Mohammed's flight from Mecca—the Hegira. This Islamic calendar adds extra days in 11 out of 30 years to stay with the phases of the moon. The Chinese and the Hebrew calendars have twelve months and match with the phases of the moon. They also add an extra month to certain years to catch up with the solar year. The Christians started theirs with the Birth of Christ, numbering all events in history before or after that event. The Christian calendar did not come into use until the 9<sup>th</sup> century—the time of Charlemagne. Scholars claim that Christ was born about five years before the beginning date of the Christian calendar. In the Christian calendar, years before the birth of Christ are counted backward from the birth of Christ (B.C.) and those after the birth, *Anno Domini* (A.D.) are counted forward.

On 4 October 1582, as a result of astronomical studies, Pope Gregory introduced a new calendar. It was calculated that the Julian calendar was off from the solar calendar by 10 days. To rectify the error, the day after October 4 was

October 15 to keep the calendar year and the solar year together. It was also decided that three times in each 400 year period of time, the leap year day was to be omitted. To do this, leap years would be omitted in years ending in two zeroes unless they were divisible by 400 rather than by 4. Therefore, 1600 remained a leap year but 1700, 1800 and 1900 did not. This way the calendar year and the solar year remained together until the year, 4000, with the time difference being only one day off at that time.

This new calendar also set the beginning of the year as 1 January. Before this, countries had other beginnings—December 25, March 25. The ecclesiastical calendar had its beginning with 21 March. The new calendar was called the Gregorian or New Style calendar. The Roman Catholic countries were the first to accept the new calendar. Protestant and Greek Catholics came later.

To make conversions from the Julian to the Gregorian calendar, add 10 days to the Julian calendar for the dates from 5 October 1582 to 28 February 1700 and add 11 days to the Julian calendar for the dates from 1 March 1700 to 28 February 1800.

Dates before 1582 (the Julian calendar) are known as "OS"—Old Style. Dates after 1582 (Gregorian calendar) are known as "NS"—New Style. The chart at the end gives the dates when various countries converted from the Julian to the Gregorian calendar.

Note that France converted from the Old Style, Julian calendar, to the New Style, Gregorian calendar on 20 December 1582. Also note that England and all English possessions did not convert to the New Style until 14 September 1752. (This included her American colonies.) In England there were riots to protest the loss of the 11 days when they jumped from 3 September 1752 to 14 September 1752.

Because of the confusion with differences in the beginning of the year in the New Style calendar, in British and our American colonies, double dating of the year between 1 January and 25 March for the years of 1582 to 1752 sometimes occurred. For example the year might appear 1750/1751.

When doing research this change in calendars has to be taken into account. We must be careful about the dates. This affects us who are doing French-Canadian research. During the colonial period there were military, business and political

connections and exchanges between New France and the British colonies. The British took control and lost control of Acadia numerous times during this period. The British officials were using one calendar and the French were using another.

DATES OF CHANGES FROM JULIAN TO GREGORIAN CALENDARS		
Country	Julian Calendar Old Style	Gregorian Calendar New Style
Austria	7 January 1584	17 January 1584
Bohemia	7 January 1584	17 January 1584
Denmark	19 February 1700	1 March 1700
Great Britain and British possessions	3 September 1752	14 September 1752
Finland	18 February 1753	1 March 1753
France	10 December 1752	20 December 1582
Germany—Protestant States	19 February 1700	1 March 1700
Catholic States:		
Augsburg	14 February 1583	24 February 1584
Lausitz	13 January 1584	23 January 1584
Silesia	13 January 1584	23 January 1584
Paderborn	17 June 1585	27 June 1585
Prussia	23 August 1612	2 September 1612
Pfalz-Newburg	14 December 1615	24 December 1615
Greece		In 1923
Hungary		1587
Netherlands: Catholic Section	15 December 1582	25 December 1582
Protestant Section		1700's
Norway	19 February 1700	1 March 1700
Poland	5 October 1582	15 October 1582
Portugal	5 October 1582	15 October 1582
Russia		1918
Spain	5 October 1582	15 October 1582
Sweden	18 February 1753	1 March 1753
Switzerland: Catholic Section		1583
Protestant Section		1701
Except: St. Gallen		1724
Glarus; Appenzell;		1798
and Granbuenden		1798

Information for the above article was extracted from *The Denver Post*, February 29 1996 and *The Skeleton Closet*, Louisville Kentucky

## SUR LE WEB

*Bonjour et bienvenue.* Last *Quarterly* we listed many of the genealogical societies across the United States, besides our own, that are dedicated to the study of French, Canadian, and Acadian culture and heritage. Another source of contacts that are very willing to help you find your roots are individual family organizations. These groups specialize in a specific surname or group of surnames. The list below is not all inclusive, so if you know of others, let me know (Smckay54@aol.com) and I'll add them to the FCGW Links page.

- The Beaudet Family Association Their web address is <http://www.genealogie.org/famille/beaudet/index2.html> and their email address is [jbeaudet@netscape.net](mailto:jbeaudet@netscape.net). The group publishes a quarterly named "La Platon"
- Côté Families of North America – Their web address is <http://web.ionsvs.com/~microart/personal.html> and they can be reached by email at [jgcote@infinity.net](mailto:jgcote@infinity.net).
- Association Des Familles Grondin. Their web address is <http://www3.sympatico.ca/fquiri/> and they can be reached by email at [frpa.grondin@sympatico.ca](mailto:frpa.grondin@sympatico.ca).
- The Héroux Families Association. Their web address is <http://membres.lycos.fr/associationheroux/> and their email address is [famille.heroux@tr.cgocable.ca](mailto:famille.heroux@tr.cgocable.ca). The society's quarterly journal is "Entre-Nous".
- The Association of Jobin Families of America. Their web address is <http://www.afja.org/> and their email address is [marceljobin@afja.org](mailto:marceljobin@afja.org). Their journal is called "Le Jobinfo" and is published twice a year.
- Leduc Family Association. Their web address is <http://www.geocities.com/heartland/5063/> and their email address is [assleduc@yahoo.com](mailto:assleduc@yahoo.com). Their quarterly journal is called "Leduc Journal".
- Lemire Family Association Their web address is <http://www.genealogie.org/famille/lemire/> and their email address is [volelem@hotmail.com](mailto:volelem@hotmail.com).
- Association Des Provost/Prévost D'Amerique. Their web address is <http://www.genealogie.org/famille/prevost-provost/zzindex.htm> and they can be reached by email at [provomic@videotron.ca](mailto:provomic@videotron.ca). Their Quarterly Journal is called "Le Prevostal".

The FCGW website will introduce a new layout to the library book list in February. Hopefully this will make books of interest to you easier to find. Other updates are in the works and will be coming on-line during the February and March. If you have not been to the website in a while stop by and see us at [www.fcgw.org](http://www.fcgw.org) We are always looking for new ideas to improve the website, so let us know what you think.

Happy Surfing  
Steve McKay  
[Smckay@aol.com](mailto:Smckay@aol.com)

## BOOKS OF INTEREST

*La Pointe: Village Outpost on Madeleine Island* by Hamilton Nelson Ross, State Historical Society of Wisconsin, Madison, 2000. (First published in 1960) (\$14.95, Paperback)

Madeleine Island is located in the Apostle Islands off the Wisconsin shore in Lake Superior. Madeleine Island's location first served as a refuge for the Ojibway. Later the French fur traders found it an ideal location to conduct their business. La Pointe became a thriving village and important center for the fur trade. By the mid-nineteenth century, it became important as a commercial fishing center. Then along came the miners, loggers and finally the tourists.

Ross takes you through all stages of La Pointe's development. This book is well written, readable and well documented with footnotes and a bibliography at the end.

*Prairie du Chien: French – British – American* by Peter L. Scanlan, Collegiate Press, George Banta Publishing, Menasha, 1937. (Reprinted in 1985 for 300<sup>th</sup> anniversary of Prairie du Chien) (\$10.99, paperback)

Scanlan traces the French, English and Americans in the Prairie du Chien area. He begins with the French explorers along the Mississippi — Marquette and Jolliet, La Salle, Tonty and Hennepin, Daniel Greysolon Du Lhut, Nicolas Perrot, Baron La Hontan, Pierre Charles Le Sueur and Charles Juchereau Sieur de St. Denis. He discusses two French-Canadian families — the Marins in the fur trade and the Cardinals who were one of the first families in Prairie du Chien.

Conflict with the French was eminent when the English came into the area in the last half of the eighteenth century. These conflicts drove the Indians further to the west. By the end of the eighteenth century the trader population was a mixture of French-Canadians, Spanish who had come up the Mississippi, the British (mostly Scots), and the Americans who were just beginning to come in the 1790's. By 1800,

the Americans controlled Prairie du Chien politically; by 1810, the British had three fur trading companies in the area — the Hudson Bay Company, the Northwest Company and the Mackinac Company, and the French-Canadian voyageurs were working for all three companies. The next twenty years finds the fur companies combining, restricting competition, and finally monopoly by the American Fur Company.

The military also was important in Prairie du Chien after 1800. They were involved in the War of 1812, Indian Uprisings, and the Black Hawk War. Between 1829 and 1835, Fort Crawford was constructed.

In 1800, Prairie du Chien had about 550 inhabitants, mostly French-Canadian and the fur trade was still important to the village. By 1830, the Americans were moving into the village of Prairie du Chien; discharged soldiers made their homes there, and a new town grew south of the old fort. This is where Scanlan concludes his story of Prairie du Chien. In addition, this informative book has endnotes, an extensive bibliography, photos and maps.

## WEB SITES

Louis and Clark Trail Heritage Foundation  
[www.lewisandclark.org](http://www.lewisandclark.org)

National Library of Ottawa, Canada  
<http://www.nlc-bnc.ca/index-e.html>

State Historical Society of Wisconsin  
<http://www.shsw.wisc.edu>

Minnesota Historical Society  
[www.mnhs.org/](http://www.mnhs.org/)

State Historical Society of Michigan  
[www.hsofmich.org/](http://www.hsofmich.org/)

State Historical Society of Illinois  
[www.historyillinois.org/](http://www.historyillinois.org/)

Milwaukee Public Library  
[www.mpl.org](http://www.mpl.org)

Global Gazetteer  
<http://www.calle.com/world>

## **23 FRENCH SETTLERS REBURIED AT STE CROIX ISLAND**

Twenty-three French settlers who died on Ste. Croix Island about 400 years ago were reburied there on 1 July 2003. The twenty-three were part of an expedition led by Pierre du Guast, Sieur de Monts in 1604. After exploring parts of Nova Scotia, Pierre du Guast and seventy-nine men arrived at the island which is located in the Ste-Croix River, between Calais, Maine and the St-Stephen-St. Andrew area on the New Brunswick side.

That first year these settlers faced black flies and a severe winter. Samuel Champlain wrote that the faces of the men were swollen by the bites of mosquitoes or little flies which constantly annoyed them while they were at work. The winter was extremely cold with the first snow falling on the 6<sup>th</sup> of October, and in December, ice was passing on the river. The winter was more severe and lasted longer than they had seen in France. Fuel and food supplies became scarce.

Disease broke out. Scurvy was prevalent. Thirty-five of the 79 died. Another twenty were near death. The dead were buried in makeshift graves on the island. In his diary, Champlain made a drawing of the settlement and the cemetery.

In June of 1605, the Sieur de Monts abandoned the settlement with his men and went to the habitation at Port Royal. For years, the eroding sand uncovered the graves. People in the area called the uninhabited area, Bone Island.

In 1960, the island cemetery was discovered and was opened nineteen years later by archeologist, Jacob Gruber. Bones and two skulls of twenty-three of the 35 who died were sent to Temple University in Philadelphia. In 1995, the bones were handed over to officials in Acadia National Park. There they were kept until 1 July 2003, when they were reburied on the island by the National Park Service.

Information for the above article was extracted from the *Montreal Gazette*, 9 July 2003, p. A14.

## **COMING UP**

23-24 April: Gene-A-Rama 2004, Olympia Resort and Conference Center, 1350 Royale Mile Rd., Oconomowoc, WI. The main speaker will be John Coletta of Washington D.C. For information write:

WSGS  
P.O. Box 5106  
Madison, WI 53705

or

[www.wsgs.org](http://www.wsgs.org)

\*\*\*\*\*

24 April 2004: "Your Family History: Doing It Right / Doing It Better", 6<sup>th</sup> annual workshop of the Newberry's Friends of Genealogy, at Newberry Library, 60 W. Walton St., Chicago. For information, call:  
(312) 255-3510

\*\*\*\*\*

19-22 May 2004: National Genealogical Society's Annual Conference and Genealogy Exhibit 2004; Sacramento, California; Locally hosted by Genealogical and Historical Council of Sacramento Valley; at Sacramento Convention Center, Convention Hotel: Sheraton Grand Hotel Sacramento, 1230 J Street. For information contact

[www.ngsgenealogy.org](http://www.ngsgenealogy.org)

\*\*\*\*\*

27-30 May 2004: Seminar 2004, sponsored by the Ontario Genealogical Society, Doubletree International Plaza Hotel Toronto Airport, 655 Dixon Road, Toronto. For information:

[www.ogsseminar.org](http://www.ogsseminar.org)

\*\*\*\*\*

13-18 June 2004: Institute of Genealogical and Historical Research, Birmingham, Alabama. For information on courses, fees, housing and registration:

[www.samford.edu/schools/ighr/ighr.html](http://www.samford.edu/schools/ighr/ighr.html)

\*\*\*\*\*

31 July – 15 August 2004: Congrès mondial Acadien / Acadian World Congress 2004 will take place across Nova Scotia. For information contact:

Danielle LeBlanc  
Communications Director  
Congrès mondial acadien 2004  
Roy Bldg., Suite 106  
1657 Barrington Street  
Halifax, Nova Scotia B3J 2A1

or

email: [dleblanc@cma2004.com](mailto:dleblanc@cma2004.com)

For preliminary program check:

<http://www.cma2004.com/>

\*\*\*\*\*

2-3 Oct 2004: Feast of the Hunter's Moon:  
West Lafayette, Indiana: For information,  
contact:

Tippecanoe County Historical Association  
909 South Street  
Lafayette, IN 47901

Or

(765) 476-8411

\*\*\*\*\*

#### NEWS NOTES

In France, between December 1793 and September 1805 and 1871 (in Paris only), the "Republican Calendar" also known as the "French Revolutionary Calendar" was in use. This calendar was divided into twelve months of 30 days each. At the end of the year there were five additional days named "sans-culottides" until 24 August 1794.

\*\*\*\*\*

From the *Newsletter* of the Chippewa County WI Genealogical Society, Vol. 12, #5, 1992: During the Middle Ages, monks spent much of their time researching and writing genealogical histories and charts. As they moved to each generation, they would indicate it with a small three line mark ( a long line in the center with two small lines angling out on each side). To them, the mark looked like the foot of a crane. It was called a *pied de grue*. (In French it was pronounced pee-yay dgrew.) In time it became known as "pedigree".

\*\*\*\*\*

From *Je Me Souviens*, Vol. 26 # 2, Autumn 2003: There are three articles of interest — 1) "Hail the Midwives; Beware the Witches: Women in Seventeenth Century New France"; 2) " Quebec: Its Formative Years" and 3) "Life in the 1500's".

\*\*\*\*\*

From *Le Réveil Acadien*, Vol. 19, #2, May 2003: There is an interesting article on Blaise Dugas showing how the discovery of a new document brought to life an ancestor who was believed to be non-existent.

\*\*\*\*\*

The *American-Canadian Genealogist*, Issue #98, Vol. 29 # 4, 2003: You will find two informative articles on "Marquis de Tracy's Guard" and on the "Military Roots of the 'dit' Names".

\*\*\*\*\*

From *Traces du Passé*, No. 21, December 2003: PRDH is updating its Web Site. "The deaths of people married between 1766 and 1799 will be added to the Couples Repertory." A subscription is needed for this website.

\*\*\*\*\*

From *History Has Its Place*, Wisconsin Historical society Annual Report for 2003: The city of Sturgeon Bay and the Wisconsin State Historical Society, worked together to add the first maritime park to Wisconsin's Maritime Trails Program. It is at Bull Head Point. Three 19<sup>th</sup> century sunken ships — the Oak Leaf, the Ida Corning and the Empire State are visible from the shore. The site has been placed on the National Register of Historic Places.

\*\*\*\*\*

#### QUESTIONS DES LECTEURS

Dawn Sims, 719 Watson Drive, Natchitoches, Louisiana 71457-5722 is interested in corresponding with anyone researching the Beauregard family , especially in Wisconsin and Washington.

\*\*\*\*\*

Teri Dupuis, 10506 W. Concordia Ave., Milwaukee, WI 53222 is searching for the birth and death records of Tharcille Arbour (Joseph & Louise Langlois dit Lachapelle), b. abt. 1819, m. Francois Xavier Galaneau in Rawdon, Montcalm, Quebec on 19 Aug. 1845; he died 14 June 1907 and is buried in St. Théodore Cemetery, Quebec.

She is also seeking the death records for Louis Épiphan Piché, born 6 Sept. 1845 in Louiseville, Quebec; married Philomene Desrosiers on 29 Nov. 1865, Louiseville, Quebec; and for Francois Piché, born 7 May 1806 in Louiseville, Quebec; married Adelaide Dupuis in Louiseville, Quebec on 19 Feb. 1827.

\*\*\*\*\*

Joyce Banachowski, 3230 So. 15<sup>th</sup> St., Milwaukee WI 53215-4632 is seeking the birth and death of Therese-Angele Piette, daughter of Jean-Baptiste and Therese Beaugrand. She married Joseph Rondeau on 1 June 1807 at Ste-Genevieve-Berthier-en-Haut.

\*\*\*\*\*

## NEW LIBRARY PROCEDURES

### FOR BOOKS DRAWN OUT OF THE LIBRARY FOR HOME USE

Due to the high cost of replacement and / or scarcity of some of our books in the library, we will be asking for a check deposit if you take any of the following books home for use. Your check will be returned to you when you return the book to us. Make your checks payable to FCGW. There is no charge for use of these books on site at our library meetings or before our regular meetings.

*Dictionnaire généalogique des familles acadiennes*, 3 volumes by Stephen White  
**\$100 deposit per book**

*Dictionnaire National des Canadiens Français (1608-1760)*-- aka Red Drouin, 3 volumes  
**\$150 deposit per book**

*Acadian Genealogical Review*, 9 Volumes  
**\$40 deposit per book**

*Before the King's Daughters: The Filles à Marier, 1634-1662* by Peter J. Gagné  
**\$45 deposit**

*King's Daughters and Founding Mothers: The Filles du Roi, 1663-1673*, 2 volumes, by Peter J. Gagné  
**\$45 deposit per book**

*The Good Regiment: The Carignan-Salières Regiment in Canada 1665-1668* by Jack Verney  
**\$45 deposit**

*Inventaire des Contrats de Mariages du Régime Français*, 6 Volumes  
**\$45 deposit per book**

#### ITEMS FOR SALE

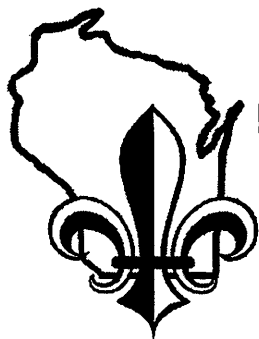
Back Issues of Quarterly, \$3.00 each plus \$2.00 postage and handling  
Special Issue of the Quarterly, (Juneau), \$4.00 plus \$2.00 postage and handling  
Special Issue of the Quarterly, (Rebellion Losses), \$5.00; plus \$2.00 postage and handling

Bibliography of New Brunswick Research, \$2.00 plus \$2.00 postage and handling  
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QUARTERLY INDEX for VOLS 1-10, \$5.00 plus \$3.00 postage and handling

Packet of 39 genealogy forms, \$5.00 plus \$4.00 postage and handling  
Loiselle Search—One marriage from Loiselle Index, \$2.00 plus S.A.S.E  
T-Shirts: M,L,XL \$15.00; XXL \$17.00 plus \$3.00 postage and handling





French Canadian/Acadian Genealogists of Wisconsin

# Quarterly

Volume 18 No. 4

Summer 2004

## From the President

The annual FCGW Pea Soup and Johnny Cake night in February was a culinary success. The pea soups and Johnny cakes were most enjoyable. Thanks to all of the members who came and contributed their expertise. A great meal was had by all.

In my past columns as well as the general meetings, I have asked for volunteers to help **Marilyn Bourbonais** with the mailing. Many thanks to **Larry Beauchamp** for volunteering. Larry and I have been trying to learn the procedure by "helping" Marilyn with the last three *Quarterlies*. For someone who has been doing the job for 18 years, Marilyn has been very patient with us as we try to understand the wishes of the US Postal Service. Hopefully we can be of real help to Marilyn in the future.

**Anne Lemarre** has graciously helped us with repairing some of our books. We are most grateful to her.

Thanks to **Bart Jacques** for filling in as Sunshine Committee Chair. A frantic phone call from me and Bart "volunteered."

The program for the October 2004 General Meeting will feature **Karl Koster**, historian and docent at the Grand Portage National Monument in Minnesota. He would

like to know in advance if any of our members have ancestors who were fur traders and/or voyageurs. Please send the names of your fur traders and/or voyageurs to **Larry Beauchamp** by 31 July 2004. [jolabeau@aol.com](mailto:jolabeau@aol.com)

If you have visited the FCGW website lately you know that **Steve McKay** has produced a tremendously valuable source of information for our members as well as other visitors. The FCGW is very proud of his work. He still needs your location data for your surnames. Do send that information to him at: [smckay54@aol.com](mailto:smckay54@aol.com)

With this *Quarterly* the FCGW ends another membership year on 30 June 2004. Guess what? Your dues are due for the 2004-2005 membership year in July 2004. Remember - we have three tiers of membership: one year - \$20.00, two years - \$37.50, and three years - \$55.00. Please send your check made out to FCGW along with the completed membership form that accompanies this *Quarterly*. We hate to ask you to repeat your surname information each year, but it does make the job of **Mary Dunsirn**, the Surnames Committee Chairperson, easier. Thanks to everyone, especially Mary.



Kateri (Teri) Dupuis

414-443-9429

[kdupuis@wi.rr.com](mailto:kdupuis@wi.rr.com)

# LOUISBOURG 1713-1745 FISHING PORT, TRADE CENTER AND FORTRESS

Joyce Banachowski

## *Background*

For about two hundred years, dating back to the sixteenth century, before the occupation of Isle Royale by the French, the fishing banks and coasts of Newfoundland and Cape Breton were known by the English, French, Spanish, Portuguese, and French and Spanish Basques, and at the beginning of the seventeenth century, the Dutch, fishing fleets — all seeking rich harvests of cod.

Between 1574 and 1583, the French port of Honfleur had one hundred sailings to the fishing grounds near Newfoundland and Cape Breton. By

1580, fifty to sixty English ships were sent annually. By 1603, the French had more than 300 fishing vessels in Newfoundland waters.<sup>1</sup>

Newfoundland was much desired and had been used as a fishing station. It was convenient for the drying of cod. Both the English and the French were established there. Population growth was slow. As time went on, the English and the French each developed their own locations of fishing interests. The

<sup>1</sup> Buckner, Phillip A. and Reid, John G., editors, *The Atlantic Region to Confederation: A History*, University of Toronto Press, Toronto, 1994, p. 46.

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The Quarterly is published four times a year (Fall/Sept.-Oct; Winter/Dec. -Jan; Spring/March-April; Summer/May-June) as a service to the general public through distribution to many libraries.

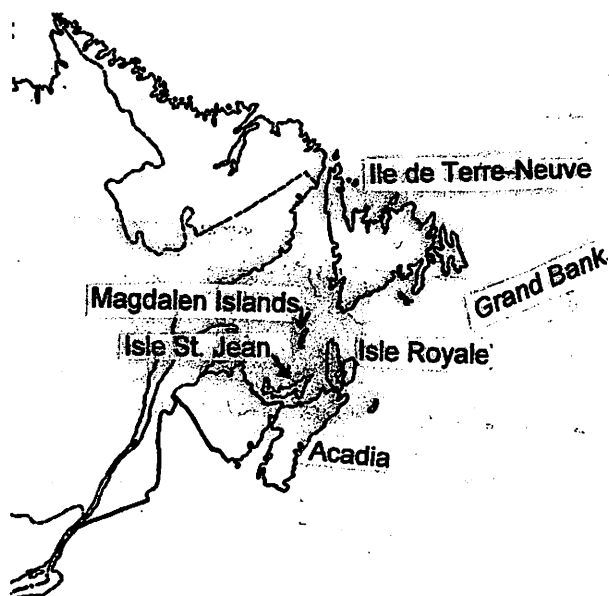
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Our objectives are to foster and encourage interest and research in French Canadian and Acadian genealogy, heritage and culture.  
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English migrant fisheries were situated on the eastern and southeastern coast between Cape Race and Cape Bonavista. Their major center was St. Johns. Petit Nord, the northeastern coast, was held by the French from St. Malo. The French Basques were in the southwest near Plaisance. In the Grand Banks were fishers from Normandy and Sables d'Olonne. Their fishing center was Plaisance (Placentia).<sup>2</sup>

In 1662, Plaisance (Placentia) was founded. A small French resident fishery located on the south shore of Newfoundland preceded Placentia's establishment. About 1658, Nicolas Gargot de La Rochelle, a naval captain of La Rochelle, received a land grant on the west side of the Avalon peninsula from Louis XIV. This grant included Placentia or Plaisance as the French called it. In 1660, Nicolas Gargot was chosen as the first governor. (In 1610, John Guy had been appointed the first governor of English Newfoundland). Two years later in 1662, about eighty men and women arrived from France to establish a colony at Plaisance. In eight years, the population reached 128. By



<sup>2</sup> Ibid., p. 62.

## MEETING SCHEDULE

Meetings are held every second Thursday of the month at the Community Room, G110, at Mayfair Shopping Center. Enter at the Northeast Mall door off the covered parking area. About half way down on the right, you will see a door leading to the elevator and the stairs. Go down one floor. Doors open at 6:30 p.m. for library use and meetings begin at 7:30 p.m.

10 June 2004: Dr. Patrick Jung will speak on *Premieres familles milles du Wisconsin: Sources on Earliest French Families in Wisconsin and the Upper Great Lakes Region*

8 July 2004: *Rendezvous*: The Library will be open. Help will be available.

12 August 2004: Finger Foods and Show and Tell by Members. Share photos, documents, mementos from your family. The Canadian Homestead Pictures will be available for viewing.

9 September 2004: Joyce Banachowski: *Words, Wars and Whatevers and Their Effect on French-Canadian Research*

14 October 2004: Karl Koster, Historian and docent at the Grand Portage National Monument (Program to be announced)

1685, the French population on Newfoundland was 640.<sup>3</sup>

In 1687, Plaisance had a population of 256 and a garrison of 25 men. There were no barracks. Governor Antoine Parat had the soldiers living with the inhabitants of Plaisance. The soldiers worked in the fisheries to pay for their room and board. A fort was to be built on a hill near Plaisance. In 1691, Brouillan arrived in Plaisance with additional men, arms and tools with the intention of building and improving fortifications. By 1694, the fort was enclosed.<sup>4</sup>

<sup>3</sup> O'Flaherty, Patrick, *Old Newfoundland A History to 1843*. Long Beach Press, St. Johns, Nova Scotia, 1999, pp. 38-39..

<sup>4</sup> Buckner and Reid, *op. cit.*, p. 74.

Other settlements were made. By 1691, the French had established the settlements of Petit Plaisance, Pointe-Verte, Saint-Pierre Islands, Fortune Bay, Grand Bank, Harbour Breton and Hermitage.

Both the English and The French continued to fish in their designated areas. There were two ways of bringing fish back to their home ports. In the sixteenth century, the French primarily used offshore fishing and the green process (also called the 'wet' or salted process) of preserving fish. The English usually fished inshore and used the dry process. However both countries used both methods and it was not uncommon to find fish prepared by both methods on the same ship when it arrived at its home port.

The green fishery used heavy salting. The French had an advantage over the English with green fisheries. They had a cheap source of domestic salt from France. They also had a large Catholic market especially during Lent, and Green fish were gaining more and more in popularity —especially in Paris. The dry fisheries salted and then dried the fish. Cod from dry fisheries were better preserved for warm climates. This allowed them to trade in the Mediterranean, with the Spanish and Portuguese and West Indian markets.<sup>5</sup>

The green fisheries used larger seasonal vessels, fished further out into the ocean for longer periods of time, and generally processed their fish on board their vessels, then transported them to their home markets. Green or 'wet' fishers would cast lines over the ship's side. When fish were caught they would be cleaned and filleted on deck. Then, they would be layered with salt and placed in the ship's hold. In the late sixteenth century, ships of 100 tons with

a crew of fifteen to eighteen men, were generally used. These ships usually left home ports in late January to early February and returned the end of May to early June. A ship of 100 to 150 tons carried 20,000 to 25,000 salted cod.<sup>6</sup>

Dry fisheries did not use as much salt as wet fisheries. The inshore dry fisheries used smaller boats, and fish were taken ashore daily. Dry fisheries needed more equipment, labor and both large ships and smaller shallops. Dry fisheries required beach areas for processing fish and housing for the working men. The resident dry fishery was often a permanent shore settlement.<sup>7</sup> Fish were caught closer to the shore with smaller shallops each with a three-man crew. Fish had to be brought to shore to be cleaned, split and lightly salted. A few days later, fish would be washed, drained and spread out for drying which could take up to 10 days depending on the weather. The large transport ships used for dry fishers left homeport in February and did not return until late summer. They carried about the same number of fish as the 'wet' or green fishers. However, fish processed by the dry method brought higher prices.<sup>8</sup>

#### *Fall of Plaisance (Placentia)*

In the seventeenth century the English became involved in wars with the Dutch. In the first Dutch War (1652-1654) a sea war between the two was conducted in the North Sea and the English Channel. In the second Dutch War (1664-1667), the war was carried by the Dutch to the West Indies and Newfoundland. In 1672, in the third Dutch War, Newfoundland was again a target for the Dutch. The Dutch raided Ferryland in 1673, Acadia in 1674, and Plaisance in 1676. English seasonal

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<sup>5</sup> Balcom, *op. cit.*, p. 12.

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<sup>6</sup> Buckner and Reid, *op. cit.*, p. 47.

<sup>7</sup> Balcom, *op. cit.*, p. 27.

<sup>8</sup> Buckner and Reid, *op. cit.*, p. 48.

fishers pillaged between Cape Race and Cape Bonavista in 1676 and 1678.<sup>9</sup> England talked of sending a governor to Newfoundland as well as money to build a fort at St. Johns. Neither of these two suggestions were acted upon. Through the 1680's things were relatively peaceful.

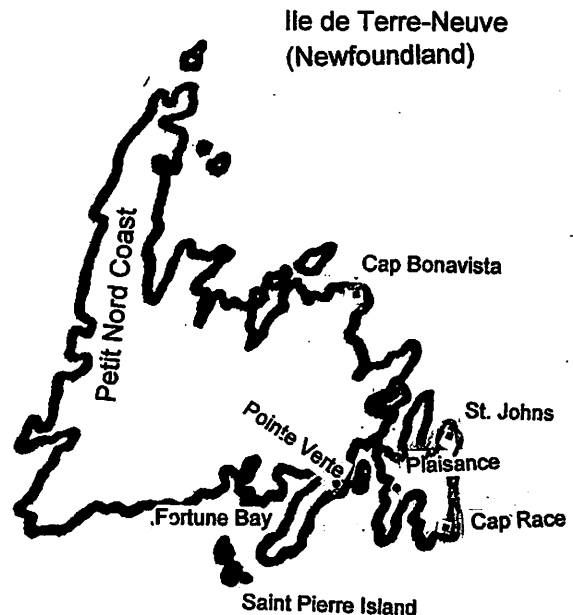
In 1689, William of Orange became king of England and a month later he declared war on France—the War of the Grand Alliance, King William's War in North America. In North America, a number of harassments, pillagings, and skirmishes between France and England followed. In February 1690 a raiding party assaulted Plaisance; In September 1692, five ships under the command of Francis Williams demanded surrender of Plaisance. Governor Monberton fired back and Williams retreated. In 1693, Costebelle, an officer of Placentia, went to Trinity Bay and returned with six prisoners. A battle followed off the coast near Plaisance. In 1696, Pierre Le Moyne d'Iberville left Quebec with fifty voyageurs and twenty-eight Indians to go to battle with the English. In 1697, the French in Newfoundland captured thirty-three English ships loaded with fish and train oil. In 1694, a privateer from St. Malo attacked Ferryland, English Newfoundland. Queen Anne's War broke out 1702-1713. In 1704, Jean Léger de la Grange, privateer surgeon, attacked Bonavista and captured a 250 ton ship filled with dry cod. In 1705, a force of 450 Canadians and Indians took Bay Bulls, Petly Harbour and St. Johns. The same year Montigny with 70 Canadians and Indians, looted, burned, killed and took captives in Conception Bay and in 1707, the English attacked and took a number of French fishing vessels.<sup>10</sup>

<sup>9</sup> O'Flaherty, *op. cit.*, p. 39.

<sup>10</sup> *Ibid.*, PP. 48-59.

In 1710 and 1711, the British blockaded Plaisance. The population of Plaisance suffered because of a shortage of food and supplies. The fall of Plaisance on Isle de Terre-Neuve (Newfoundland) in 1713 ended fifty years of French occupation of Newfoundland. With the Treaty of Utrecht ending Queen Anne's War (War of the Spanish Succession in Europe) in 1713, the French inhabitants were given one year to return to France or go to a French territory. (This was later extended.)<sup>11</sup> Although the French were forced to leave Plaisance, France was still allowed to maintain fishing rights along one shore of Newfoundland from the east coast north of Cap Bonavista to the northern tip of Newfoundland and the entire western coast, south to Point Riche but without year round settlements.<sup>12</sup> (This agreement caused problems in Newfoundland until 1904.)

After some persuasion, nearly all French colonists left. The habitant fishers and ordinary fishers were afraid that when



<sup>11</sup> Johnston, A.J.B., *Control and Order in French Colonial Louisbourg 1713-1758*, Michign State University Press, East Lansing, 2001, p. 7-8.

<sup>12</sup> Perlin, A.B., *The Story of Newfoundland*, November 1959, p. 23-24..

they left Plaisance, they would have to leave their fishing shallops and fishing equipment behind. However, the governor made arrangements to hire ships at the king's expense to transport equipment and possessions of the fishing population.<sup>13</sup> The loss of Plaisance was a hard blow for the French. Economically, it was devastating to the people of France.

The Isles de la Magdalene (Magdalen Islands) and only two islands in the Gulf of St. Lawrence— Isle Royale(Cape Breton) and Ile St. Jean (Prince Edward Island) — were the only possibilities for the French to establish a new fishing settlement. What was needed was a location with fishing opportunities, a location for trade and a site which could be protected.<sup>14</sup>

The summer of 1713, the ship, the *Semslack* and a settlement party left Plaisance (Placentia) to go to Cape Breton to search for a location for a fort that would also serve fishing and trade interests. The group was led by Joseph de Monbeton de Brouillan dit Saint Ovide, nephew of the previous governor of Newfoundland and Acadia.

There had been discussion and disagreement over the location for the new settlement. They stopped at the deserted sites of Ste Anne and St. Pierre which had been established by Nicolas Denys de Tour fifty years earlier. Later, these were renamed Port Dauphin and Port Toulouse.

Port Dauphin had a harbor which could hold 200 vessels, but was not suited for small boat fisheries which were 7-8 leagues<sup>15</sup> from the fishing grounds.<sup>16</sup> Louisbourg on the other hand had a

harbor which could hold 300 vessels, was protected from the winds, and was convenient to the Grand Banks fishing grounds. There was a good location for a fishery about one league from the port. Besides, there were no places for enemy vessels to anchorage outside of the port. This, they believed would lessen the chance of an attack.<sup>17</sup>

With autumn approaching a decision had to be made. Havre à l'Anglois on Cape Breton was chosen as the site for the new settlement which Ovide named Port Saint-Louis. Louis XIV and his advisers did not want any names which had a religious sentiment for this new settlement. He renamed it Louisbourg after himself. (This was significant in that officially, Louisbourg was interested in fisheries, trade, and the military more than religious concerns.)<sup>18</sup>

Other name changes in the area at this time were Cape Breton to Isle Royale or Isle Royale. What had been Saint Pierre became Port Toulouse; Sainte-Anne became Port Dauphin; Ile Notre Dame and Isle Sainte-Marie became Isle de Maurepas. (The island in the southwest became known as Isle Madame). Niganiche (Ingonish) was renamed Port d'Orleans. However, this new name never stuck. Even in documents it was referred to as Niganiche. Most of the streets were named after French officials rather than after saints as in the Saint-Lawrence and other settlements of New France.<sup>19</sup>

#### *Establishment of Louisbourg*

Cape Breton or Isle Royale as it was known to the French was occupied by the Micmacs prior to the coming of the Europeans.

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<sup>13</sup> Johnston, *op. cit.*, p. 7.

<sup>14</sup> *Ibid.*, pp. 7-8.

<sup>15</sup> 1 league = 3 miles

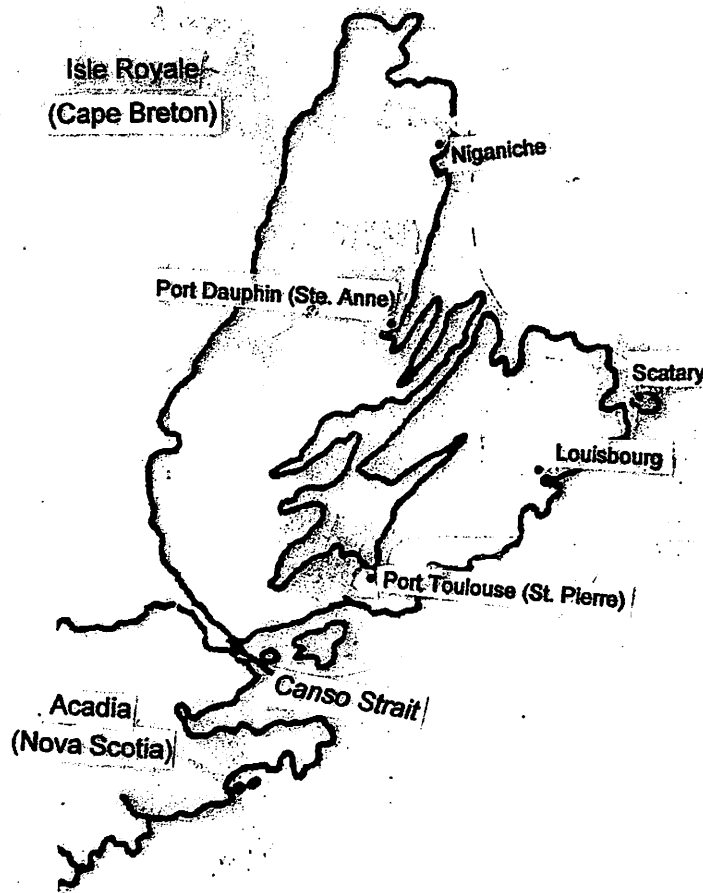
<sup>16</sup> Innis, Harold, "Cape Breton and the French Regime," *Proceedings of the Royal Society of Canada*, 1935, p. 52.

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<sup>17</sup> *Ibid.*, p. 52.

<sup>18</sup> Johnston, *op. cit.*, pp. 9-10.

<sup>19</sup> *Ibid.*, pp. 10-11.



St. Ovide said that the population of Cape Breton, at the time of his arrival on 2 September 1713, was between 120 and 180 people made up of 25 to 30 Micmac Indian families and one Frenchman. One hundred sixteen men, ten women, and twenty-three children as settlers and one hundred soldiers from Placentia arrived with St. Ovide. The population of settlers doubled in October and November when thirty-one fishing crews (155 men) arrived from Placentia.<sup>20</sup> This small group was left with "four fishing boats and their gear, four herring nets, a seine; six cannons from St. John's, balls, masons' tools and picks, two hundredweight of resin, a forge and bellows, and the King's mules and the horses from St. John's; from Quebec three hundredweight of flour, ten barrels of pes, one barrel of Indian corn, forty pairs of snowshoes, 150

<sup>20</sup> *Ibid.*, pp. 54-55.

pairs of moccasins, one deerskin, 1000 planks, thirty shovels, eighty little axes, 300 pounds of tobacco, three barrels of tar, and six cows. Costabelle added to this a few pounds of steel and sixty axes, all he could obtain in Placentia." A list of needed goods had been sent to France, but these items were not shipped.<sup>21</sup> Immediately, fishing started, and the wilderness had to be turned into a settlement where the population could be secure for the winter.<sup>22</sup> One of the first things to be completed was a road to the banks of the Miré to an available supply of timber. The governor of Cape Breton, Philippe Pasteur de Costabelle, stayed at Placentia until July 1714 and left on the last ship for France.

The first winter was especially hard. It came early. The men had scurvy. In early December, their cattle from Quebec had to be killed. Three horses died. By spring only two of their twenty-one head of cattle were still alive. Ice did not leave from the coast until the end of May.<sup>23</sup>

After 1713, Pontchartrain encouraged other fishermen from St-Pierre and Acadians to go to Isle Royale. The Acadians, being farmers were not that willing to go to Isle Royale because there was little arable land. Actually only sixty-seven families (about 500 people) went to Isle Royale between 1713 and 1734. These settled near Port Dauphin and Port Toulouse which were more suited for farming.<sup>24</sup> Only three of the sixty-seven families were fishers. Although Louisbourg was founded by French refugees from Newfoundland, they were soon joined by the Acadians who were to settle in the Port Dauphin

<sup>21</sup> McLennan, J.S., *Louisbourg From Its Foundation to Its Fall 1713-1758*, Fortress Press, Sydney, 1957, p. 12.

<sup>22</sup> Johnston, *op. cit.*, pp. 54-55.

<sup>23</sup> McLennan, *op. cit.*, p. 12.

<sup>24</sup> Krause, Corbin and O'Shea, editors, *Aspects of Louisbourg*, The University College of Cape Breton Press, Sydney, Nova Scotia, 1995, p. 125.



and Port Toulouse areas as well as some Canadians and newcomers from France. There also were Black residents and more than 100 slaves. Within a few years the colony grew rapidly to more than a 1000.<sup>25</sup>

In 1713 – 1714 the entire garrison of marine troops at Placentia and two marine companies of Quebec were transferred to Cape Breton. The number of military continued to grow so that by the 1740's, one quarter of the population were soldiers.<sup>26</sup> The population of Louisbourg in 1719 was 853 and 1,963 in 1737. The population of Louisbourg between 1720 and 1744 probably never went beyond 5000 inhabitants and military personal.<sup>27</sup>

Between its founding in 1713 and 1758, the king sent about 20 million livres (4 million for fortifications alone) to Isle Royale. Fortifications, soldiers, systems of justice, religious orders, a hospital, street plans, public wharves, a lighthouse and docking facilities had to be established. Over the same period of time, the cod fishery itself returned 60 to 80 million livres to France.<sup>28</sup>

From the beginning Isle Royale(Cape Breton) was not considered of any great value for agriculture. The fishery was the most profitable occupation. For much of the time when Isle Royale's cod fishing was in operation, France was making three times more profits from cod than they were with their Canadian fur trade.<sup>29</sup>

Unlike most of New France, Louisbourg was not interested in furs. There were no fur traders — primarily fishermen with a merchant group developing with it. Men and women put up the capital for

fishing and trade enterprises during the French occupation. These were the *habitants-pêcheurs* —(resident-fishermen). Officials encouraged resident fishers rather than migrant fishers. By 1721 over 62% of cod were produced by resident fishermen and by 1737, over 77% were produced by resident rather than migratory fishers.<sup>30</sup>

As incentives to them by the French government, before leaving Placentia, resident fishers were assured by French officials that frontage land at Louisbourg would be reserved for only them — *habitants-pêcheurs* and not be given to newcomers (immigrant or migrant fishermen) from France. Unlike the rest of New France, they were assured that no seigneurial concessions would be given out. The amount of frontage was to be based on the amount of land they had owned in Newfoundland and according to the number of shallops they owned. The concessions on Isle Royale were approximately two to four arpents of frontage by four to six arpents of depth. Land along the Mira River was not to be granted first because it was suited for farming.<sup>31</sup> The immigrant fishers would have the beaches at Mira and Scatary. Married fishing proprietors were protected. As time went on regulations regarding land became more restrictive. For instance, an unmarried fishing proprietor could not rent his property. In the same respect, migrant fishermen who were engaged in trade and merchants were controlled by regulations to protect the fishing proprietors, and to encourage resident fisheries.<sup>32</sup> About a third of the fishermen wintered on Isle Royale. Most of the others came from France each year.

<sup>25</sup> McLennan, *Op. cit.*, p. 97.

<sup>26</sup> Johnston, *Control...*, p. 18.

<sup>27</sup> Buckner and Reid, *op. cit.*, p. 109.

<sup>28</sup> *Ibid.*, p. 11.

<sup>29</sup> Buckner and Reid, *op. cit.*, p. 109.

<sup>30</sup> *Ibid.*

<sup>31</sup> Krause ... *op. cit.*, pp. 123-124.

<sup>32</sup> Balcom, *op. cit.*, p. 15.



In 1720, a law was passed requiring all vessel captains to make an exact declaration of their wines, brandy and all other cargoes or face confiscation. They could sell fishing gear and provisions to anyone if they made their declaration, but they could only sell liquor to merchants or fishing proprietors, but not to tavern keepers. Merchants in the fishery business could sell liquor to their employees only.<sup>33</sup>

In 1722, other laws prohibited foreign merchant captains from hiring or leaving fishermen in the autumn fishery; they could not buy left over supplies from other vessels at the end of the season or buy complete cargoes from Canadian vessels. Their fears were that prices would be increased for the residents. They hoped passage of these laws would assure a normal rate. In spite of regulations, in 1739, ships came from France and took part in fishery fishing without being residents. Captains claimed the fishermen were employed by the vessel and therefore they could leave some in outlying ports to take part in the autumn fishery. The following year, these men would be replaced by others.<sup>34</sup>

This meant the resident fishers had to have legal title to the land. They were solely concerned with fish and its trade. They did not take part in food production. Food items, salt, etc had to be bought. The migrant dry fishery was only seasonal. His location was on a first come basis.<sup>35</sup>

The fisheries operated the same at Isle Royale as they had in Newfoundland. The French dry fisheries used three means of drying cod — beaches, flakes and *rances*. Beaches were gravel beaches without sand, soil or

vegetation. The cod would be placed on the rocks for drying. The beaches method usually required little leveling or vegetation removal. Flakes were platforms made of wood on which the cod would be placed. The drying area for the flakes was two to three feet above the ground. This allowed the cod to be exposed to cool breezes which helped to prevent buildup of heat. *Rances* was the process of placing the cod on boughs or branches which were placed on the ground. This system was used on beaches which were not stony or gravelly. The boughs would prevent fish from picking up sand and dirt.<sup>36</sup> All three procedures required frequent turning of the fish. All three procedures were used on Isle Royale, depending on the location of the drying areas. As the drying season progressed, piles of dried and drying cod were a common sight.

The resident fishers were in need of a convenient and economical source of supplies. At times there were scarcities. The inhabitants were dependent on France for flour, biscuits, vegetables, salt, and fishery supplies. Isle St. Jean had been considered as a possible source of food, but that did not work out. New France was then considered a source of supplies, but there were problems. Prices were forced down because of competition from New England. The result was that prices were lower in Louisbourg than in Quebec.<sup>37</sup> Already in 1720, those not working in the fishery were required to settle in the north eastern part of the harbor to raise what food products they could, to cut wood and to raise poultry. On 14 August 1718, a report stated that the provisions of the garrison were down so far that the day's ration was down to  $\frac{3}{4}$  of a biscuit a day. In the same year, the habitants were forced to abandon the thriving fishery. Ships were

<sup>33</sup> *Ibid.*, p. 15 & Innis, *op. cit.*, p. 56.

<sup>34</sup> Innis, *op. cit.*, p. 57.

<sup>35</sup> Balcom, *op. cit.*, p. 13.

<sup>36</sup> *Ibid.*, pp. 26-28.

<sup>37</sup> Innis, pp. 65-66

prevented from leaving to return to France until provisions arrived from Canada and Europe.<sup>38</sup> By 1725, Quebec was complaining that New England had the Louisbourg market. In addition flour from Quebec was inferior to that brought from France. Ships from Canada first arrived the last of May whereas the ships from France arrived in April. Also, lack of small warehouses forced merchants to purchase in small quantities, and laws forcing vessels to remain in the harbor until their goods were sold discouraged trade. Cheaper supplies of grain could be brought from Nova Scotia and New England.<sup>39</sup>

The scattered and seasonal characteristics of the fisheries, and the nearness of the English colonies encouraged the development of smuggling and illegal employment of sailors. Cape Breton was becoming more dependent on supplies from New England.<sup>40</sup> By the 1740's, many ships were becoming more interested in trade with New England and other areas than in the fisheries.

The shortage of supplies continued to be an area of concern for the residents. In 1733, due to a poor harvest in Canada, the colony had to send a number of fishermen back to France because of lack of provisions. The autumn fishery was suspended. In 1737, another crop failure caused the autumn fishery to again be suspended and the population had to live on fish and garden produce. In 1736, nine or ten sloops were sent from Port Toulouse to Louisbourg with wood for fuel. In 1742, a bad fishery and bad crops in Canada ended with vessels returning without a cargo.<sup>41</sup>

The *habitants-pêcheurs* were guaranteed that they would be exempt from paying fees on their exports of cod and cod liver oil for a period of ten years. These exemptions were extended a number of times. Ordinances were passed in France and in Louisbourg protecting the fishing and trade interests. Obviously, habitant fishers and merchants had more power here than in other parts of the French colonies.<sup>42</sup>

In 1743, a law was passed at the Isle Royale fishery to regulate wages of hired fishermen. This would eliminate costly competition for laborers. This law also made hired fishermen responsible for unnecessary damage to fishing equipment and for loss of fishing days due to their negligence.<sup>43</sup>

Usually a *habitant-pêcheur*, fishing owner, had a home for himself and his family. It also served as his office. By law he was to keep written contracts of his crews, a register of purchases and sales of his business, bills and receipts, titles to land he owned and rentals he was involved in.<sup>44</sup>

Proprietors also had storehouses for supplies, salt, fishing equipment (hooks, lines and gear for shallops and schooners), food (storage bins for biscuit were common.), and items for resale to his hired crews. These generally were liquor, additional food items and clothing.<sup>45</sup>

Not much is known about the hired fishermen. They lived in poor cabins separate from the owners home. These probably had rows of bed frames because the fishermen usually had their

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<sup>38</sup> Innis, pp. 63-64.

<sup>39</sup> *Ibid.*, pp. 65-66.

<sup>40</sup> *Ibid.*, pp. 57-59.

<sup>41</sup> *Ibid.*, pp. 63-64

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<sup>42</sup> Johnston, *op. cit.*, p. 20.

<sup>43</sup> Balcom, *op. cit.*, p. 15.

<sup>44</sup> *Ibid.*, p. 29.

<sup>45</sup> *Ibid.*, p. 30.

own straw ticks. The owner generally furnished a huge copper cooking pot.<sup>46</sup>

The Isle Royale fishery reached its highest levels of dry fish production in 1718 and 1719 — 156,500 and 156,520 *quintaux*<sup>47</sup> respectively and in 1730, 1731 and 1733 — 165,630, 167,540, and 165,365 *quintaux* respectively.<sup>48</sup>

Not only was Louisbourg near cod fishing grounds, but it was near shipping lanes and the Gulf of the St. Lawrence. Louisbourg became a major trade center. It was in the same latitude as La Rochelle and Rochefort, making it easier to locate when crossing the Atlantic. Natural forces of prevailing winds and currents made it beneficial for trade with the Antilles and New England.<sup>49</sup> Louisbourg became involved in trade from its beginning — with Quebec and Martinique in 1713 and New England in 1714. In 1714, when vessels from New England went to Louisbourg to trade, St. Ovide purchased four of their cargoes<sup>50</sup>. Louisbourg not only needed goods for itself, but was in the ideal location to become a transfer port of goods going between the various ports. Louisbourg proved to be suited for trade with France, Quebec, New England and the West Indies.

The Atlantic ports of France were the major suppliers of goods to Louisbourg. Ships traveled back and forth between France and Louisbourg. They brought textiles, food, wine, manufactured goods and supplies for fishing and construction industries. Fish were sent back to France.<sup>51</sup> The West Indies made two

voyages a year to Louisbourg and the Louisbourg merchants did the same. Sugar products — molasses, sugar, and rum — came to Louisbourg in exchange for lumber, cod and agricultural products. Quebec wanted the sugar, molasses and rum from the Caribbean. In exchange they sent forest and agricultural products to Louisbourg. This was especially true after 1728 when Quebec was the supplier of flour and peas for the garrison. The Quebec trade although part of the Louisbourg trade was not as important to Louisbourg as it was to Quebec. New England was a large supplier of natural products and construction materials to Louisbourg. Louisbourg was not getting enough materials from France. Therefore, although, trade with New England was illegal, both the French and the English governments ignored it. The New Englanders wanted the cod, French manufactured goods, and sugar products of the West Indies which were cheaper than getting them from Boston. Twenty per cent of Louisbourg's trade when it was at its height, was from New England, especially Massachusetts. Smuggling with New England also took place. British customs officials in their American colonies did not interfere.<sup>52</sup> Louisbourg also conducted trade with Acadia who brought in some of their produce. By 1720, Louisbourg was a busy port.

From April to November Louisbourg was alive with its shipping industry. The resident merchants controlled most of the catch of cod. The resident merchants were occupied with "fishing, wholesaling, retailing, ship brokerage, government supply, and ship chandlery." They owned about a quarter of the commercial ships in the colony.<sup>53</sup> Louisbourg was not only a commercial center, but a government center as well.

<sup>46</sup> Ibid.

<sup>47</sup> *quintaux* or *quintaux*—a measure of weight equal to 100 livres or 100 lbs. (The English quintal weighs 112 lbs.)

<sup>48</sup> Balcom, *op. cit.*, p. 50.

<sup>49</sup> Johnston, *op. cit.*, p. 11.

<sup>50</sup> McLennan, *op. cit.*, pp. 52-53.

<sup>51</sup> Crowley, Terry, *Louisbourg: Atlantic Fortress and Seaport*, Canadian Historical Association Historical booklet No. 48, Ottawa, 1990, p. 17.

<sup>52</sup> Ibid., pp. 17-18.

<sup>53</sup> Ibid., pp. 18-19.

They had a governor, a garrison and royal officials who ran the government and the town.

Louisbourg started out as a fishing post and ended up as a European styled fortified town. From the beginning royal engineers sent from France had laid out the city. The city was planned by Vauban, a French military engineer. Verville and Verrier were the engineers and Ganet and Isabeau were the contractors who built the fortifications. Work began on 3 July 1717.<sup>54</sup> On the highest hill, a citadel with barracks was constructed. The government buildings and barracks were built of stone as well as some private homes and warehouses. However, most houses were timber framed with board siding and shingled roofs. Some of the sheds and storehouses were constructed of poles placed vertically into the ground.<sup>55</sup> Louisbourg was France's strongest fortified location in North America.

From the very beginning the city was built to also be the center of the military power of France — to both defend and expand the power of New France in America. The fortress covered an area of about 100 acres. Rings of ditches and earthworks were constructed. A thick stone and mortar rampart surrounded the city. The walls and outlying gun batteries around the port were mounted with 116 heavy cannons and mortars. It was believed an attempt to take the city would be difficult and slow. By 1740 when the fortifications were complete, the population had risen to almost 2,000. The population was primarily young single men — soldiers of the garrison, hired fishermen, visiting sailors and transient working men.

Although Quebec had been set up as the administrative center for all of the French colonies of North America, in reality, Louisbourg and Louisiana received their orders and were accountable to the monarchy of France, rather than the general government of Quebec where the intendant and governor-general lived.<sup>56</sup> The top official at Isle Royale was the governor who controlled military matters. Under him was the commissaire-ordonnateur, who represented civil authority. From its beginning, Louisbourg was created for economic and military reasons.

### *Life in Louisbourg*

Louisbourg was the capital of Cape Breton, Prince Edward Island and other small French possessions. Governors and naval commissaries controlled the colony. France often provided advice and decisions.<sup>57</sup>

Louisbourg was more European than any of France's colonies. There were few nobles but colonial officers held a great amount of prestige. The population grew rapidly. Petty criminals, *fils du familles* and indentured servants under contract, came from France. Some came on their own. Most were French or first-generation inhabitants. Those from France, came primarily from Brittany, Normandy and Guyenne-Gascony. Because of the seasonal occupation of fishing, populations were higher in spring and summer than in winter. All the French who came had to be Catholic. However, there were Europeans and Protestants in Louisbourg. Many of these were part of the military.<sup>58</sup>

In Louisbourg, the military usually made up about a quarter of the population.

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<sup>54</sup> McLennan, *op. cit.*, pp. 45-49.

<sup>55</sup> Moore, Christopher, "Louisbourg," *Horizon Canada*, Vol. 2, p. 291.

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<sup>56</sup> Johnston, *op. cit.*, p. 17.

<sup>57</sup> Crowley, *op. cit.*, p. 14.

<sup>58</sup> *Ibid.*, pp. 11-12.

The soldiers resembled the *troupes de la Marine* from France or <sup>59</sup>were Swiss mercenaries of the Karrer Regiment. Each company of the French troops were a separate unit. A major of the garrison was over the company commanders. At first six companies were at Louisbourg, but this number increased to twenty-four companies. At first the number in each company was 45. This increased to 60 and to seventy in 1742. The soldiers of Louisbourg were allowed to marry. They were paid twice a year. They received little pay and were expected to supplement their income by working for the king, building fortifications and public works or working for the residents. Conditions were poor for the troops and officers as well. The soldiers served as a police force, but often were a problem themselves — involved in drunkenness, theft, extortion and violence. There were few elderly people. One-third of those who died were children five or younger.<sup>60</sup>

The streets were narrow. Regulations were made to protect the interests of the town. Buildings could not be constructed nor trees planted within 350 *toises* from the fortifications. Houses were not to be tall so they would not block out the circulation of air needed for the drying of the fish. Homes could not be covered with bark because it would be a fire hazard.<sup>61</sup>

Sheep and goats were kept in public herds. Pigs ate the garbage in the streets and were allowed to run wild but could be killed if they destroyed property. Later a law ordered them to be penned because they were a danger to young children. There were some vegetable and herb gardens. In winter there was little food variety — hunted meat and salted and dried fish. When

ships arrived, there were lemons, tea, chocolate, and even coffee, which was especially liked by the people of Louisbourg.<sup>62</sup>

Homes were small. Most of the homes were occupied by extended families and therefore, crowded. It was not uncommon for parents to offer one or two years of free room and board as part of the dowry in their daughter's marriage contracts. Other parents welcomed newly married children in their homes without any written agreements.<sup>63</sup>

In the marriage contract between Joseph Mathieu Guillet, a boat builder from Cap Saint-Ignace and Jeanne Angelique Guyon Préville on 14 July 1741, her mother, Jeanne Beauché, widow of Jean Guyon Préville, promised them two years of living free beginning on the day of their marriage.<sup>64</sup> Some extended families shared personal property. Others did not. Some divided their homes into two sections to accommodate extended families.<sup>65</sup> Partitions were common in these situations. The partitions were inexpensive, lightweight, and were constructed of one and two inch grooved boards lined vertically. They were either nailed to the floor and ceiling or fastened with wooden mouldings. They could be assembled and disassembled easily. They were not soundproof, but they did provide a minimal amount of privacy.<sup>66</sup>

Crowded conditions meant space had to be used efficiently. A small bed could be placed under the kitchen table to be pulled out at night and stored during the day. Feather mattresses were more convenient than beds. They could be

<sup>59</sup> McLennan, *op. cit.*, p. 47.

<sup>60</sup> Crowley, *op. cit.*, pp. 12-13.

<sup>61</sup> McLennan, *op. cit.*, p. 56.

<sup>62</sup> Crowley, *op. cit.*, p. 13.

<sup>63</sup> Krause, *op. cit.*, p. 129.

<sup>64</sup> *Ibid.*, pp. 129-130 & 146.

<sup>65</sup> *Ibid.*, pp. 133-135.

<sup>66</sup> *Ibid.*, pp. 136-137.

piled during the day and spread on the floor at night especially in winter when the attic was often closed off.<sup>67</sup>

Possessions had to serve a number of functions. Straw and cane chairs were stacked. Many tables were folding tables. In better homes, wall tapestries served as carpets, tablecloths or heavy blankets in winter. Everyone had to make due with what they had. Seldom was anything thrown away. It was usually repaired and reused over and over again.<sup>68</sup>

Inns and taverns were the center of most social life. Smoking and drinking were common pastimes. There were 75 legal taverns, but more than that actually existed. Rum was the most common drink because it was the cheapest, but imported French wines were also common. The poor drank *sapinette* (spruce beer). This was a mixture of fermented spruce boughs, water, molasses and a little brandy. In higher class inns, luxury foods would be served, but were costly — two days wages for duck or a carpenter's 7 days' wages for pork. Some cows, sheep, and chickens were raised on the island and were less expensive.<sup>69</sup>

Jullien Auger dit Granchamp, a former carpenter and then owner of the Grandchamp Inn, died at the age of 70 on 1 April 1741. An *inventaire* (inventory) was done 18 days later of his possessions. His most valued possessions were eight lightweight feather mattresses, seven wool blankets and a calico quilt whose total value was 375 livres. They were stored downstairs in the main dining room, a room 19 by 24 feet. The room was divided into a large and a small dining room, with a fireplace and eighteen straw chairs. During the day, the bedding was piled

against a wall and at night they were spread on the floor of the dining room and adjoining kitchen for guests. There were seven old bedsteads in the attic valued at 2 livres each. The attic was closed for the winter. It was not uncommon during the eighteenth century in Europe as well as Louisbourg to spread straw and mattresses on the floor for overnight guests, especially for the lower classes.<sup>70</sup>

Other entertainments included attending dances and dinners and enjoying music, reading, cards and gambling. The government subsidized two religious holidays — The feast of Corpus Christi and the Feast of St. Louis, France's patron saint. There would be processions through the town, artillery volleys and bonfires. Mardi Gras was also a time of celebration.<sup>71</sup>

There were three courts located in Louisbourg — *bailliage*, bailiff's court, the Admiralty court for maritime questions and the Conseil Supérieur which was established in 1717. The latter was composed of officials and prominent residents of the town recommended by the governor or naval commissary and appointed by the king. Lawyers were not permitted. Jails were used for short term punishments. Sentences were not set by law, but were based on the crime. Torture — using burning coals on the accused until he became unconscious was allowed. France did not outlaw torture until after 1780. Minor crimes were punishable by wearing iron collars or manacles publicly. A thief was usually branded with a "V". Other more serious punishments included whipping and sentencing to life on the king's galleys. Murderers' cases were always appealed before the *Conseil Supérieur*. Murderers were usually hanged.

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<sup>67</sup> *Ibid.*, p. 138.

<sup>68</sup> *Ibid.*, pp. 139-140.

<sup>69</sup> Crowley, *op. cit.*, p. 13.

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<sup>70</sup> Krause, *op. cit.*, p. 138.

<sup>71</sup> Crowley, *op. cit.*, p. 16.

Sometimes their limbs were broken while strapped to a diagonal cross followed by strangulation.<sup>72</sup>

Although Louisbourg was well located for trade and fisheries, it was not a comfortable location in which to live. Its location faced the southwest winds off the Atlantic. It was extremely damp. Although other parts of Isle Royale had sunshine, Louisbourg was often covered with fog. Winters were long and very cold. Not knowing about insulation in the eighteenth century, heightened the problem of preparing for the winter. Officials complained about it to France. In 1727, Governor Ovide wrote to the minister of the Marine, "wood is as necessary here as bread." By October most families had about 15 cords of wood piled for the winter. Soldiers of the garrison were expected and encouraged to cut firewood. It was a way of earning money. A 1735 account shows that the guardroom in the King's Bastion barracks burned thirty cords of wood between October and May.<sup>73</sup>

Respiratory congestion and rheumatism were common ailments during the winters. Hospital patients sat around stoves to keep warm. Little work was done. People stayed in as much as possible. They lined their clothes and wore mittens and gloves. They hung heavy serge curtains around their beds. They sometimes closed off parts of their homes in order to keep warm.<sup>74</sup> Brick and iron stoves were popular in Louisbourg and were installed for heat. Brick stoves cost less than iron stoves. In spring of each year the stoves would be taken apart, bricks replaced and parts repaired. In fall, the stove would be reassembled.<sup>75</sup>

## Religion

Although the officials of France did not want the church's influence on names, they did recognize the importance of the church in maintaining order and control. As a result, Pontchartrain ordered that the missionaries be left behind in 1713 when the colony was first founded. These were the Recollets of Brittany who had been in Placentia and the Recollets of St-Denis, Paris who were in Acadia. The name of the parish in Louisbourg was Notre Dame des Anges, the same as the parish in Placentia had been. The two groups of Récollet missionaries worked together until 1731, when the Récollets from Brittany became responsible for all the parishes on Isle Royale.<sup>76</sup> In 1716, the Récollets by letters patent were given the authority to act as parish priests. This gave the bishop of Quebec less influence over the church and strengthened the position of the colonial officials. The bishop lost control in other ways as well. The Récollets were on the king's payroll. The commissaire-ordonnateur made the annual payments, and any criticism by the bishop was futile. The bishop in Quebec had to work through the Récollet provincials in France, too great a distance to be effective.<sup>77</sup> They had no parish school and did not educate the children in their religion. There was no parish church built by the population. All worshiped in the royal chapel.

The second religious group to arrive were the brothers of Charity of the Order of St. John of God in 1716. The Marine Council chose them because they had experience running hospitals in France, Spain, and Italy and had operated a hospital at Saint-Pierre, Martinique since 1655. At first they went to Port Dauphin, but within a years' time they relocated in

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<sup>72</sup> *Ibid.* p. 15.

<sup>73</sup> Krause, *op. cit.* p. 128.

<sup>74</sup> *Ibid.* pp. 128-129.

<sup>75</sup> *Ibid.* pp. 138-139.

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<sup>76</sup> Johnston, *op. cit.* p. 22.

<sup>77</sup> *Ibid.*, p. 23.

Louisbourg. They also operated an interim hospital on the north shore of the harbor until 1730 when the construction of the King's Hospital was completed. This hospital was located in about the center of Louisbourg. It had four wards with twenty-five beds each, a chapel, an apothecary, a bakery, a kitchen, a laundry, and a morgue. The Brothers were also paid by the crown.<sup>78</sup>

The hospital was primarily intended for the soldiers without family. Medical costs were high. Most were attended by barber-surgeons who learned by apprenticeship. They seldom could read and write, did not understand disease, and usually treated external problems. They commonly used bleedings, enemas, infusions, seatings and starvation as treatments.<sup>79</sup> The harbor smelled because the entrails and waste of the fish which were cleaned on board ships usually came into the harbor. Ships carrying diseases were also a problem.

Smallpox broke out in Boston in 1730. The population of Louisbourg was worried about the disease coming to them via the ships' arrivals from New England. The Superior Council called an emergency meeting. They passed a number of resolutions ordering recent New England traders and inhabitants of Acadia to answer detailed questions concerning the outbreak in Boston. Luckily Louisbourg was not hard hit by the disease.

However, two years later, on 9 August 1732, the *Rubis*, the king's vessel came into Louisbourg with smallpox. The ship had been bound for Quebec. Of the 300 men on board, 123 had to be hospitalized for smallpox. The King's hospital had been built but it was not prepared to deal with the epidemic.

Town officials decided to separate the seriously ill from those with minor symptoms. The major cases remained at the King's Hospital and the others were sent to a temporary treatment center. As a means of paying the Brothers of Charity of the Order of St. John of God, Le Normant, the financial commissary asked the captain of the *Rubis* to furnish supplies for the hospital. These included "9295 pounds of biscuit, twenty quintals of lard, two quarts of brandy and two bales of blankets." In August and September, ninety-six patients had been released and left for Quebec. Fourteen remained in Louisbourg and were ordered to leave by the end of the year. Some stayed and joined the garrison. Before the end of the year, three of the Brothers of Charity died of the disease. By mid February 1733 the disease had spread throughout the town. Many died of all ages. Children were hardest hit. One out of three died. It spread to the Micmacs beyond the city as well.<sup>80</sup> Instead of burying the victims in the parish cemetery, an emergency cemetery was started on the property of Jean Martin, a 60 year old man who died of the disease September 1732.<sup>81</sup> In addition pneumonia broke out among the inhabitants at the same time. This outbreak caused marine officials to require that in their declaration to the Admiralty Court, the number of crew and passengers had to be included as well as a report on the condition of their health. Smallpox again broke out 1745-1748, July 1749 and 1755-1756. However the one in 1732-1733 was the worse.<sup>82</sup>

The third group of religious who went to Louisbourg were the Sisters of the Congregation of Notre Dame. They went to provide education to girls, teaching

<sup>78</sup> *Ibid.*, pp. 23-24.

<sup>79</sup> Crowley, *op. cit.*, p. 14.

<sup>80</sup> Burns, George, "Smallpox at Louisbourg," *Nova Scotia Historical Review*, pp. 33-35.

<sup>81</sup> *Ibid.*, p. 36.

<sup>82</sup> *Ibid.*, pp. 37-38.



them reading, writing and handiwork. This group was not brought to Louisbourg by royal officials. Bishop Vallier was responsible for sending them to Louisbourg in 1727. Because they were not supported by the crown they faced many hardships.<sup>83</sup> They often sold their own handiwork to pay expenses. There were no schools in Louisbourg for boys. For more advanced education students were sent to Quebec or France.

### *The End*

In 1744, war broke out between England and France. Privateers from Louisbourg went out to attack British shipping, and troops went to attack the British in Nova Scotia. However, they failed to take Annapolis Royal in the fall of 1744. In May 1745, a huge squadron of British ships laid siege to Louisbourg. After six weeks Louisbourg capitulated. The troops and all the inhabitants were ordered to leave for France. During summer and fall, they boarded ships bound for France.<sup>84</sup>

Three years later, France retook its colony, and by the peace treaty, Louisbourg was returned to France. In 1749, the people of Louisbourg returned home. Louisbourg became larger, busier and more prosperous than before.

However, in 1755, England and France again went to war, and Louisbourg was again a prime target of attack. In 1758, the British once again laid siege to Louisbourg. Although fortifications of the citadel had been improved and shore fortifications had been built, Louisbourg again fell to the British after a six week siege. Again the garrison and townspeople were exiled to France. In 1760 the British destroyed the

fortifications. In 1763 by the Treaty of Paris, France was driven from Canada. Louisbourg and Isle Royale would not return to French control. France kept control of St-Pierre and Miquelon Islands as bases for their fishermen. In 1768, the British left Louisbourg. The city of Louisbourg was mined for its stone, and in time, the rest crumbled away.<sup>85</sup>

### **French Governors of Plaisance**

Nicolas Gargot, 1660-1662

Thalour du Perron, 1662 (killed by his own men the first winter)

Bellot de Fontaine, 1663-1667

De la Palme, 1667-1670

La Poippe, 1670-1684

Antoine Parat, 1685-1690

De Montergueil, 1690-1691 (interim governor)

Jacques-Francois de Monbeton de Brouillon, 1691-1705

de Monic, 1697-1702, (assistant governor to Monbeton)

Daniel d' Auger dit Subercase, 1705-1706

Pastour de Costebelle, 1706-1714 (until he left Plaisance in 1714 after the English defeat)

<sup>83</sup> Johnston, *op. cit.*, p. 24.

<sup>84</sup> Moore, *op. cit.*, pp. 292-293.

<sup>85</sup> *Ibid.*, pp. 294-295.

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**BORDER LINES**  
**BACK TO PIERRE MAUPETIT**  
By Christine Marie Potvin Skowron

1. **Pierre Maupetit** was baptized in Fontenay-Le-Comte, Poitou, France, son of **François Maupetit** and **Marie Pascalles** . ( She is listed in secondary sources as **Marie Paschal** ) He married **Marie Louise Bosne** on 15 November 1683 at Lachine, Québec. [1] Pierre was a weaver, and his father François was a clothier. Marie Louise was the daughter of **Jean Bosne dit Lafranchise**. (He is listed in secondary sources as **Jean Baune** or **Beaulne dit Lafrachise**) and **Marie-Magdeleine Bourgery**. [1] Pierre and Marie Louise had three children, Jean, Pierre and Marie Clemence. On the night of August 4, 1689, the village of Lachine was attacked by 1500 Iroquois warriors in retaliation for acts of treachery on the part of Marquis de Denonville, Governor of New France. [2] "The inventory of Pierre Maupetit dit le Poitevin drawn up by Pottier on 2 May 1700 states that he was taken prisoner at the massacre of Lachine on 5 August 1689 and slain in Iroquois country." [10] Marie Louise and the children survived the night. After 9 years, Marie Louise married again. She married **Louis Lory ( François, Perine Parmant )** on 16 June 1698 at Lachine, Québec. In their marriage record, she is named as the widow of **Pierre Maupetit dit Le Poitevin**. [1]

(The name Poitevin designates a person from the Poitou area of France, and was incorporated into the Family name. Variation of the name include Potdevin, Pottevan, Portwine, Pudva, Putvin, Pudvin and Potvin.)

Children of Pierre and Marie Louise:

- a. **Jean Maupetit** was baptized 27 February 1685 in Lachine. [1]
- 2. + b. **Pierre Maupetit** was baptized 15 November 1686 in Lachine [1];
  - m. Angelique Villeray 25 September 1718 at Pointe Claire, but the marriage is recorded in Sainte-Anne-de-Bellevue parish records. [3,4] Pierre was buried in 6 October 1759 at Sainte-Anne-de-Bellevue. [3,4]
- c. **Marie Clemence Maupetit** was baptized 13 October 1688 in Lachine [1] m. Pierre Poirier 12 June 1707 at Lachine. [7]

2. **Pierre Maupetit** was baptized 15 November 1686 Lachine, Québec. [1] He married **Angélique Villeray** on 25 September 1718 at Pointe Claire, Québec (the marriage is recorded in Sainte-Anne-de-Bellevue parish records). [3,4] On 31 March 1715, Pierre entered into a contract with Louis Renaud dit Duval and Michel Hertel de Lafresniere to travel to Michillimacinac as a voyageur. [53] He was buried on 6 October 1759 at

Sainte-Anne-de-Bellevue, Québec. [3,4] Angélique was the daughter of **Antoine Villeray** and **Jeanne Quenneville**. [3,4].

Children of Pierre and Angélique:

- a. **Pierre Montpetit** was baptized on 12 October 1719 and was buried 13 November 1719 in Pointe Claire, Québec [4]
- b. **Marie Thérèse Montpetit** was baptized on 28 September 1720 in Pointe Claire, Québec [4]
3. + c. **Pierre Montpetit** was baptized on 25 May 1722 in Sainte-Anne-de-Bellevue. [3] m. **Marie Josephe Daoust** on 7 February 1746 in Sainte-Anne-de-Bellevue, Québec [3,4]
- d. **Joseph Montpetit** was baptized on 17 September 1724 in Sainte-Anne-de-Bellevue [3,4] m. **Marie-Anne Henault ( Antoine, Marie Catherine Lefebvre )** on 26 January 1756 in Sainte-Anne-de-Bellevue [3,4] buried in Sainte-Anne-de-Bellevue, Québec 4 April 1767.
- e. **Marie-Angélique Montpetit** was baptized on 20 May 1727 in Sainte-Anne-de-Bellevue [3,4] m. **Albert Lalonde ( Guillaume, Marie Madeleine Hélène )** on 7 February, 1746 in Sainte-Anne-de-Bellevue [3,4] buried on 20 April 1795 at Les Cèdres, Saint-Joseph-de-Soulanges, Québec. [5]
- f. **Marie-Suzanne Montpetit** was baptized on 18 March 1730 in Sainte-Anne-de-Bellevue [3,4] m. **François Daoust ( Charles, Marie-Angelique Sauvé )** on 17 February 1757 in Sainte-Anne-de-Bellevue, Québec [3,4] .
- g. **Marie-Thérèse Monpetit** was baptized on 4 January 1733 in Saint-Anne-de-Bellevue [3,4] m. **Jean-N\_él Lefebvre dit Laciseraye ( Noël, Anne Gervaise )** 20 January, 1755 in Saint-Anne- de-Bellevue, Québec [3,4]
- h. **Etienne Montpetit** was baptized on 21 May, 1735 in Sainte-Anne-de-Bellevue [3,4] m. **Amable Boyer ( Claude, Marie Anne Riverville )** on 8 January, 1757 in Sainte-Anne-de-Bellevue, Québec [3,4]
- i. **Marie-Elisabeth Montpetit** was baptized on 14 February, 1738 in Sainte-Anne-de-Bellevue, Québec and was buried on 19 February 1738. [3,4]
- j. **Antoine Amable Montpetit** was baptized on 3 April 1740 in Sainte-Anne-de-Bellevue [3,4] m. **Marie Joseph Lefebvre dit Laciseraye ( N\_él Lefebvre dit Laciseraye, Marie Anne Gervaise )** on 23 January 1764 in Sainte-Anne-de-Bellevue, Québec [3,4]

- k. **Michel Montpetit** was born about 1742. [4] m. **Marie Joseph Henault dit Deschamps ( Michel, Charlotte Cuillierier )** on 4 November 1765 in Sainte-Anne-de-Bellevue, Québec [3,4]

3. **Pierre Montpetit** was baptized on 25 May 1722 in Sainte-Anne-de-Bellevue, Québec. [3] He married **Marie Josephe Daoust** on 7 February, 1746 in Sainte-Anne-de-Bellevue. Marie Josephe was the daughter of **Charles Daoust** and **Marie-Angelique Sauvé**. Marie Joseph was baptized on 18 April 1727 [3] and was buried on 12 July 1762 in Sainte-Anne-de-Bellevue, Québec. [3]

After Marie Josephe died, Pierre remarried. His second wife was **Charlotte Fortier**, daughter of **Joseph Fortier** and **Marie Joseph Rheume**, and Pierre and Charlotte were married on 23 January 1764 in Sainte-Anne-de-Bellevue. [3] Charlotte was baptized 8 July 1742 at Sainte-Anne-de-Bellevue. [3] It is through Marie Josephe Daoust, Pierre's first wife, I am related.

Children of Pierre and Marie Joseph:

- a. **Pierre Montpetit dit Poitvin** was baptized on 12 January 1747 in Sainte-Anne-de-Bellevue, Québec. [3]
  - b. **Josephe Montpetit** was born about 1748 in Sainte-Anne-de-Bellevue, Quebec [7] m. **Charles Valade ( Charles, Genevieve Pilon )** 7 November 1768 at Saint-Joseph-de-Soulanges, Les Cèdres, Québec. [5]
  - c. **Marie-Thérèse Montpetit** was baptized on 7 September 1749 and buried on 15 October 1749 in Sainte-Anne-de-Bellevue, Québec. [3]
  - d. **Joseph Montpetit** was baptized on 20 August 1750 in Sainte-Anne-de-Bellevue. [3] m. **Catherine Leduc**. He was buried on 4 September 1798 in Les Cèdres, Québec [5]
4. + e. **Hyacinthe Pierre Montpetit** was baptized on 28 May 1752 in Sainte-Anne-de-Bellevue, Québec [3] m. **Marie-Archange Leduc**, October 1780. [9] He was buried on 11 February 1832 in Les Cèdres, Québec. [8]
- f. **Marie-Suzanne Montpetit dit Poitevin** was baptized on 17 June 1754 in Sainte-Anne-de-Bellevue, Québec [3] m. **Jean Baptiste Véronneau dit Denis ( Etienne, Catherine Robin )** on 13 January 1774 at Saint-Joseph-de-Soulange, Les Cèdres, Québec. [6]
  - g. **Marie-Jeanne Montpetit** was baptized on 29 June 1755 at Sainte-Anne-de-Bellevue, Québec. [3]
  - h. **Charles Montpetit dit Poitevin** was baptized on 13 December 1758 and buried on 30 December 1758 in Sainte-Anne-de-Bellevue, Québec. [3,4]

- i. **Thérèse Montpetit** was baptized on 5 February 1760 in Sainte-Anne-de-Bellevue, Québec [3] m. **Germaine Bissonet dit Belisle ( Antoine, Angelique Parent)** 20 June 1787 in Les Cedres, Québec. [5] She was buried on 9 December 1794 in Les Cèdres, Québec. [5]
- j. **Julie Montpetit Poitevin** was baptized on 12 May 1762 in Sainte-Anne-de-Bellevue, Québec [3] m. **Joseph Mathieu ( Joseph, Genevieve Dion )** 16 October 1786 in Ile Perrot, Québec. [6]

Children of Pierre and Charlotte Fortier:

- a. **Marie Angélique Montpetit** was baptized on 18 November 1764 and buried on 23 November 1764 in Sainte-Anne-de-Bellevue, Québec. [3]
- b. **Jean Baptiste Maupetit** was baptized on 7 February 1767 in Sainte-Anne-de-Bellevue, Québec. [3]
- c. **Etienne Maupetit dit Potevin** was baptized on 25 May 1768 at Saint-Joseph-de-Soulanges, Les Cèdres, Québec. [5]

5. **Hyacinthe Pierre Montpetit** was baptized on 28 May 1752 in Sainte-Anne-de-Bellevue, Québec. [3] He married **Marie-Archange Leduc**. Parish records for Sainte-Anne-de-Bellevue are missing between the years 1768 and 1787. The record of their marriage is in a contract by Joseph Gabrion on 5 October 1780. [9] Hyacinthe was buried on 11 February 1832 in Les Cèdres, Québec, where he was listed as a *capitaine du milice*. [12] Marie Archange Leduc was baptised on 23 September 1762 at Sainte-Anne-de-Bellevue. [3] She was the daughter of **Michel Leduc** and **Marguerite Cuillerier**. She was buried on 16 April 1838 in Coteau-du-Lac, Soulanges Québec. [11]

Children of Hyacinthe and Marie-Archange:

- a. **Joseph Montpetit** was baptized on 7 September 1781 in Les Cèdres, Québec [5] He married **Marguerite Baugis, (Pierre, Angelique Drouillet)** on 4 February 1805 in Les Cèdres, Québec [13]
- b. **Archange Montpetit** was baptized on 4 March 1783 in Les Cèdres, Québec. [5] She married **Amable Gauthier, (Amable, Marie Archange La Magdelein ditte Ladouceur)** on 6 October 1800 in Les Cèdres, Québec [8]
- c. **Hyacinthe Montpetit** was baptized on 16 October 1784 and buried on 7 March 1785 in Les Cèdres, Québec [5]
- d. **Marguerite Montpetit** was baptized on 5 August 1786 in Les Cèdres, Québec [5] She married **Pierre Baugis (Pierre, Angelique Drouillet)** on 4 February

1805 in Les Cèdres, Québec [13]

- e. **Elisabeth Montpetit** was baptized on 21 June 1788 in Les Cèdres, Québec [5] She married **Gabriel Martin (Gabriel, Louise Monjeux)** on 6 November 1809 in Les Cèdres, Québec [13]
  - f. **Elisabeth Montpetit** was baptized on 21 June 1788 in Les Cèdres, Québec [5] She married **Michel Veronneau (Amable, Amable Lefebvre)** on 31 November 1812 in Les Cèdres, Québec [13]
  - g. **Hyacinthe Montpetit** was baptized on 28 February 1790 in Les Cèdres, Québec [5] He married : 1m **Eugenie Aquin (Achim) ( Jacques, Rosalie Ranger)** 7 January 1812 in Les Cèdres, Québec [13] 2m. **Marie LeRoux (Jean Baptiste, Marie Gauthier)** 8 Nov 1825 in Les Cèdres, Québec [13] 3m. **Josephthe Wattier (Michel, Marie Asselin)** 30 July 1833 in Coteau-du Lac, Québec [13]
  - h. **Josephete Montpetit** was baptized on 24 December 1791 in Les Cèdres, Québec [5] She married **Hyacinthe Lalonde (Joseph, Angélique Séguin)** on 26 February 1816 in Les Cèdres, Québec [13]
  - i. **Pierre-Antoine Montpetit** was baptizted on 24 September 1795 in Les Cèdres, Québec [5] He married **Judith Laniel (Antoine, Angelique Brisbois)** on 23 August 1824 in Ste Genevieve, Montreal Québec [6]
  - j. **Jean-Baptiste Montpetit** was baptized on 8 April, 1798 [8] in Les Cèdres, Québec, and was buried 24 November 1798 in Les Cèdres, Québec [8]
  - 5. + k. **Jean-Baptiste Montpetit** was baptized on 9 November 1800 in Les Cèdres, Québec [8] He married **Elisabeth Bré (André, Angelique Veroneau ditte Denis)** on 1 February 1825 in Les Cèdres, Québec [12]
  - m. **Hubert Montpetit** was married to **Marguerite Ravery (Etienne, Marie-Anne Leroux)** on 14 Feb 1820 in Les Cèdres, Québec [13]
5. **Jean-Baptiste Montpetit dit Potvin** was baptized on 9 November 1800 in Les Cèdres, Québec [8] He married **Elisabeth Bré**, (daughter of **André Bré** and **Angelique Veroneau ditte Denis**) on 1 February 1825 Les Cèdres, Québec [12] Elisabeth was buried on 24 March 1848 in St Polycarpe, Soulanges, Québec [14] and Jean-Baptiste remarried. He married **Josephthe Bray ( François, Marguerite Besnert)** widow of **Joseph Leger** [14] In the 1870 U.S. Census, he was listed as living with two of his children, Oliver and Emilatine in Alpena Michigan, using the name **John Potvin** [15] The children who immigrated to the United States used the name of "Potvin" rather than "Montpetit".

Children of Jean Baptiste and Elisabeth:



- a. **Hyacinthe Montpetit** was baptized on 14 August 1826 in Les Cèdres, Québec. [12] He married **Justine Deschamps (Louis, Joseph Léger)** on 19 November 1849 in St. Polycarpe, Soulanges, Québec. [14]
- b. **Israël Montpetit** was born about 1828. [16] and was buried on 27 December 1847 in St. Polycarpe, Soulanges, Québec [16]
- c. **Julien Montpetit dit Potvin** was baptised on 16 February 1830 in Les Cèdres, Québec. [12] He married : 1m **Elizabeth O'Neil** on 26 January 1863 in Oxford County, Ontario, Canada [15,17, 54] and 2m. **Susan Shannon** 8 April 1872 [17] He died on 3 October 1892 in Alpena, Michigan[18]
- 6. + d. **Jean-Baptiste Montpetit** was baptized on 1 April 1832 in Les Cèdres, Québec [12] He was married to **Rose Martin** [17, 19] When he died on 12 June 1912 in Escanaba Michigan, he was going by the name **John Putvin**. [20]
- e. **Oliver Montpetit** was born about 1834 [21] He married **Mary Ann Butler** on 19 November 1872 in Alpena, Michigan [17] He died on 2 June 1900 in Alpena, Michigan [18]
- f. **Maurille Montpetit** was baptized on 11 April 1836 in Coteau-du-Lac, Soulanges, Québec. He married **Henriette Bissonette (Dominique, Marguerite Bré)** on 20 October 1857 in St. Zotique, Soulanges, Québec [13]
- g. **Gelase (Gelos) Montpetit** was baptized on 21 February 1838 in Coteau-du-Lac, Soulanges, Québec [11] He married **Roseanna O'Neil** on 4 May 1864 in Oxford County, Ontario, Canada[17, 54] He died 9 December 1887 in Alpena, Michigan [22, 29]
- h. **Marguerite Montpetit** was born about 1839 [21]
- i. **Virginie Montpetit** was born about 1840 [21] She married **Ovide Cown (Jean-Baptiste, Sophie Gaucher)** 22 January 1861 in St. Polycarpe Québec [13]
- j. **Joseph Leandre Montpetit** was baptized on 30 January 1842 in St. Polycarpe Soulanges, Québec [12] He died on 20 November 1889 in Alpena, Michigan [18]
- k. **Emilitine Montpetit** was born about 1844 [21] She married **John Suprenaunt** on 3 June 1872 in Alpena, Michigan [17]
- l. **Charles Montpetit** was baptized on 26 July 1847 in St Polycarpe, Soulanges,

Québec [16] He was buried on 4 April 1848 in St. Polycarpe, Soulanges, Québec [14]

**Elisabeth Bré (Bray)** was buried on 24 March 1848 in St. Polycarpe, Soulanges, Québec. [14] **Jean Baptiste Montpetit** remarried. 2m. **Josephte Bray**, (daughter of **Francois Bray** and **Marguerite Besnert**) on 27 November 1848 in St. Polycarpe, Soulanges, Québec. [14] She was the widow of **Joseph Léger**. It is through Jean-Baptist's first wife, Elisabeth Bré that I am descended.

6. **Jean-Baptiste Montpetit** was baptized on 1 April, 1832 in Les Cèdres, Soulanges, Québec [12] He immigrated to the United States about 1852 [23] He is listed in the 1860 U.S. Census for Alpena County as "**John Pudva**" [24] He was married to **Rose Martin**. [17,19] (date unknown) When Jean-Baptiste died on 12 June, 1912 in Escanaba, Michigan, he was known as "**John Putvin**" [20].

Children of Jean Baptiste Montpetit and Rose Martin:

- a. **Jule Potvin** was born about 1864 in Michigan [19]
- b. **John Potvin** was born about 1863 in Michigan [19] John married **Rose Ashland ( Marcelle Ashland, Levina Richelier)** on 8 July 1895 in Escanaba, Michigan. [25]
7. + c. **Charles William Potvin** was born on 18 March 1866 [17, 26] He married **Olive Fulton (John Fulton, Matilda Charity Allen)** on 15 October 1894 in Bell, Presque Isle County, Michigan. [27] He died on 17 February 1938 in Gladstone, Michigan [28]
- d. **Joseph Potvin** was born on 19 January 1869 in Alpena Michigan [17] He is listed as "**Joseph Portwine**" in St. Bernard's baptismal records. He married **Anna Morrison** (daughter of **Robert Morrison** and **Eliza Burns**) on 21 December 1899 in Escanaba, Michigan. [25] He died 4 September 1926 in Escanaba, Michigan. [20]
- e. **Mary Potvin** was born about 1870 in Michigan. [19] She married **Edward Riley** on 12 November 1887 in Alpena, Michigan. [29]
- f. **Juliana Potvin** was born on 8 February 1873 in Alpena, Michigan [17]
- g. **Francis Potvin** was born on 3 December 1875 in Alpena, Michigan [17] He died on 8 May, 1879 in Alpena, Michigan [18]
- h. **Joseph Samuel Potvin** was born on 18 February 1878 in Alpena, Michigan [17]. He was buried on 2 February 1882 in Alpena Michigan [17]

7. **Charles William Potvin** was born on 18 March 1866 in Alpena, Michigan [17,26] He married **Olive Fulton** on 15 October 1894 in Bell, Presque Isle County, Michigan [27] She was the daughter of **John Fulton** and **Matilda Charity Allen** [30,31] They later moved to Gladstone, Delta County, Michigan. Charles died 17 February 1938 in Gladstone, Michigan [28] Olive died 1 March 1950 in Wyandotte, Michigan, and was buried in Gladstone Michigan

Children of Charles and Olive:

- a. **Josephine (Louisa) Potvin** was born on 10 November 1895 in Alpena, Michigan [32] She married **John Broeckhaert (Paul, Louise Waegh)** on 2 August 1913 [33]
- b. **Helen Pearl Potvin** was born in August of 1896 in Alpena Michigan and died on 19 March 1898 in Alpena Michigan [18]
- c. **Cloe Potvin** was born about 1900. She married **Richard Larsen** on 6 February 1918 in Gladstone, Michigan [33]
8. + d. **Milford Basil Potvin** was born on 15 April 1902 in Gladstone Michigan [34] He married **Arlene Fish** on 10 October 1924 [35] Arlene was the daughter of **Charles Fish** and **Mary Klish** [36] Milford died on 24 August 1964 in Escanaba Michigan [37]
- e. **John Andrew Potvin (Andrew)** was born on 17 February 1904 in Gladstone, Michigan [38] He married **Ruth Obeshaw (Edward, Alice Lenhard)** on 4 October 1926 in Gladstone, Michigan. [20] He died in 1968 in Delta County Michigan[45]
- f. **Albert Douglas Potvin (Doug)** was born on 28 February 1906 in Gladstone, Michigan [39] He married **Alda Smyth (Fred, Louise King)** on 27 April, 1927. [20]
- g. **Valbert Warner Potvin** was born on 23 May, 1908 [40] He married **Susan Hahn** in 1939 in Escanaba, Michigan. [41] He died on 9 March, 1988 in Iron Mountain, Michigan, and was buried in Escanaba, Michigan [41]
- h. **Ursel Norine Potvin** was born on 7 November 1910 in Gladstone, Michigan [40] She married **Alvin (Duke) Soderman**.
- i. **May Elizabeth Potvin** was born on 12 October 1914 in Gladstone, Michigan. [40] She married **Clarence Ellison**. She died in Wyandotte, Wayne County, Michigan on 5 June 1996. [42]
- j. **Ray Charles Potvin** was born on 25 July 1918 [43] He married **Gertrude Nelson** [44] He died in 1956 [45]

8. **Milford Basil Potvin** was born on 15 April 1902 in Gladstone Michigan [34] He married **Arlene Fish** on 10 October 1924 [35] They lived in Rapid River Michigan, where they raised their family of four children. Arlene, daughter of **Charles Fish** and **Mary Klish** was born on 7 September 1904 in Masonville, Michigan [36] and died on 7 December 1981 in Escanaba, Michigan [46] Milford died on 24 August 1964 in Escanaba Michigan [37]

Children of Milford and Arlene:

9. + a. **Robert Charles Potvin** was born on 13 April 1925 in Masonville Township, Delta County, Michigan [47] He married **Patricia Ann Derwin (Edward, Louise Edwards)** on 14 October 1950 in Muskegon, Michigan. [48] He died on 13 September 1997 in Menomonee Falls, Wisconsin [49]
- b. **Ellen Potvin** was born in 1926. She died in 1992 [42]
- c. **Glen John Potvin** was born in 1928. He married **Donna Jean Waters**. He died 21 October 1985 [37]

Children of Glen and Donna:

1. **Guy Potvin**. He married **Regina Katarincic (Gina)** in 1973 in Milwaukee. They have two sons, **Jon Potvin** and **Eric Potvin**
2. **Paula Potvin**. She married **David Hartwick** in 1975. They have one son, **Ryan Hardwick**.
3. **Daughter** (Name withheld for Privacy)
- d. **Howard Potvin** was born in 1931 and died in 1998 [42]

9. **Robert Charles Potvin** was born on 13 April 1925 in Masonville Township, Delta County, Michigan [47] He married **Patricia Ann Derwin (Edward, Louise Edwards)** on 14 October 1950 in Muskegon, Michigan. [48] Patricia Derwin was born on 21 April 1931 in Milwaukee, Wisconsin [50] In 1950, they settled in Milwaukee, Wisconsin where they raised their family of four children. Patricia died on 14 May 1995 in Menomonee Falls, Wisconsin. [51] Robert Potvin died on 13 September 1997 in Menomonee Falls, Wisconsin [49]

Children of Bob and Pat:

10. + a **Christine Marie Potvin** was born in 1951. She married **Joel Skowron** in 1970, divorced in 1990. [52]

- b. **Son**, born 1953 (Name withheld for Privacy)
- c. **Paul Michael Potvin** was born in 1955. [52] He married **Carol Ann Carter** in 1989. Their son is **Neal Potvin**
- d. **Robert Patrick Potvin** was born in 1964. [52] He married **Patricia Stark** in 2002.

10. **Christine Marie Potvin** was born in 1951. She married **Joel Skowron** in 1970, divorced in 1990. [52] She is the fiancée of **Andrew Francis Kulinski (Ervin, Virginia Gorecki)**

Children of Christine and Joel:

- a. **Laura Lynn Skowron** was born in 1971 [52]
- b. **Scott Joseph Skowron** was born in 1972 [52]

For further information on this genealogy, please contact: Chris M. Skowron, 404 Sonya Drive, Waukesha, WI 53188 [cms404@wauknet.com](mailto:cms404@wauknet.com)

## SOURCES:

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- [3] Sainte-Anne-de-Bellevue Parish Records, 1703-1800, FHL 1018101
- [4] *Regroupment des familles de Sainte-Anne-de-Bellevue, 1690-1911*, Mgr. Guillaume Forbes
- [5] Saint-Joseph-de-Soulanges Parish Records, Les Cèdres, Québec 1754-1795 FHL 1031501
- [6] Loiseleur Marriage Index, supplement
- [7] *Dictionnaire genealogique des familles canadiennes*. Cyprian Tanguay
- [8] Saint-Joseph-de-Soulanges Parish Records, Les Cèdres 1774, 1796-1803 FHL 1031502
- [9] Marriage Contract, J. Gabrion, notaire, Archives nationales du Québec, Montréal.
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- [14] Saint Polycarpe Parish records, Saint Polycarpe, Soulanges, Quebec 1848-1856 FHL 1028344
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- [17] *St. Bernard Church Records, Alpena, Michigan 1864-1925* Northeast Michigan Genealogical Society, 1995
- [18] Alpena County Michigan Death Records, 1871-1904 FHL 0965728

- [19] 1880 U.S. Census, State of Michigan, Alpena, E.D.# 8, page 33
- [20] Delta County Michigan Death Records, 1908-1928 FHL 1310150
- [21] 1851 Canadian Census, St Polycarpe
- [22] *Death Entries in Alpena Michigan Newspapers*, Northeast Michigan Genealogical and Historical Society, Volume 1
- [23] 1910 U.S. Census, State of Michigan, Delta County E.D. 53 page 464
- [24] 1860 U.S. Census, State of Michigan, Alpena County, page 6
- [25] Delta County Marriage Records, 1867-1906, FHL 1310149
- [26] Obituary, Escanaba Daily Press, February 18, 1938
- [27] Marriage certificate, State of Michigan, Charles Potvin and Olive Fulton
- [28] Death certificate, State of Michigan, Charles Potvin
- [29] *Saint Anne Church Records, 1882-1922 Alpena Michigan* Northeast Michigan Genealogical Society
- [30] Death Certificate, State of Michigan, Olive Potvin
- [31] Birth Certificate, State of Michigan, Olive Fulton
- [32] Delta County Michigan Birth Records, volume B, page 265
- [33] Delta County Michigan Marriage Records 1906-1927 FHL 1310150
- [34] Michigan Dept of Health, Certificate of Birth, Milford Potvin
- [35] Marriage Record, Milford Potvin & Arlene Fish, Delta County Michigan Courthouse
- [36] Delta County Michigan Birth Record, Arlene Fish Local File # C-287 (Arlene is spelled "Erline")
- [37] *Cemetery Records of Delta County Michigan*, Delta County Genealogical Society
- [38] Certificate of Birth, John A. Potvin, City of Gladstone, Local File # 11030
- [39] Certificate of Birth, Albert Douglas Potvin State of Michigan
- [40] Delta County Michigan, Birth Records, 1900-1915, FHL 1030147
- [41] Obituary, Valbert Potvin, Escanaba Daily Press, 11 March 1988
- [42] Social Security Death Index
- [43] *Delta County Roll Call* American Legion # 301, Walter Cole Post
- [44] Escanaba Daily Press, Birth Notice, 7 September 1950
- [45] *Delta County Michigan Death Index* Delta County Genealogical Society
- [46] Death Certificate, Arlene Potvin, State of Michigan
- [47] Birth Certificate, Robert Potvin, State of Michigan
- [48] Marriage License, Muskegon Co. Michigan Local File # 934 (Derwin is misspelled as "Durwin")
- [49] Death Record, Robert C. Potvin, State of Wisconsin
- [50] Birth Certificate, Patricia Ann Derwin, State of Wisconsin
- [51] Death Certificate, Patricia Potvin, State of Wisconsin
- [52] Records on file, Milwaukee County Courthouse, Milwaukee, Wisconsin
- [53] Contract, 13 March 1715, J.B. Adhémar dit Saint-Martin, notaire, Archives nationales du Québec Montréal.
- [54] Oxford County Marriage Register, Ontario, Canada FHL 1030062

## SUR LE WEB

*Bonjour et bienvenue.* In the past couple of *Quarterly* issues, I have been listing groups with websites/email addresses that may help in your French Canadian family history search. I would like to continue that for one more issue. Up to now, we have not mentioned the historical and genealogical societies located in Canada. Many of these organizations are very willing to look through their archives to help "root" out those missing links in your family. The list below is not all inclusive, so if you know of others, let me know ([Smckay54@aol.com](mailto:Smckay54@aol.com)) and I will add them to the FCGW Links page.

- Acadian Historical Society of West Pubnico: Their web address is <http://www.ccfne.ns.ca/~museum/english/index.htm> and their email address is [musee.acadien@ns.sympatico.ca](mailto:musee.acadien@ns.sympatico.ca) . The group operates a museum and large library in West Pubnico, Nova Scotia.
- La Société de Généalogie de Québec: Their web address is <http://www.genealogie.org/club/sqq/> (French) and they can be reached by email at [sqq@total.net](mailto:sqq@total.net) . The society operates a large library in Quebec City and publishes the quarterly, "L'Ancêtre".
- Société Généalogique Canadienne-Française: Their web address is <http://www.sgcf.com> and they can be reached by email at [info@sgcf.com](mailto:info@sgcf.com) . The society operates a library in Montréal and publishes the quarterly, "MÉMOIRES".
- Société Franco-Ontarienne D'Histoire et de Généalogie: Their web address is <http://www.sfohg.com/> and their email address is [info@sfohg.com](mailto:info@sfohg.com) . The society is located in Ottawa and operates twelve research centers throughout Ontario. They publish the biannual bulletin, "Le Chaïnon".
- The Société Historique de Saint-Boniface: Their web address is <http://www.mts.net/~pb998156/englishindex.htm> and their email address is [shsb@escape.ca](mailto:shsb@escape.ca) . The society operates a Heritage Center located in St. Boniface, Manitoba to preserve the history of the French in western Canada.
- La Société Généalogique du Nord-Ouest: Their web address is <http://www.sgno.net/english.htm> and their email address is [sgno@shaw.ca](mailto:sgno@shaw.ca) . The society maintains archives in Edmonton, Alberta.

There are numerous regional, county and local genealogical societies that preserve the ancestry and culture of French Canada. For an overall entry into these sites try the following links:

Society Hill – <http://www.daddezio.com/society/hill.ca/index.html>  
Cyndi's List – <http://www.cyndislist.com>  
Canada GenWeb Project – <http://www.rootsweb.com/~canwgw>

We have continued to update the FCGW website, adding new acquisitions to the library listings, updating information on the surname pages and adding links that may help in your research. We are still asking for amplifying information for the surname pages. We hope to add new content soon; so, if you have not been to the website in a while, stop by

and see us at [www.fcgw.org](http://www.fcgw.org) We are always looking for new ideas to improve the website, so let us know what you think.

*Au revoir* & Happy Surfing  
Steve McKay  
Smckay@aol.com

## A Successful Contact

Sister Francele Sherburne

About five years ago I noted at the end of a long list of 'Le Boeufs' on a Family History disc the notation: "Submitted by Keith Angwin..." along with his address. My search for my Canadian French maternal grandfather seemed to end where Keith's did. I wrote to him and received much help and direction. It wasn't long before we discovered that his grandfather Leude LeBoeuf and my grandfather, Noe Le Boeuf, were BROTHERS! That made us cousins! Keith was well along in his research. In comparison, I had scarcely begun. He started to supply me with valuable documents from Mormon sources. I knew that hours of cranking reels of microfilm and eye-blurring skimming lay behind the 'finds' he sent me. On one occasion I was able to supply him with a missing link.

Keith recently entered into a late marriage. He sent me via the Internet a picture of himself and his bride. Along with it he sent a note to the effect that he wouldn't be working at the stake for a while (the implication being that he was employed there!). I'll not soon forget this collaterate who has filled in so many gaps in my ancestral history.

## NEWS NOTES

From *History Has its Place*, Wisconsin Historical Society annual report, 2003: The society's underwater archaeological team with Sturgeon Bay are adding Wisconsin's first maritime park at Bulls Head Point, to Wisconsin's Maritime Trails program.. Three ship wrecks of the nineteenth century — the *Oak Leaf*, *Ida Corning*, and the *empire State* can be seen from the shore. The site was placed on the National Register of Historic Places last year,

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From *The Newsletter*, Chippewa County WI Genealogical Society, vol. 23, No. 5, Oct-Dec 2003: The Catholic diocese of LaCrosse will complete microfilming its sacramental records this year. The records of La Cosse, Richland Center, Prairie du Chien, Sparta and Mauston were microfilmed in 2002. Marshfield, Stevens Point and Wisconsin Rapids area parishes were filmed in 2003. Records of Eau Claire, Chippewa Falls, Durand and Arcadia will be done in 2004.

### Policies for research:

- Research Requests must be used to request information from the archivist.
- Requests are to be made in writing and will be processed in the order received.



- Requests should be specific; no general requests will be considered. Specific requests should be limited to five.
- Identifying information should be included in order to help the researcher. Also include the specific record requested (baptism, marriage or death), the approximate date and year and the parish.
- If general research is requested it will be subject to the availability of a researcher at the rate presently set at \$12.50 per hour.
- Personal genealogical searches are restricted to film and microfiche. Original church record books are restricted to archive personnel only.
- Photocopying and supply costs etc, are incurred. A minimum contribution of \$10.00 per search is expected, plus 10 cents per page for photocopying and 25 cents per page for microfiche copying. If the request entails more extensive time because of general research, an amount will be charged based on the amount of time needed to complete the search.

Check the website of the La Crosse Diocese for updates to indicate which records are complete.  
[archives@dioceseoflacrosse.com](mailto:archives@dioceseoflacrosse.com)

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If you have never heard of Cloud berries, you will want to read an interesting article about them in *Le Reveil Acadien*, vol. 20, no.1,

February, 2004. There is also an interesting article on the Doucet family of Chéticamp.

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In *Michigan's Habitant Heritage*, Vol. 25, No. 1, January, 2004: There is an interesting article entitled, "Two New Generations in the Ancestry of the First Three Ancestors of the Demers in America". Several records are given.

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From *American-Canadian Genealogist*, vol. 30, No. 2, Issue No. 100, 2004: There is an article concerning the life of a soldier who was in the Carignan-Salieres regiment.

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### COMING UP

31 July -15 August 2004: Congres Mondial Acadien 2004. for information check website [www.acadian-home.org](http://www.acadian-home.org)

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8-11 September 2004: FGS Conference, Austin, Texas: For information check website: [www.fgs.org](http://www.fgs.org)

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2-3 Oct 2004, Feast of the Hunter's Moon, at Fort Ouiatenon, West Lafayette, Indiana: sponsored by the Tippecanoe County Historical Association; For information check web site at [www.tcha.mus.in.us](http://www.tcha.mus.in.us) or call (765) 476- 8411

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### QUESTIONS DES LECTEURS

Kateri Dupuis, 10506 W. Concordia Ave., Milwaukee, WI 53222 needs the death record for **Elie Desrosiers**, b. 10 Mar 1811 in Louiseville, Quebec; m. **Henriette Priscotte dite Godin** in Louiseville, Quebec on 12 May 1834.

## Join Us At Our Web Site

The French Canadian / Acadian Genealogists of Wisconsin

**www.fcgw.org**

## Use Your Advantage Card for FCGW

Help out FCGW by putting our identification number **243280** on your Advantage card at any Pick and Save store in Wisconsin. Pick and Save will donate a small percentage of your purchases to FCGW. Next time you are at Pick and Save go to the Service Desk and tell the attendant you would like your purchases to benefit FCGW.

*Remember 243280*

## LOISELLE MARRIAGE INDEX SEARCH

The French Canadian / Acadian Genealogists of Wisconsin have the complete Loiselle Marriage Index and Supplement on permanent loan at the Family History Center in Hales Corners. We will do a single marriage search for \$2.00 plus a S.A.S.E. If you would like the search to be extended to include marriages of parents, please indicate. The marriages of parents will be counted as an additional single marriage search and will be billed as such.

Send your search request to our FCGW address.

## ITEMS FOR SALE

Back Issues of Quarterly, \$3.00 each plus \$2.00 postage and handling  
Special Issue of the Quarterly, (Juneau), \$4.00 plus \$2.00 postage and handling  
Special Issue of the Quarterly, (Rebellion Losses), \$5.00; plus \$2.00 postage and handling

Bibliography of New Brunswick Research, \$2.00 plus \$2.00 postage and handling  
Surname Lists, \$3.00 plus \$2.00 postage and handling

We Remember \$8.00 plus \$4.00 postage and handling  
QUARTERLY INDEX for VOLS 1-10, \$5.00 plus \$3.00 postage and handling

Packet of 39 genealogy forms, \$5.00 plus \$4.00 postage and handling  
Loiselle Search—One marriage from Loiselle Index, \$2.00 plus S.A.S.E  
T-Shirts: M,L,XL \$15.00; XXL \$17.00 plus \$3.00 postage and handling