



French Canadian/Acadian Genealogists of Wisconsin

Quarterly

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From the President

With this new FCGW fiscal year, I encourage you to spread the word about our membership - \$20.00/year. Folks might like to have the advantage of a two-year membership - \$37.50 - or a three-year membership - \$55.00.

The FCGW is collecting used inkjet cartridges. **Joan Nycz** found a place where we can send the used cartridges. After we have collected 50 of them, we send them in for a \$100 check. This money will help us procure speaker(s) for our meetings, more library materials, etc.

Our library is looking bigger and better all the time. **Linda Boyea**, library chairperson, has been busy this year. We are thankful that she found a used library cart for our ever-expanding library. She is always looking for a helping hand with organization and library upkeep.

With a dedicated membership, we are able to get things accomplished. The FCGW is very grateful to **Mary Dunsirn** for again compiling the surnames list. Once more, we thank **Larry Beauchamp** for his van service as well as making a cover for the new library cart. Larry also has been busy organizing the effort to advertise our October meeting. The project to send brochures

to all WI libraries as well as French Canadian/Acadian Genealogical Societies in North America was completed in August. We are most appreciative to **Pat Ustine** and **Marilyn Bourbonais** for making this possible. **Wil Brazeau** did a wonderful job of researching available meeting places. We thank all of these members.

The Congrès Mondial Acadien (CMA = World Congress of Acadians) took place 31 July - 15 August in Nova Scotia. Those of us who attended were delighted to participate in such a great gathering of Acadians. We were very happy to meet and greet relatives at our respective family reunions. You can view pictures from the events on the web at:

<http://www.cma2004.com/En/home.cfm>

If it is at all possible, I hope that you can attend the 14 October 2004 meeting. We have a special speaker, **Karl Koster**, coming from Grand Portage to present a program on fur-trading and voyageurs. If you need a ride, call me and I will arrange one for you. I surely would like to see the meeting room crowded with FCGW members, their families and friends. Our meetings and programs are always open to the public.



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CURRENCY IN NEW FRANCE

Joyce Banachowski

When the French first came to North America, the Algonquian tribes of the eastern coast used wampum beads as a form of currency when trading furs. (On the west coast they were known as "hiaqua".) Wampum would be threaded on a string and worn or woven into belts. Wampum belts were long belts or sashes made from white, purple or black quahog clam shells. White beads were plentiful. Purple beads were scarce and therefore, twice the value of the white wampum. To the Indians, wampum was a decoration to be worn and had political, religious and

social meaning as well as an economic value when used for trade purposes.

War between tribes made it difficult to acquire wampum beads. After the French appearance, the native groups began to accept glass beads (*rassadès*) from France. The colorful beads being cheaper and of various sizes and colors began to replace the white, black and purple quahog beads. French fur traders would barter and trade their acquired furs at the official company store in Quebec, the *Magasin du*

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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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Communauté. In exchange they received needed French items—vermillion knives, needles, thread, awls, kettles, hatchets, small kegs of French brandy and the *rassades*. These in turn would be sold to the Indians for more furs. In 1670 coinage was introduced and the *rassades* were no longer to be in use in New France. However, wampum continued to be in use until after 1700. The Indians would not accept coinage in exchange. They preferred to use their wampum.¹

Before 1664-1665, wheat, furs, land, and cattle were used for exchanges without any statement of monetary value. Beaver began to have a set value in 1664, and wheat in 1665. This indicated the end of the barter system. From this point on, corn, furs, imported goods, etc. were expressed in *livres*. Gradually this form of payment began to disappear in land transactions. However, seigneurial fees, taxes and rent were usually paid in goods.²

In a short time, the beaver pelt, itself, became legal tender in exchange for needed and desired items. Set values based on the beaver skin were accepted. In 1665 the French would receive one beaver pelt for any of the following items: two hatchets, one short jacket, two pounds of gun powder, four pounds of lead shot, eight knives with wooden handles, two swords, two

¹ Leduc, Adrienne, "Old Money," *The Beaver*, Aug/Sept 2000, p. 8.

² Dechêne, Louise, *Habitants and Merchants in Seventeenth Century Montreal*, McGill Queens University Press, Montreal, 1992, p. 69.

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 the stairs. Go down one floor. Doors open at 6:30 p.m. for library use and meetings begin at 7:30 p.m.

14 October 2004: Karl Koster, historian and docent at the Grand Portage National Monument. His topic is "Voyageurs & Who They Really Are"

11 November 2004: Donald Cayen, Teri Dupuis and Jim Gaboury will speak on the 2004 Congrès Mondial Acadien held in Nova Scotia this past summer.

9 December, 2004: Rendezvous: The library will be open for use. Help will be available.

13 January 2005: Rendezvous: The library will be open for use. Help will be available.

10 February 2005: Pea Soup and Johnny Cake Meeting.

axes, ten pocket knives, twelve arrowheads, or twenty-five awls.³

Changes in the animal population or the contact with new Indian tribes often caused the value of the pelts to fluctuate. Among the colonists, beaver pelts, moose skins and wildcat skins were legal tender and were used to make purchases, pay for services and pay off debts. At times the government established wheat, peas, corn and salt pork as

³ LeDuc, *op. cit.*, p. 9.

commodities with set values that were used as legal tender.

Coins were scarce everywhere, especially incoming coins in the colonies. The Conseil Souverain of Quebec attempted to obtain French coins as currency. Paper money was not accepted by the nations of Europe. Paper had no value to them. Only coins were used as cash. The value of the metal in the coin was to be equal to the face value of the coin. (In time this would change.) The French monetary system was based on the *livre*—a pound of silver. The *livre* was used as both a weight and as a unit of currency. The designated denominations were the *livre*, *sol*, and *denier*. However, during the French regime, there was no *livre* coined. The *livre* was used for accounting purposes only, and not as a coin.⁴ Twenty *sols* equaled one *livre*. Twelve *deniers* equaled one *sol*. One *livre* was equal to 240 *deniers*

In France they had a larger gold coin, the *écu d'or*. Its value was 3 *livres*, 5 *sols* in 1602 and rose to 5 *livres* 4 *sols* in 1636. The primary silver coin was the *quart d'écu*. It was equal to 16 *sols* in 1602.⁵ In 1640-1641, the *écu d'or* was replaced by the *Louis d'or*, and the *quart d'écu* was replaced by the *Louis d'argent*, also called the *éscu blanc*. The *Louis d'or* was valued at 10 *livres* and the *Louis d'argent* at 3

livres. By 1652, the value had increased to 12 *livres* and 3 *livres* 6 *sols*, respectively. The *Louis d'or* were issued in doubles and halves, and the *Louis d'argent* were issued in halves, thirds, quarters, fifths, sixths, twelfths, and twentieths. The older coins, the *quart d'écu*, was minted until 1646 and the *écu d'or* was minted until 1656. However, they remained in circulation for many years. The copper coins were in the form of *deniers*, *double deniers* and after 1649, *liards* (They were valued at 3 *deniers* until 1658 when the value changed to 2 *deniers*). In 1658, fifteen and thirty *denier* silver coins were issued called *sols* and double *sols*. These were the first French coins minted by machine.⁶

Coins which were circulating in New France had a greater value than in France. In 1636, coins had a 25% increase in value in New France than in France. In 1654, the reason given for the overvaluation was "*pour les risques de la mer*", to cover the risks of the sea. Until 1672, the value of coins continued to increase in New France compared to their value in France. From 1662 to 1717, 100 *livres* of money in France was worth 133 *livres*, 6 *sols* 8 *deniers* in New France. The real reasons for overvaluation were probably to attract the coins to the colony and to keep them there and to cause a temporary inflation to the benefit of the colonial governments. The overvaluation of coins in New France was ended by the French in 1717, but was reinstated by the British when they gained control of the colony. It lasted under the British

⁴ McCullough, A.B., *Money and Exchange in Canada to 1900*, Dundurn Press Limited, Toronto, 1984, p. 29.

⁵ *Ibid.* and Lawrence, Roger, "Money in Early Canada," *The Genealogist*, vol 15, no. 3 Summer 1989, p. 5.

⁶ McCullough, *Money Exchange* ..., p. 30.

regime until the adoption of decimal coinage.⁷

Coins were to be sent annually to New France. Most which were sent never remained there. Instead, they quickly found their way back to France. The colonists depended on the imported French goods. These had to be paid with the silver and copper coins. One of France's primary sources of revenue was an export tax which the colonists had to pay on beaver pelts and moose skins, 25 % and 10 % respectively. The beaver and moose skins were brought to Quebec each year before 20 October to be baled and loaded on ships. Here the prices of the pelts and hides were guaranteed.⁸ A beaver pelt was equal to 110 *sols* in Canadian currency. The export duty of 25% was 27 *sols* 6 *deniers*. Merchants would buy the pelts for 82 *sols* 6 *deniers* but would receive the guaranteed price. In reality, the middlemen who supplied the furs were the ones who had to pay the tax. There was a double exchange of furs and trade goods, one between Indians and traders where goods were exchanged with beaver as the tender used and the other between merchants and traders according to the market value in *livres*.⁹ The colonists also had to pay a 10 percent import tax on some goods, primarily on wine and brandy. Again these were to be paid in coin currency which went back to France.¹⁰ Actually the French government did not send out large

amounts of cash. Interest would be lost during the transit time. Cash itself would be lost due to shipwrecks or capture. The government usually sent cash, coins, for immediate expenses, but sent the rest in trade goods which could be sold during the year. The French government also sold bills of exchange which were payable in France. Often, more coins left New France than came into New France.

Due to lack of coins, the colonial government made other commodities legal tender. In 1647, wheat was made legal tender at the rate of 100 *sols* per *minot*. In 1665, a law was passed that stated what would be accepted for payment of debts at a price set by experts in grain. In 1669, the rate was set at 4 *livres* a *minot*. This law lasted three months. In 1674, moose skins were given currency value. At Niagara, wild cat skins were also given currency value. Eight wild cat skins would buy one blanket. In 1682, wheat, peas, Indian corn and salt pork were used at set rates for the purchase of guns for the militia.¹¹

In 1670, a special coinage, to be used in the French colonies of North America, was ordered by Louis XIV. A five *sols* coin and a fifteen *sols* coin were to be struck in silver, and a two *denier* coin was issued in copper. Their export was forbidden under pain of confiscation.

Frequent wars between tribes and their various alliances with the British and the illegal fur trade of the *coureurs de bois* caused

⁷ *Ibid.*, pp. 31-32.

⁸ Leduc, *op. cit.*, p. 9.

⁹ Dechêne, *op. cit.*, pp. 68-69.

¹⁰ Leduc, *op. cit.*, p. 9.

¹¹ McCullough, *Money* ..., p. 33.

inconsistency with the prices in the fur trade. Attempts to regulate the *coureurs du bois* forced them to go to Albany to trade with the English. In 1670, Intendant Jean Talon reported that 1.2 million *livres* worth of beaver pelts had gone to the English at Albany. Also, by trading at Albany, the *coureurs du bois* did not have to pay the 25% tax to the government in France. By 1681, this revenue to France was down 25 % of what it had been five years earlier.¹²

The illegal fur trade in Albany brought in a large amount of foreign coins—English, Dutch, Spanish, Portuguese—which went to the *coureurs du bois* and eventually went to New France. One of these was the Spanish currency—the *piastre*. There also were half, quarter and eighth *piastres*. Each *piastre* or dollar was worth 3 *livres*, 19 *sols* and 1 *denier*.¹³

Many of the coins which went into New France were worn coins. Many merchants of New France would refuse to accept them at their face value. After complaints, local authorities passed a law saying that all foreign money should be converted on the basis of weight, and the coins had to be accepted. Because no appropriate scales were available, a law was passed in 1683, that all foreign coins were to be stamped with the fleur-de-lis and arranged in four classes stamped with Roman numerals to indicate their value. Between 1661 and 1683, local authorities passed more

than 700 decrees and orders regarding money.¹⁴

Gradually, there was an overabundance of beaver being sent to France. Warehouses in France were full. In France, prices fell. By 1685 beaver pelt exports had dropped considerably. Goods imported for exchange also declined. With the problem of coin shortage and to keep cash in New France, Intendant Jacques, Demeulles forbid fur traders to pay with cash. Anyone who did not comply would have his goods confiscated and be fined 2000 *livres* to be split among the king, the Hôtel Dieu in Quebec, and the informant.¹⁵

France was frequently at war in Europe. At the same time troops were sent to the colony because of the increased threat by the Iroquois. Expenses for France were on the rise. In October 1682, King Louis XIV ordered that all able bodied men in New France were to purchase their own firearms. To pay for the weapons, merchants were to accept payment in wheat, peas or Indian corn at the rate of 50 *sols* a *minot*.¹⁶

Card Money

An epidemic had struck and reduced the labor supply. No provisions had been made for the payment of the soldier's salaries. By January 1685, Demeulles had run out of money. Demeulles used his own money and borrowed from his friends to pay for the salaries and to keep the

¹² Leduc, *op. cit.*, p. 10.

¹³ *Ibid.*

¹⁴ *Ibid.*

¹⁵ *Ibid.*

¹⁶ *Ibid.*

government going. To solve the problem of a labor shortage and to reduce military expenses, he encouraged the soldiers to hire themselves out as laborers at no more than 12 *livres* a month and their room and board. Soldiers with a trade were allowed to work in the towns at 15 *livres* a month plus their board. Many times captains of the companies would not release their men to work for wages, unless the men gave up their military pay which the captain then kept for himself.¹⁷ By June 1685, these sources of money had also run out. Demeulles issued promissory notes in three denominations—15 *sol/s*, 40 *sol/s*, and 4 *livres*.¹⁸ There was no paper and no printing press available. Demeulles decided to gather up all the playing cards. The playing cards were glossy and of good quality paper. He had the playing cards cut in different sizes according to denomination, and the notes were written and with his signature and seal. The largest denomination was 4 *livres*. Half and quarter cards were smaller denominations. They were called card money.¹⁹

A 50 *livre* penalty was put on anyone who refused them in any payment or who sold goods at higher prices if they were paid in the notes. The notes were to be redeemed as soon as funds arrived from France.²⁰ It became customary for those who had card money to exchange it in

autumn with the treasurer of Quebec.

In September of 1685 they were redeemed. However by February 1686, the treasury was again broke and a new series of cards in 40 *sol* and 4 *livre* denominations were issued with the same terms. Again in September 1686, they were redeemed. When the king heard about the issuance of card money he condemned it because it could be easily counterfeited. In fact there were some forgers. In 1690, a surgeon was condemned to be flogged on the back in every public square in Quebec for forging card money. Later on the penalty was death. In the 1730's some forgers were condemned to death.²¹ In time the king and French government accepted the issuance of card money.

In 1690, when part of the supplies to Canada were lost at sea, Jean Bochart de Champigny, the new intendant, again issued card money. In 1702, much of the card money from 1690 was still in circulation. At least 5,000 more *livres* were issued. In 1703 and 1704 160,000 *livres* were issued. In 1704, the king ordered that the card money be taken out of circulation. However, it was an impossibility. There were 100,000 more *livres* in circulation than they had coin to redeem them. Intendant Raudot validated all the cards issued up to 1705 and put a penalty of 100 *livres* on anyone who would not accept them. By 1706 card money was accepted by the French

¹⁷ Eccles, W.J., *The French in North America 1500-1783*, Michigan State University Press, East Lansing, 1998, pp. 127-128.

¹⁸ McCullough, *Money*, p. 35.

¹⁹ Leduc, *op. cit.*, p. 11.

²⁰ McCullough, *Money*, p. 35.

²¹ *Ibid.*, pp. 35-36.

government.²² In 1709 and 1710 card money was reissued by France in six denominations—of 2 to 100 *livres*. The issuance of card money became a common practice each time there was a deficiency of currency in the treasury. By 1714, more than 1,600,000 *livres* of card money were in circulation, for a population of 19,315.²³ In the 1714 issuance of card money, red figures indicated 50 *livres* and black figures indicated 100 *livres*.

With the increased amount of card money in circulation and with the French government being unable to meet the demand of coins each year, card money began to depreciate. They also were now redeemable in bills of exchange for half of their value. Merchants began to protect themselves from losses by doubling prices on imported goods.²⁴ Once again the government in France came up with another plan, this one over a five year period of time to do away with card money. Again it didn't work.

After 1714, the beaver trade again began to flourish. Due to moths and insects, the filled warehouses of pelts in France had been destroyed. Prices rose. The government regulated the fur trade. At the same time, the French wanted to keep their Indian allies. They chose to do so by providing them with the trade items they wanted at a reduced cost. The government ended up having to subsidize the fur trade. Detroit, Fort Niagara and Fort Frontenac were fur

posts which sold goods at prices lower than merchants could afford to sell them. At Michilmackinac, all licensed traders could trade there. The government hoped this would keep prices down.²⁵ Throughout the entire period the French government was having increased difficulty furnishing coins for the colony's expenses.

In 1717, France declared that in a few years the government would withdraw all card money out of circulation and it would be redeemed at half its value. The treasurer was to retire the card money before the ships left New France in November. The terms of redemption stated: "The holders will be paid one-third of the reduced value in Bills of Exchange on France, maturing 1st March 1718; one-third 1st March 1719; and the balance, 1st March 1720. All card money presented for settlement, after the ships leave in 1718 will be redeemed at the reduced value: one-half in bills payable 1st March, 1719; the remaining half, 1st March 1720; but all cards outstanding, after the ships shall have left in 1718 will be considered cancelled and valueless."²⁶ New France was in a state of confusion. Numerous other decrees were issued between 1719 and 1729. These merely added to the confusion. In the years 1700 to 1719, when the government was attempting to retire card money, little coin was being shipped to New France. The most valuable coin at

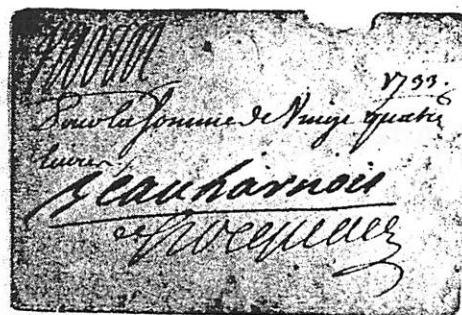
²² *Ibid.* p. 37.

²³ Eccles, *op. cit.*, p.132.

²⁴ McCullough, *Money*, p. 40.

²⁵ Eccles, *op. cit.*, pp. 132-133.

²⁶ Stevenson, James, *The Card Currency of Canada During the French Domination*, Middleton & Dawson, Quebec, 1875, pp. 12-13



Public Archives of Canada

Card Money 1714 for 20 livres, 1733 for 24 livres and 1747 for 15 sols: from Trudel, pp. 186-187

this time was the *Louis* which was valued at 24 *livres*. The population wanted to continue using the card money.

In 1722, over a half million copper nine *deniers* were sent from the mint in La Rochelle to New France. The colonists refused to use them because they believed the coin to be underweight. In 1724, the French government devalued them to 6 *deniers*. The colonists still refused to use them and sent ten casks of them back to France where they sat for five years. France then sent them to Louisiana where they were circulated.²⁷ Louis XIV became involved in war in Europe and the crown was unable to send money for redemption of the cards. In 1725, Le Chamereau sunk carrying coins to New France. In 1727, New France received 5,000 *livres* value in coins to apply to a budget of 308,156 *livres*. In 1728 and 1729 no coins were sent.²⁸ These events placed New France in a difficult situation.

By 1729, even the merchants of New France wanted to renew the issuance of card money. In 1729 the French government again, authorized the issuance of 400,000 *livres* in card money²⁹. Later that same year, the new intendant, Gilles Hocquart, bought two thousand packs of unprinted playing cards before leaving France. However, two-thirds of them were lost in a shipwreck. The remaining cards were cut according to their value. A whole card was worth 24 *livres*. A card with its corners cut off was valued at 12 *livres*, a card with a quarter cut off was worth 6 *livres* but if the corners were also cut off, its value was 3 *livres*, and a half card was worth 7 *sols* 6 *deniers*.³⁰ The issuance of 400,000 *livres*, authorized by the ordinance of 2 March 1729 was not enough for the population of thirty to forty thousand.

²⁷ Leduc, *op. cit.*, p. 10.

²⁸ McCullough, *Money*..., p. 45.

²⁹ McCullough, "Funny Money," *Horizon Canada*, Vol. 4, Centre for Study of Teaching Canada, Laval University, Quebec, 1987, p. 1018.

³⁰ Trudel, Marcel, *Introduction to New France*, Quintin Publications, Pawtucket, 1997, p. 187.

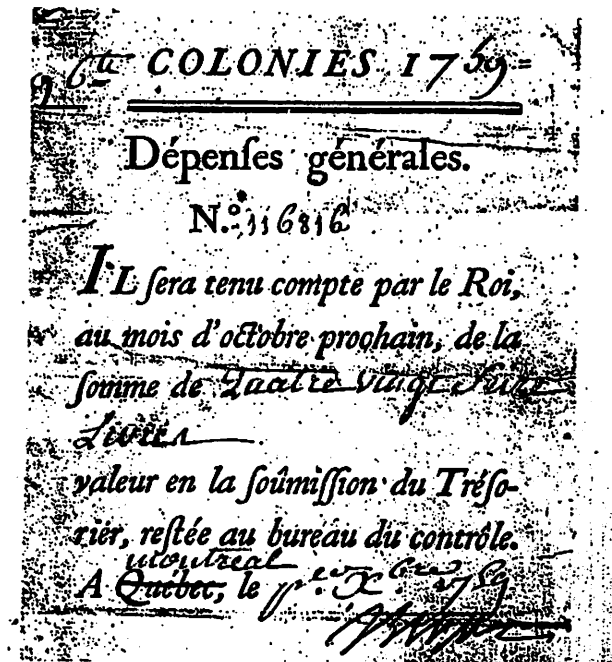
On 12 May 1733, a second issue was made³¹

In the 1730's Canada gained in prosperity. Merchants were accepting card money, but would increase prices when they were in use. The intendant and governor continued urging the issuance of card money. In 1742, the king authorized the issuance of 120,000 *livres* of card money. The cards were issued in denominations of 24 *livres*, 12 *livres*, 6 *livres*, 3 *livres*, 1 *livre*, 10 *sols*, 15 *sols*, and 7 *sols* 6 *deniers*. Again, the amount was not enough to cover government expenses. In following years, there were other issuances of card money. What coins were available were being hoarded.

In the 1750's the prices of goods rose exorbitantly high. In 1755 and 1756, the French government paid the regular army in Canada with coin, about one million *livres* in each of those years. Goods selling for 80 *livres* in coin required 100 *livres* in card money. The Seven Years War in Europe, the French and Indian War in North America, cost 36 million *livres*, 30 million of it in paper. The end of 1759, Bigot was begging officers for coined money to purchase wheat. By then, the inhabitants refused to accept any paper money of any sort.³² Between 1685 and 1760, there were twenty-two issues of card money introduced and used.

Other attempts were made to solve the problem of not having coins

available. *Ordonnances*, another type of paper money, were issued. These were promissory notes issued by the government, orders to the provincial treasurer to make payments out of the treasury. They were issued in denominations between 20 *sols* and 100 *livres*. They went from person to person until the treasurer made payment.



Ordonnance 1759 for 87 livres
from Stevenson, p. 21.

By 1733, *ordonnances* were accepted just as the card money had been.³³ Because *ordonnances* were redeemed on the credit of the colony card money was redeemed first. If the colony spent more than what was authorized, the *ordonnances* would be exchanged for bonds which were payable twelve months later. In 1754, both *ordonnances* and cards were settled the same — by bills of exchange — which were paid partly in 1754, 1755 and 1756. It did not

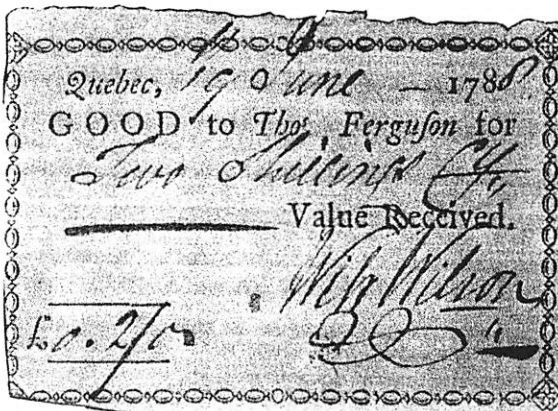
³¹ Stevenson, *op. cit.*, p. 18.

³² McCullough, *Money*..., pp. 49-51.

³³ McCullough, *Funny*..., p. 1018.

work.³⁴ Toward the end of this period, *ordonnances* drawn on the treasury of Quebec were written on plain paper.

Another form of paper money was *bons* or certificates. These were issued by private individuals—merchants. The *bon* would be given by a shopkeeper to a supplier. It had the value as the sum stated on it. They usually were used as substitutes for silver coins. They were called *bons* because the phrase, "*Bon pour...*" began most of the notes. A printer on Prince Edward Island issued *bons* on leather. The only guarantee that a *bon* was redeemable was the word of the merchant who issued it.³⁵



Bon 1788 from McCullough, *Money*, p. 57

There also was the *letter de change*, also called the *trait*. These were used between private citizens to avoid cash transfers. The state also used them.³⁶

When the British took control in 1759, more than 14 million *livres* in card money were in circulation. As

General Murray, commander of the British forces, gained control he forbid the use of paper money. After the conquest, the French government refused to redeem the playing cards or the *ordonnances* and their value dropped until an agreement was reached with England.³⁷ In 1760, British coins were put into circulation. Halifax currency was introduced into the Quebec area by General James Murray and the New York currency was introduced in the Montreal region by Sir Jeffery Amherst. There was confusion because the two were different. In 1777, the Halifax currency was used throughout the colony. However, in rural areas the New York currency was used until the mid 19th century. The French, Spanish and Portuguese coins continued to be used in Canada. The fur trade continued under the British. They still used the beaver as legal tender for goods. However, both the Northwest Company and the Hudson Bay Company issued tokens to the Indians for beaver and other pelts. The tokens could be exchanged for goods in the company store only.

The currency system throughout the French regime and under the English occupation was in a state of confusion most of the time. The population worked within this confusion, but never gave up the old coinage which generally maintained its value. They went along with the card money while it was working, but began to hoard the coins when they could afford to. The confusion continued until the decimal system was adopted.

³⁴ Stevenson, *op. cit.*, p. 21.

³⁵ McCullough, *Funny...*, p. 1019.

³⁶ Trudel, *op. cit.*, p. 187.

³⁷ Leduc, *op. cit.*, p. 11.

The following price lists are from records of Francois Victor Malhiot, a trader for the Northwest Company in 1804. He traded in Upper Michigan /Wisconsin on the south side of Lake Superior.

FURS	Value In Beaver	GOODS	Value In Beaver
Deer	½	2 yards scarlet cloth	6
Bear	2	1 yard calico	1
Muskrat	1/10	1 three point blanket	4
Otter	2	1 two point blanket	2
Marten	½	1 package of white beads	4
Mink	½	3 large beads	1
Fisher	1	4 large knives	1
Lynx	2	12 fine steels	2
Small beaver	½	12 awls	1
Large beaver	1	12 ? horns	1
FOOD AND SERVICES		1 roll of snare wire	6
		1 yard of ribbon	½
		25 needles	1
1 sack of wild rice	2 to 5	10 pair of ear bobs	1
1 quarter of meat	½ to 2	15 large brouches	1
1 sack of corn	2 to 5	20 small hair brouches	1
100 whitefish	7	1 medium size double cross	1
15 pounds of bear grease	4	1 pair of arm bands	4
Meat of one bear	2 to 5	1 two gallon keg of diluted rum	5
15 pounds of maple sugar	2	1 cross of Lorraine	2
The meat of one moose	6	1 carrot of tobacco	5
1 thirty foot canoe	25	1 pound (double handful) gun powder	1
1 fifteen foot canoe	10		
1 twenty-five foot canoe	20	1 pound of musket balls (30)	1
Husking 5 sacks of corn	2	1 gun	10
Cleaning six deer skins	1 ½	1 trap	5
Lacing one pair of snowshoes	1 ½	1 spear head	½
Guiding traders to another post	11	1 ax	2
		18 flints	1
		1 large brass kettle	7
		1 small tin kettle	3
		1 pound of ??	3
		12 rings	1

From Gilman, Carolyn, *Where Two Worlds Meet: The Great Lakes Fur Trade*, p. 73.

Currency Vocabulary for New France and French Canada

Acquits de depense—certificates or notes on the colonial treasury.

Argent de France or livres tournois—a silver coin; was the money of Canada which was lessened in value by 25% in France.

bons—small pieces of paper which were substituted for small silver coins in the 1760s; they were issued by private businesses not by the government and were called bons because the notes began with the phrase, “bon pour....”.

card money—the use of playing cards as currency; in 1685, the intendant began issuing them as money because they were the thickest and most durable paper available. The denomination, his name and seal were written on the card. The card money was to be redeemable when ships from France carrying coins arrived.

Deniers—copper coin used in New France; 12 deniers equaled 1 sol; 240 deniers equaled 1 livre.

écu à couronne—gold coin equal to 6 livres 12 sols.

écu d’or – major gold coin at the beginning of the 17th century valued at 3 livres 5 sols in 1602

éscu blanc—another name for the louis d’argent

Halifax Currency—the Currency system introduced to the Quebec city area by General James Murray in 1760 after the English conquest.

hiaqua—Northwest Indian term meaning wampum

liard—copper coin equal to 2-3 deniers

livre—In New France, the monetary system was based on the livre. There was no such thing as a livre coin with a face value. The livre was used for accounting purposes only. 1 livre was worth 20 sols or 240 deniers.

livres tournois—minted in Tours, See argent de France

louis d’argent—silver coin which replaced the quart d’écu in 1640-1641; it was equal to 3 livres.

louis d’or—gold coin which replaced the écu d’or in 1640-1641. It was valued at 10 livres.

monnoye de France—referring to the money and its value in France; monnoye de France was of less value than monnoye du pays.

monnoye du pays—Money of Canada which was valued higher than in France, usually 25% higher

New York Currency—the currency system introduced in the Montreal area by Sir Jeffrey Amherst in 1760 after the English conquest.

ordonnance, ordonnance de payment, ordinance (order)—a promissory note signed by the intendant on a printed form and was redeemable by the naval treasurer.

Patacoon (patagon)—Spanish coin of the eighteenth century

piastre or piastre espagnole—the Spanish dollar equal in value to 3 livres 19 sols 1 denier

piece of eight—the original Spanish dollar and was equal to 8 reales

pistole—a gold Spanish coin; a Spanish dollar

quart d'écu – major silver coin at the beginning of 17th century valued at 16 sols in 1602.

real, reale—a Spanish silver coin

shinplaster—a 25 cent paper bill which was called a shinplaster because American soldiers used similar fractional bills to pad their shoes.

sol / sols—silver coin; 20 sols equaled 1 livre; 1 sol equaled 12 deniers

sols marqués—silver coins which were minted by machine, and were made of billon, an alloy of copper and silver. The colonists of New France used this term to differentiate them from the old sols which were handmade of copper. A Sol marqué was worth more than 12 deniers

Sous—See sols

Two bits—In North America, a reale was called a bit. Therefore, two bits were a quarter of a dollar. (See piece of eight.)

Un trente sous—after the conquest by the English in 1760, French money was still being used. The dollar was worth 6 livres or 120 sous and a quarter dollar was equal to 30

Wampum—beads strung together and used by Indians for adornment and currency

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<p>Don't Miss This One</p> <p>★</p> <p>See you There</p> <p>★</p>	<p>THE FUR TRADE</p> <p>Featuring our Guest Speaker</p> <p>KARL KOSTER</p> <p>Docent at Grand Portage</p> <p>October 14, 2004</p>	<p>A Must</p> <p>★</p> <p>Bring a Friend</p> <p>★</p>
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Coins of New France Found On Sunken Ships

The Chamereau was on its seventh voyage to the city of Quebec in New France. In the early morning of the 26th of August, 1725, it hit a reef and was wrecked off the coast of Cape Breton. In a few minutes it sunk. It was a 600 ton ship, 133 feet long and 32 feet wide. It was said to be the fastest ship in the French navy. There were 216 passengers on board, some of them distinguished men—Mesurier de Chazel, who was to replace Bijot as intendant, Mesurier D'Louvigny, the elected governor of Trois Rivières and Mesurier de Loges, the newly appointed governor of Louisbourg. The ship was carrying 82,010 *livres* in gold *louis* and silver *écus* from the royal treasury to be used to pay the troops at Quebec. When daylight came, bodies, splintered wood, floating items and the broken hulk were on the beach. All were lost. This was a major loss to New France. In 1960, the remains of the ship were discovered and excavated. The coins were still on board.

In 1760 after the surrender of Montreal, the Auguste left New France bound for France. On board were professional soldiers, civil servants and leading merchants of New France. On 15 November, it ran aground off the northeastern coast of Cape Breton, and within a few hours broke up. Only seven passengers and crew survived—Captain Knowles, Corporal Laforet of the Royal Roussillon, Corporal Monier of the Béarn regiment., two servants,

Etienne and Peter, a discharged soldier and Saint Luc de La Corne. In 1976, the wreck was discovered. In the next two years, divers brought up artifacts. Among the artifacts were 1,236 coins, belonging to the passengers. Most were *ecu d'argents* —494 of them. There also were British, Portuguese, 1 Danish and several Spanish-American coins, 400 Mexican dollars, 44 dollars of Peru and others from Mexico, Guatemala and Chile.

Information for the above article was extracted from *ship Wrecks of Nova Scotia*, Vol. 1 by Jack Zinck, Lancelot Press, Hantsport, Nova Scotia, 1991 and *Money and Exchange in Canada to 1900* by A.B. McCullough, Dundurn Press Limited, Toronto, 1984 p. 52.

LA SALLE'S SHIP FOUND

The following information was extracted from Boswell, Randy, "Artifacts from wrecked ship preserved perfectly," in *Montreal Gazette*, 8 June 2004. We received the article from Lorenzo Dupuis, a cousin of our president, Kateri.

In 1995, the wreck of La Salle's 17th century ship, the LaBelle, was located on a sandbar at Matagorda Bay, southwest of Houston, Texas. The ill fated ship filled with silt when it went aground more than 300 years ago. This helped preserve the contents for these many centuries. Among the ruins of the 60 ton bark were brass rings and bells, glass beads and other trade items. The remains of a French sailor was found in the bow of the ship near a pewter mug. It was so well preserved, archeologists were able to extract brain tissue from the skull. In June the artifacts were put on display at the Canadian Museum of Civilization's "Once in French America Exhibit".

NEW COIN FOR THE U.S.

In honor of the two hundredth anniversary of the Lewis and Clark Expedition, the United States government is issuing two new nickels this year as part of the Westward Journey Nickel Series. The first was issued this past spring and the second will be issued this fall.

The head of Jefferson will remain on the front of the nickel. The back will change. The reverse side of the spring issue displays two hands clasped in friendship. The military hand stands for the United States government and the other stands for the American Indian. Above the hands are two Indian symbols — the tomahawk crossed by a peace pipe. Beneath the hands are the words, "E Pluribus Unum", Out of Many, One.

The reverse side of the fall issue will depict the boat that carried the explorers up the Missouri River.

The design was based on the Jefferson peace medal. Copies of this medal were given by Lewis and Clark to Indians they met while exploring.

Faux—Monnayage

In 1667, Paul Beaugendre dit Desroches with his accomplice, Pierre de Gencenay, were tried and sentenced to three years on the galleys for counterfeiting. A few days later the Conseil Souverain agreed to their request and allowed them to serve the three years at the Jesuit House,

With the issuance of card money beginning in 1685 with the Intendant, Demeulles, it became easier for forgers to create illegal money.

In 1730 Le Beau was accused of forgery of card money. In 1736, Intendant Hocquart made a judgement against Louis Mallet and his wife, Marie Moore, for the creating and passing of counterfeit money. Their child was returned to France.

In 1742, Jean Chassé dit Bourguignon nicknamed La Joue was hanged in effigy for contempt of court for overcharging and passing counterfeit money and notes.

In 1749 Intendant Bigot wrote to the ministry briefly the statement "forgers hanged." This was probably referring to Louis Mallet and his wife.

To clear his conscience René Lusignan declared before Perthuis, Conseiller Supérieur, at the foot of the gallows where he denounced his accomplice, Joseph Ouellet, blacksmith of Kamouraska, with whom he first made the false cards on 24 February 1756. He did not sign the statement because of the excessive cold.

During the English regime there is a report of the punishment of two men, N. Gauson and A. Jeffreys for counterfeiting in 1821,

Information for the above article was extracted from Boyer, Raymond, *les Crimes et Châtiments au Canada Français*, Le Cercle du Livre de France, Montreal, 1966, pp. 97-98.

The following is a continuation of the previous story regarding Alexandre Beauchamp, giving the life of his eldest daughter, and his lines of descent. This is extracted from my book, Nyquist, Christopher, Moyle and Beauchamp Ancestry Back to Europe, and Descent Lines from the Late 1800s, with Related Families Zuleger, Noack, and Demeny, published by the author, 2004.

7 BEAUCHAMP, IRENE EMELIA

Irene Emelia Beauchamp was born on 11 January 1896 in Republic, Michigan, the eldest of seven children of Alexandre Beauchamp and Mary Demeny. She attended school in Republic. She spoke French and English.

Irene's family was very poor, and this situation was made worse by the tragic death of her father in an Ontario mine when she was 14. She had to leave school after 6th grade. Since she was eleven she worked as a housekeeper and cook for the local priest. She cooked and cleaned for her room and board. He eventually gave her a ring as a gift for years of service. She spoke of walking the railroad tracks to pick up coal dropped off the train cars, for heat in the winter. Also as a child she occasionally went to the "dumps" to pick up spoiled fruit and vegetables, and upon getting home the family cut out the bad parts and cooked the rest. The family had one cow: she milked the cow they had in the morning, before school, and gathered eggs from their chickens. Being the oldest, she also baked bread twice weekly for the family. She did this on a chair, as she could not yet reach the table.¹

Irene was a wonderful cook and baker. She baked cakes on a weekly basis for both town doctors. Dr. Libby, the family doctor, always wanted her angel food cake, and Dr. Irvine wanted her double chocolate. She also catered weddings and special occasions. She was a self-taught decorator.²

On 9 April 1913 she married George Edward Moyle in Marquette, at the age of seventeen. She had five children:

1. Robert Edward Moyle, b. 8 May 1914 at Republic; m. Helen McKerran, b. 27 Sep 1911 at Crystal Falls, Mi, daughter of Patrick James and Ada Brooks, d. 21 Dec 1995, on 18 Aug 1934 at New Buffalo, Michigan;³ car salesman, also farmed at Mendon, Mi; two sons, two daughters.⁴ Bob was born the same year as his Uncle-in-law Albert Clavell.
2. Charles Stanley Moyle, b. 11 June 1916 at Marquette; left school in the 11th grade; m. Ann Bakarich, b. 24 Jul 1924, d. Jan 1993, on 26 Sep 1943 at Iron River; theatre manager; in Anaheim, Ca in 1971 and Lake Isabella in 1978; four daughters and one son;⁵ d. 29 Aug 1997 at a rest home in Caspian, Mi⁶
3. Warren Pershing Moyle, b. 3 September 1918 at Marquette; managed troop's theater in WWII, postman; m. Grace Prentice, b. 17 Nov 1911,⁷ who's mother was a Davis from Cornwall (they figured they were distant relatives); she d. 16 Feb 1996, on 8 May 1943 at Detroit;⁸ lived in Bradenton, Fl; one daughter
4. **Hazel Irene Moyle**, b. 27 July 1921 at Marquette; m. George Nyquist 1 Oct 1946 at Marquette, *see elsewhere*
5. George Sheldon Moyle, b. 10 March 1923 at Iron River; entered service underage with permission slip from mother; inducted same time as brother Pershing; paratrooper, wounded at Normandy; m. Lena Deladio 6 Sep 1942 at Iron River; shopkeeper; lived Iron River;⁹ four daughters; war wounds eventually resulted in amputation of leg, and blindness.

Irene's mother remarried to Joseph Clavell around 1913, and Irene thus had three stepbrothers.

She moved with her family to Iron River in 1921. She had diphtheria around 1926.

She was a member of the Royal Neighbors Club¹⁰ (also served as President), the Pythian Sisters, and United Charities. A niece remembers that she worked during the depression for social services, and would deliver

¹ Hazel Irene (Moyle) Nyquist

² Hazel Irene (Moyle) Nyquist

³ SSDI, *op. cit.*

⁴ Robert Edward Moyle

⁵ Hazel (Moyle) Nyquist

⁶ SSDI, *op. cit.*

⁷ Warren Pershing Moyle

⁸ SSDI, *op. cit.*

⁹ Hazel (Moyle) Nyquist

¹⁰ Mining Journal, obit, 25 Oct 1971, Marquette

caps, mittens, and candy canes every Christmas.¹¹ She brought food and goods to the residents of the Crystal Falls Rest House, and would occasionally feed the bums coming off the trains at Iron River, just down 7th Avenue from her house.¹²

Irene went on a visit to Chicago in August 1926. Dr. Libby suggested that Ed let Irene tour the States to broaden her horizons, and she was back on the road by late September. Irene's sister Margaret, who was only 16 at the time, watched her children, followed by another sister, Jane, for a short period. Ed made an itinerary for her, and a revised one in November. For a very short time Ed's mother Lois accompanied her, but they didn't get along, and Lois returned on October 5th. Irene wrote to Ed that Lois was jealous of Ed's attention to his wife; jealous of the attention of others to Irene; didn't like taking in shows, wouldn't sit at a table where beer was served, and told Irene "the Lord would not miss much if you dropped dead." Most of Irene's trip was thus on her own. She went to Detroit and Lansing; Cleveland; Pittsburgh; Niagara Falls; Philadelphia; Trenton; New York; Washington; Annapolis; Baltimore, and back to Washington; Cleveland; and home. She visited the tourist sites, took in the theater and vaudeville shows, and even golfed. She was invited to join a couple traveling overseas, but Edward probably disagreed with that. She returned home on November 29th. Ed and Irene corresponded regularly and frequently during this tour, with Irene reported extensively on her experiences. In my opinion, the letters reveal a yearning to return on the part of Irene, and an aloofness from Ed, as in the following extracts:

Ed: "I am surprised at you're being lonesome, because when you returned from Chicago, you felt like going back... (Oct 26)"

"If you feel like extending your journey longer then it will be alright. (Nov 21)"

Irene: "Well Ed you haven't told me you miss me yet. Have you lost all your love for me or what (Sep 27)."

"Getting lonesome for Daddy. I wish you and I could be together (Nov 11)."

"I am very sorry you have a boil on your face. Do wish I was there to nurse it for you but perhaps you would rather have another nurse by the way your letter sounds to-day. I am very sorry you regret the money I have spent maybe you would rather be paying alimony so let me know I can start the hash slinging right away (Nov 21)."

Irene had a propensity for saving money and a knack of figures. When George wanted a car in c. 1930 but did not have enough money, he was astounded when she produced the required amount, and they bought a Plymouth.¹³ In later years, I remember she always paid cash for cars, which she drove very fast down the middle of the road.

The 1930 Census shows the family on North Seventh Street in Iron River.¹⁴

Irene's sister Jane once showed up for a visit with Irene after Jane had obviously been beaten. On Irene's queries, it became apparent that Jane's second husband Joe had beaten her. Irene proceeded to where Joe stayed and beat him.¹⁵



¹³ Hazel Irene (Moyle) Nyquist

¹⁴ United States Census, 1930, Iron River, Michigan, sheet 7B, 1st Supervisor's District, Enumeration District 36-8

¹⁵ Communication to author from Stephen Stolpe

After a separation from George c. 1932/35, she had a nervous breakdown. She was divorced from George on 7 July 1937 at Crystal Falls, Michigan.

She apparently had a sizable settlement. To support her family, Irene wanted to build a nightclub in Wisconsin. The sale of alcoholic beverages had been prohibited in the States through the passage of the 18th amendment in 1920, but this law was repealed in 1933. Irene first worked for six months in the rundown Tipler Bar to establish residence in Wisconsin, and to learn how to mix drinks. She built her club in Tipler, Wisconsin on eighty acres of forested land, using the money from the divorce settlement and the amount she had been able to save through the years. She used local contractors who did the work mainly for money to purchase alcohol, and a result was sometimes poor work- the chimney, for

instance, was crooked. She opened Cub Elyom in 1941, and in the war years it was full of servicemen. It had a large dance floor.

George did not like the idea of Irene running an establishment serving alcohol, and suggested that she establish a teahouse. Irene asked him, "Do you drink tea?"¹⁶

Son's Shel and Persh served during WWII: Shel as a paratrooper and Persh manager of the troop's theater.

Irene had at least two suitors early in her years at the club. Clyde Tomlinson, who owned a general store in Leonidas, Michigan, was a hunter who stopped at the club and became a regular visitor, often with his son Donald. His wife had passed away. Clyde eventually moved in with Irene after selling his business, and apparently was also a business partner. His son Donald might have gone to live with his grandparents. Clyde subsequently became an alcoholic and Irene kicked him out of the club several times. He always returned, but eventually disappeared, and son Stan moved in with his family. Another regular suitor was Louis Garvalio, an apparent millionaire from Chicago who came up for hunting and fishing, but Irene did not seem to be interested in another serious relationship. Irene later asked her daughter to locate Louis in Chicago, but Hazel could not find him.

Irene had an interesting clientele at the tavern. Many were lumberjacks, among who were several drifters such as Charley Swanson and Smitty, who sometimes helped out at the club, and stayed in two of the three small cabins she had behind the club. Grandma fed these two men and provided long term accommodations for them in the mid-1950s in exchange for their welfare checks. Other customers included Indians and hunters. Many migrants originally from Kentucky and Tennessee also lived in the area and were regular customers.¹⁷ For a while in the mid-forties she regularly had live bands performing at the club. Forestry students at a university camp close by in the Nicolet National Forest were regular customers, and she made popcorn on busy nights. Her son Stan and his family stayed with Irene for several years during the 1960s.

If any person had thought that Irene, running a tavern by herself, would be an easy person to intimidate, this would be proven to be a mistake. Once she kicked three customers out of the club late at night, and they kept banging on the door to be let back in. They were discouraged when she fired five shots through the door, which her brother-in-law Albert LaRoux then repaired for her. Albert's grandson Robert Turner states that she had a Derringer in a child's pencil case behind the bar.¹⁸

Irene always seemed to have an orphan doe freely wandering through the club after each hunting season. They would survive until they approached someone else in the forest, who saw a meal rather than a pet. She also kept at various times rabbits and chickens. Once she had a mule, which would gnaw on Charlie Swanson's head as he slept of the affects of alcohol under a nearby tree, with Charlie trying to shoo it away with his hat, muttering in Swedish. In many years, black bears would come to her garbage dump for food. At least one was any easy shot for Smitty during the opening day of hunting season.

Irene was an excellent cook, preparing venison, rabbit, cakes and pies. I was less enthusiastic about her bear burgers. We also would pick raspberries every summer at the edge of the forest clearing. She also was an avid card player and was a psychic. She read tea leaves, and predicted her own death and the family troubles that followed.

She was very successful with Club Elyom, eventually renamed as Irene's Tavern, becoming listed in Who's Who [ref. not found] and saving hundreds of thousands of dollars. She promptly put a stop to their reference to her in Who's Who, stating that she didn't want anyone to know how well she was doing, it was her own business. She gave all her grandchildren gold rings when they graduated from high school. She hid money everywhere around her club: under the tablecloth, in the freezer, under paper linings at the bottom of her garbage cans, in the ceiling above her bedroom, in teapots in the vanity cupboard, in a bag in her washing machine. Her large purse was always stuffed full of \$100 bills. It also contained several envelopes, all marked with the names of the grandchildren, and all filled with \$100 bills. Grandson Al was once visiting with two friends, and the four of them played cards: a game called 31. They each had anteed-up \$10. When Irene's cash ran low, she told them to life their cards from the table for a minute. She pulled back the table cloth, and the table was completely covered with \$500 and \$1000 bills. She pulled out a \$500, and asked if anyone had change.

Irene was the victim of a robbery around 1970. Three men entered her tavern, and one sat at each of the three sides of the bar. She figured out their intent immediately, and said afterwards that, with one of the several pistols she kept under the bar, she could have shot the one in front of her, but then the others would have got her.

¹⁶ Theresa Ogle

¹⁷ For an interesting treatment of this group, see Cox, Bruce, "The Kentuckians," in Harlows WoodenMan, Vol 39, No. 4 Fall 2003, pp 3-7, Marquette County Historical Society.

¹⁸ Robert Turner

They tied her up and robbed her. They threatened to cut off her fingers to get her rings, but she managed to remove them. They took all of her guns and rifles, and had placed the television on the bar in preparation to remove it to their car.

Smitty might have been bragging in regards to her riches when he drank elsewhere. At any rate, the thieves spent a part of their time ripping the wood off of the wall of the back shed. They must have been informed that Irene was often seen back here, and it was likely that she hid part of her fortune within the wall.

There was also a story, not verified, that a family member overheard some soon-to-be-released prisoners in a Marquette jail discussing the future robbery of a tavern in Tipler.

Irene's rings were very ornate, and she had loaned one in particular for display at a jewelry store in Iron Mountain. Unfortunately, she had just gotten it back when the robbery occurred.

The thieves were also busy filling up a bathtub with water, and she heard them indicating that their intent was to drown her. Their plans were partially foiled when another car drove up towards the club, and they made their escape. All the while, Smitty was in one of the back cabins, apparently asleep.

Irene's son Shel searched the back roads of the area for the thieves, using his plane. They were never apprehended.¹⁹

Irene continued to work at her tavern until her death there on 11 October 1971 at the age of 75, but business suffered as, subsequent to the robbery, she was afraid to stay open at night. As with my grandmother Grace, she carried a will in her purse, apparently evenly dividing her goods between her children, with a slight deduction in one instance for a bad check received, and for which she hadn't forgotten. She usually used a crow bar to keep her purse hidden in ceiling panels above her bed: it was "never found." The final disposition of her fortune has always remained a mystery. Her tavern was searched by two of her sisters, all of her children, and some grandchildren: all apparently concentrating in different locations at the same time, and after arriving at different times. I have heard several stories and accusations as regards the ultimate disposition of the riches: trunks being broken into; likely hiding spots searched individually and reported to be empty; suitcases constantly guarded before and subsequent to the funeral, trips to Hawaii; purchases of businesses, properties, and farms; and other unaccountable aggrandizements. Some small items such as her coin collection and some jewelry were all that was accounted for with certainty. I have not pursued the issue to any depth. Perhaps some of the wealth was discovered and taken by the robbers, some by individual family members, perhaps some found in the woodwork by the ultimate new owners. It appears that any portion which may have ended up with family members was not spent wisely, as I can discern no obvious increase in the riches of any family or family member.²⁰

Irene's son Shel took over the operation of the tavern until it could be sold. No one else wished to assume this responsibility, and it was likely at the cost of neglecting his own business.

The lack of discovery of the fortune led to incriminations and to a severe breakdown of communications between her children, that continues to the present. Others however maintain that the family was dysfunctional long before this incident.²¹ The tavern still operates, business is good, and it now features an 8 x 12-foot TV screen and slot machines.

Irene was buried at Republic Cemetery.^{22,23}

¹⁹ Theresa Ogle

²⁰ It is not the purpose of this book to speculate on these occurrences, and in fact any further pursuit of the issue may have resulted in a reduced capacity to obtain the family information necessary to complete the book, and perhaps a continuance of the animosity with renewed vigor. Mention is made of these facts as they form an interesting aspect of Irene's history.

²¹ Interestingly, breakdowns of communications between immediate family members is a regular feature in subsequent generations of the Moyle clan.

²² Mining Journal, obit, 25 Oct 1971

²³ Healey, Margaret (Beauchamp)

ALEXANDRE BEAUCHAMP FAMILY CHART

© Michael S. Nyquist

Revised 10 Aug 2003

Alexandre Beauchamp [17 Mar 1870 Canada-1910 Cobalt, Ont] Miner

+Mary Demy [12 Mar 1877 Nil-St. Vincent-St. Martin, Belgium-30 Oct 1947 Tipler, Wi][13 Mar 1895 Kaukama, Wi]

1. Irene Emelia Beauchamp [11 Jan 1896 Republic-11 Oct 1971 Tipler, Wi] ran Irene's Tavern
 - + George Edward Moyle [m. 9 Apr 1913 Marquette, div. 7 Jul 1937 Crystal Falls] [8 Jun 1894 Ishpeming-2 Sep 1978 Bradenton] theatre manager
 - 1.1. Robert Edward Moyle [8 May 1914 Republic-] owned farm in Mendon, car salesman at Roy's Motor Sales, for Pontiac, Cadillac, previously Studebaker
 - + Helen Grace McKernan [m. 18 Aug 1934 New Buffalo] [27 Sep 1911 Crystal Falls, Mi-21 Dec 1995 Kalamazoo]
 - 1.1.1. Robert Patrick "Chub" Moyle [30 Jun 1935 Crystal Falls, Mi -] Upjohn Salesman, then State Farm Insurance Agent, lived San Mateo, Ca, retired to Sparks, Nv²⁴
 - +Betty Jane Brewer [m. 26 Feb 1956- div Jul 1967] [1937 - May 1993 Dallas, Tx] Cashier for oil well company
 - 1.1.1.1. Millicent Moyle [1956?] died at 3 months of SIDS
 - 1.1.1.2. Julie Kay Moyle [28 Jun 1958 Grosse Point Woods, Mi-] lives Dallas
 - + Marrion Lee Pruiett [m. Nov 1975] [23 Feb 1945 -]
 - 1.1.1.2.1. Angela Pruiett [1978 Garland, Tx]
 - 1.1.1.1.1.1. [Dec 95-]
 - 1.1.1.3. Patricia Jane Moyle [22 Jun 1959 Vicksburg, Mi -] lives Dallas
 - + John Grissom
 - 1.1.1.3.1. Amy Grissom [1979]
 - + Timothy Wayne Otts
 - 1.1.1.3.2. Timothy Wayne Otts Jr. [1987]
 - 1.1.1.3.3. Betty Marie Otts [1989]
 - 1.1.1.4. Karen Lynn Moyle [2 Mar 1963 Kalamazoo- 16 May 2001 Garland, Tx] worked in warehouse, died of cardiac arrest, no children
 - + Louis Hock [1959 - 11 Jan 2004 Dallas] Cardiac Arrest
 - 1.1.1.5. Mark Brewer Moyle [23 Jul 1964 Kalamazoo -] Police Officer at McKinney, Tx, SWAT team
 - + Terry ? [div 1999]
 - 1.1.1.5.1. John Mark Moyle
 - 1.1.1.5.2. Benjamin Moyle
 - + Marilyn Ferris Weller [m. ca. 1968, 18 mos] [Mar 1939-] Elementary School Teacher
 - +Julita Van Duinen [20 Dec 1975 Cupertino, Ca] [1 May 1940 Grand Rapids, Mi-] no children w/Robert, worked for Ob/Gyn doctors who + Gary Turner [Grand Rapids, Mi]
 - 1.1.1.6. Sean Turner [20 Aug 1961-] lives Hawaii, no children
 - + Bebe ?
 - 1.1.1.7. Nora Turner [22 Sep 1962 Grand Rapids, Mi-] Deputy Sheriff
 - 1.1.1.7.1. Ashleigh Turner [9 Aug 1990 Grand Rapids, Mi -]
 - 1.1.2. Kathleen Harriet Moyle [23 Jun 1941 Stambaugh-] lived Mendon, Mi, Machine Shop Owner²⁵
 - +David J. Kauffman [m.8 Sep 1962 Kalamazoo, Mi] Machine Shop Owner
 - 1.1.2.1. Matthew David Kauffman [18 Jan 1942 Larmill, In] [24 Nov 1963 Kalamazoo-] farmed 4000 acres
 - +Ann Marantette-Sears [m. 2 Feb 2002] [16 Nov 1964 Kalamazoo -]
 - 1.1.2.1.1. Sierra Sears [9 Sep 1991 Ponca, Ok -]
 - 1.1.2.1.2. John Sears [25 Nov 1993 Troy, Mi-]
 - 1.1.2.2. Kelly Michelle Kauffman [4 Mar 1966 Kalamazoo -]
 - +Michael Schumborg [m. 1 Sep 1989 Vicksburg, Mi] [15 Jun 1963 Royal Oak, Mi-] Praxa Sales Manager, Spinal Division
 - 1.1.2.2.1. Mackenzie Kathleen Schumborg [18 May 1994 Salem, Va -]
 - 1.1.2.2.2. Maggie Elizabeth Schumborg [6 Nov 1997 Salem, Va -]
 - 1.1.2.3. Amy Kathleen Kauffman [13 Oct 1970 Kalamazoo -] Univ of Mich Business Office Manager
 - +Kurt Rigg [m. 31 Aug 2001] [27 Apr 1964 Eloise, Mi -] Univ of Mich. Asst. Financial Manager
 - 1.1.2.3.1. Emma Kathleen Rigg [31 Jan 2003 Ann Arbor, Mi -]

²⁴ Robert Patrick "Chub" Moyle

²⁵ Kathy (Moyle) Kauffman

- 1.1.3. Mary Elizabeth Moyle [25 Apr 1944 Three Rivers, Mi-] Upjohn Company 22 years, no children²⁶
+ David Boven [m. 1974]
+ Stephen Robert Beimer [5 Apr 1946 Kalamazoo-] [m. 16 May 1987 Sarasota Bay, Sand Dollar Island]
self-employed Creative Canvas, two previous marriages:
+ Diane Page
+ Lynn Sparks
- 1.1.4. Glen Edward Moyle [1 Jun 1950 Three Rivers, Mi -] Owner- Precision Home Mortgages, Inc.
+ Priscilla Janet Woodward [m. 26 Jul 1975] [23 Jan 1953 -]
1.1.4.1. Zachary Glen Moyle [26 Oct 1978 Port Angeles, Wa -]
1.1.4.2. Patrick John McKernan Moyle [17 Mar 1981 Port Angeles, Wa -]
1.1.4.3. Melissa Brooke Moyle [21 Jul 1983 Port Angeles, Wa -]
1.1.4.3.1. Lexia White [28 Aug 2002 -]
- 1.2 Charles Stanley Moyle [11 Jun 1916 Marquette-29 Aug 1997 Caspian] Theatre Manager, late 60s, later restaurant owner/ manager of Del Taco in Garden Grove, Ca
+Ann Bakarich [m. 26 Sep 1943 Iron River] [24 Jul 1924 Cayuga, Mn (Indian Reservation) - Jan 1993 Lake Isabella, Ca]²⁷ Helped at restaurants
- 1.2.1 Cheryl Moyle [12 Jun 1946 Stambaugh, Mi -] Manager 7/11 Store, Neosha, Mo²⁸
+ Michael Grall [1964?]
1.2.1.1. Lynn Grall [1965 Marshfield -] not married
1.2.1.1.1. Michael Grall
1.2.1.1.2. Matthew Grall
1.2.1.2. Theresa Ann Grall [1967 Marshfield -]
+ Doug Widerer
1.2.1.2.1. Daryl Widerer
1.2.1.2.2. Rylee Widerer
1.2.1.3. Ray Grall [1968 Orange Cty, Ca -]
+ Tina ?
1.2.1.3.1. Allison Grall
1.2.1.3.2. Tyler Grall
1.2.1.3.3. Justin Grall
She + ?
1.2.1.3.4. Alexis ?
+ Melvin Bieker [19??]
1.2.1.4. John Bieker [1980 Neosha, Mo -]
+ Jane ? [19??] no children
+ George Wilkinson [19??]
He + ?
1.2.1.5. Child
1.2.1.6. Child
- 1.2.2. Sheila Renee "Seetz" Moyle [23 May 1948 Stambaugh -]lived Hawaii since 1969, hobby farm, no children²⁹
+ William White [14 Aug 1943 Chase, La – 2000] [m. Nov 1982] Half Cherokee, German who + Loretta Soares
1.2.2.1. Janice White [c. 1963 Hi] three children, three marriages
1.2.2.2. Lovi White (twin) [c. 1964 Hi] two children, three marriages
1.2.2.3. William White, Jr (twin) [c. 1964 Hi] three children, never married
Loretta Soares also had
1.2.2.4. Sharon [c. 1961 Hi] three children
1.2.2.5. Linda [c. 1967 Hi] adopted by William, Sr.
Sheila and William adopted
1.2.2.6. Franchelle White [2 Dec 1993 Hi] daughter of William Jr. and Francine Jardine
- 1.2.3. Mona Moyle [22 Nov 1950 Stambaugh -] lived Orangeville, Ca, worked 1st Horizon Mortgage³⁰
1.2.3.1. Noah Moyle [20 Mar 1977 Santa Ana, Ca-] Works for SCME Mortgage, Sacramento
- 1.2.4. Mahree Moyle [22 Feb 1956 Stambaugh -] Accounting at Wetsel-Oviatt Lumber Company³¹

²⁶ Mary Elizabeth (Moyle) Beimer

²⁷ SSDI

²⁸ Cheryl Moyle

²⁹ Sheila White

³⁰ Mona Moyle

³¹ Mahree Hill

- + Kurt Hermann Mutschler [6 Mar 1952 Emmendingen, Germany-] [m. 13 Oct 1983 Las Vegas- div. 24 Nov 1985] Chef, returned to Germany
 - 1.2.4.1. Natalie Irene Mutschler [12 Sep 1985-] HS Senior
he + ?
 - 1.2.4.2. Oliver Mutschler [c.1977]
+ James Wayne Hill [1 Sep 1955 El Paso, Tx-] [m. 5 Jul 1986 Mexico, Mo- div. 24 Sep 1991] with Michelin Tires
 - 1.2.4.3. Jesse Wayne Hill [14 Apr 1987 Springfield, Mo-]
 - 1.2.4.4. Kobie James Hill [11 May 1989 Springfield, Mo-]
- 1.2.5 Charles "Rip" Moyle [12 Sep 1962 Stambaugh -] Restaurant Manager, not married
 - 1.2.5.1 Justin Moyle
 - 1.2.5.6 Girl
- 1.3 Warren Pershing Moyle [3 Sep 1918 Marquette-] US Postal Worker in Bradenton, FL³²
+Grace Prentice [m. 8 May 1943 Detroit] [17 Nov 1911- 16 Feb 1996 Tallahassee, FL]³³
 - 1.3.1. Margaret Ann Moyle lived Tallahassee, FL
+? Marle?
+? Hamacher
 - 1.3.1.1. son
 - 1.3.1.2. son
- 1.4. Hazel Irene Moyle [27 Jul 1921 Marquette-] studied nursing
+George Robert Nyquist [1 Oct 1946 Marquette] [20 Feb 1925 Marquette -30 Dec 1977 Bradenton, FL] Insurance Account Executive, Detroit Insurance Agency/Alexander and Alexander Associates, cremated Bradenton, ashes Manatee River
 - 1.4.1. George Alan Nyquist [18 Apr 1948 Marquette-] BEng, GMI, Engineer with General Motors North American Operations, GM Powertrain Group³⁴
+ Karen Eileen Brown [m. 6 Dec 1969 Madison Hts, Mi, dv 16 Jun 1975] [17 Apr 1949 Scotdale, Pa-]
+ Virginia (Wize) Ciaramitaro [m.21 Oct 1977 Allenton, MI] [b. 15 May 1950 Detroit, adopted, nat. par. Leonard Peplinski and Veronica Nowicki -] worked at Targets
 - 1.4.1.1. George Sheldon Nyquist [9 Jul 1978 Mt. Clemens, Mi-] Chef, other jobs
she + Carlos P. Wize [1969, dv 1977] [1 Jun 1949-] had:
 - 1.4.1.2. Carl Wize [25 Sep 1970 Grosse Pointe Farms, Mi-] was in Air Force, plumber in Tucson
 - 1.4.1.3. Nicole Wize [21 Feb 1975 Mt. Clemens, MI]
 - 1.4.2. Michael Sheldon Nyquist [22 Oct 1949 Marquette-] BEng GMI, MPA NAU., Highway Design Engineer, Louis Berger Group, worked overseas
+ Sibongile Martha Zulu [m. 4 Aug 1978 Maseru, Lesotho, dv 11 Jun 1981 Bradenton] [31 Dec 1953 Nhlanguano, Swaziland-] High School Science Teacher
+ Valda Moira Marais [m.31 Jul 1982 Ft. Lauderdale, FL][27 Oct 1956 Bloemfontein, South Africa-] Teacher, bank teller, travel agent, America West Airline employee, marathon runner
(Meny Lemma Abebe: mother of children, b. 12 Feb 1974 Addis Ababa, Ethiopia; secretary)
 - 1.4.2.1. Kerstin Thercille Nyquist [11 Sep 2000 Atlanta-]
 - 1.4.2.2. Tristan Amiot Nyquist [8 May 2003 Scottsdale, Az-]
 - 1.4.3. Patricia Carol Nyquist [7 Mar 1951 Marquette-]³⁵ TWA flight attendant 18 years, Ray College of Design, DePaul Univ, Designer/Service Manager for Del Webb Sun City, by Pulte Homes
+ Robert vanDusen [m.28 Jun 1975 Bartlett, IL] [5 Mar 1950 Elgin IL-] Univ of Wisc grad., Systems Engineer, VP Business Development Spitfire Control
 - 1.4.3.1. Jessica Rae vanDusen [17 Nov 1980 Elgin, IL-] BFA Dance + BS Therapeutic Recreation U of Iowa, Kappa Alpha Theta, substitute teacher
 - 1.4.3.2. Melissa Renee vanDusen [8 Jun 1983 Elgin, IL-] student Univ of Missouri and London, BS Broadcast Journalism and Spanish minor, Gamma Phi Beta, intern CNBC London
 - 1.4.4. Shirlee Ann Nyquist [10 Aug 1955 Detroit-]³⁶ Registered Nurse, RNLE
+ Donald Slater [m.28 Jun 1975 Bartlett, IL, dv] trucking company owner
+ Richard Fink [4 Jul 1980 Dundee, IL, dv Aug 1985] [16 Mar 1951 Elgin-] landscaper
 - 1.4.4.1 Marshall Fink [11 Aug 1981 Elgin, IL-] in Navy in San Diego
 - + John Gentles [28 Dec 1990 Las Vegas] [28 Jan 1946 St. Louis-] Dentist
 - 1.4.4.2. James Edgar Gentles [21 Nov 1995 St. Charles, IL-]

³² Warren Pershing Moyle

³³ SSDI

³⁴ George Alan and Virginia Nyquist

³⁵ Pat and Bob vanDusen

³⁶ Shirlee and John Gentles

- he + Karen Louise Bujnak [Nov 1969 St. Louis, dv Feb 1989 Clayton, Mo] [Jul 1949 St. Louis-]
- 1.4.4.3. Heather Leigh Gentles [17 Jan 1980-] Journalism Degree, graduated cum laude Univ of Missouri
- 1.4.4.4. Allison Anne Gentles [16 May 1984-] student, interior design, Univ of Missouri
- 1.5. George Sheldon Moyle [10 Mar 1923 Iron River-] paratrooper at Normandy, shopkeeper, pilot, scuba diver
+Lena Angeline Deladio [m. 6 Sep 1942 Iron River] [3 Oct 1922 Iron River -]
- 1.5.1 Pamela Moyle [20 Dec 1947 Iron River-] certified nursing assistant³⁷
+ Frank Raymond [m. Aug 1974?- div. ?] TV Repair and Appliance Sales
- 1.5.1.1 Paula Ann Raymond [25 Aug 1964 Iron River -] business degree, lives Omaha, Ne
+ David Ross
- 1.5.1.2 Michelle Raymond [7 Jul 1966 Iron River-] admin assistant
+ Jimmer Dominici [m. 25 May 1995]
- 1.5.1.2.1 Alexandra Sally Dominici [2 May 2001 Iron Mountain, Mi -]
- 1.5.2 Barbara Moyle [6 Mar 1949 Iron River-] nurse of the year 1998, Boise, ID³⁸
+ James Hudson [m. - div]
- 1.5.2.1 Lara Lynn Hudson [7 Apr 1971 Crystal Falls-] business degree
+ Derek Little
- 1.5.2.1.1 Adam Ryan Little [12 Nov 2002 Bellevue, Wa -]
- 1.5.2.2 Jeremy Ryan Hudson [29 Apr 1976 St. Charles, Mo -]
- 1.5.2.3 Kimberley Hudson [28 Jul 1981 Boise, Id -]
- 1.5.3 Shelley Moyle [15 May 1956 Iron River-] lived Marquette, worked Younkers Dept Store³⁹
+ Peter Gendron
- 1.5.3.1 Heather LeeAnn Gendron [8 Sep 1973 KI Sawyer AFB-] teachers degree, NMU
+ Roger Allan Jahfetson [9 Aug 1972 -]
- 1.5.3.1.1 Kodi Marcell Jahfetson [7 Oct 1996 Marquette -]
- 1.5.3.1.2 Kooper Allan Jahfetson [5 Aug 1999 L'Anse -]
- + ? Dugdale
- + Timothy Bingham, Rent-a-Chef gourmet food services
- 1.5.4 Christine Moyle [24 Apr 1958 Iron River-] teacher, librarian
+ Terry Ryan Phillips, Dairy manager, Lynx Grocery Stores
- 1.5.4.1 Michael Ryan Phillips [1986]
- 1.5.4.2 Dustin Ryan Philipps [1988]
2. Sarah Victoria Beauchamp [20 Mar 1898 Republic-22 Sep 1957 Iron Mountain]⁴⁰
+ Albert Joseph LaRoux (Roux), Jr. [6 Mar 1894 Stetsonville, Wi - 4 Mar 1969 Kingsford] [m. 28 Aug 1915 Marquette]⁴¹ Carpenter, lost one eye in steel mill⁴²
- 2.1 Arthur Francis LaRoux [17 Sep 1916 Marquette - 5 Feb 1995 Phoenix]⁴³
+ Dorothy Kanaugh [m. 20 Apr 1939]⁴⁴
- 2.1.1 Barbara LaRoux ⁴⁵ [15 Aug 1943 -] Probation Officer
+ Thomas John Bartelme [26 Sep 1942 -] SQS Grocery
- 2.1.1.1 Robert John Bartelme [21 Jun 1967 Phoenix -] with City of Tempe
+ Joyce Craighead
- 2.1.1.1.1 Daniel Bartelme [13 Nov 1991 -]
- 2.1.1.1.2 Connor Bartelme [11 Oct 1997 -]
- 2.1.1.2 Christina Ann Bartelme [27 Nov 1969 Phoenix -] Pediatric Nurse
+ Scott Wakefield [27 Sep 1966 -]
- 2.1.1.2.1 Elizabeth Wakefield [12 Oct 2002]
- 2.1.1.3 Catherine Bartelme [21 Jan 1964 Prescott, Az-] Reservations at America West Airlines
+ Jesse Rivera [21 Jan 1970 -], works at Basha's
- 2.1.1.3.1 Jessica Rivera [21 Nov 1992 Phoenix-]
- 2.1.1.3.2 Thomas Rivera [11 Jul 1994 Scottsdale-]

³⁷ Pamela Raymond

³⁸ Barbara Hudson

³⁹ Shelley Bingham

⁴⁰ Catherine Margaret (Beauchamp) Healey

⁴¹ Papers in possession of Jean Chartier, research by Aggie Mae LaRoux

⁴² Branches of the family use LaRoux, LeRoux, and Roux.

⁴³ Betsy Schneider

⁴⁴ Papers in possession of Jean Chartier, research by Aggie Mae LaRoux

⁴⁵ Barb Bartelme

- 2.1.1.3.3. Sarah Rivera [19 Nov 1998 Scottsdale-]
- 2.1.2 Elizabeth (Betsy) LaRoux [16 Oct 1945 Iron Mountain -] Montessori School Owner/Director⁴⁶
+ Jerome (Jerry) Edward Schneider, Sr.[17 Feb 1940-]
- 2.1.2.1 Theresa (Tracy) Schneider [26 Jan 1966 -] School Administrator
+ Jeffrey Gordon Grewe [25 Aug 1965 -] Sales
 - 2.1.2.1.1. Taylor Marie Grewe [13 Aug 1992-]
 - 2.1.2.1.2. Jordan David Grewe [29 Sep 1994-]
 - 2.1.2.1.3. Brandon Jeffrey Grewe [3 Aug 1997-]
- 2.1.2.2 Jarod Philip Schneider [15 Dec 1966 -] Tile Setter , Navy
- 2.1.2.3 Jerome (Butch) Edward Schneider, Jr. [3 Feb 1967 -] Owner, Triple J+ Appliance Installation
+ Kristina Marie Charles [11 Dec 1968 -] School Administrator
 - 2.1.2.3.1. Jerome (Trey) Edward Schneider, III [11 Oct 1990-]
 - 2.1.2.3.2. Victoria (Tori) Schneider [22 Oct 1991-]
 - 2.1.2.3.3. Tanner James Schneider [21 Sep 1994-]
- 2.1.2.4 Suzanne Marie Schneider [26 Jun 1970 -] School Administrator
- 2.1.2.5 Joseph Robert Schneider [30 Jul 1970 -] Teacher
- 2.1.2.6 Jason Charles Schneider [16 May 1971 -] Laborer
+ Ruth
 - 2.1.2.6.1. Nathaniel Curtis Hanenburg Schneider [8 May 1993-]
 - 2.1.2.6.2. Desiree Natasha Schneider [13 Jun 1996-]
 - 2.1.2.6.3. Jason Charles Schneider [6 Jun 1998-]
- 2.1.2.7 Joshua Stephen Schneider [29 Apr 1982 -]
- 2.1.2.8 Nicole Marie Schneider [9 Jun 1984 -] College Student
- 2.2 Harold Albert LaRoux [26 Oct 1918 Marquette – Jun 1982 Benton Harbor]⁴⁷ Salesman for Valley- gaming machines
+ Dinalda (Dee) Peterson [m. 8 Jun 1942][? – 4 Oct 2003]⁴⁸
- 2.2.1 Peggie LaRoux, California
+ ? McKinnin
+ ? McCabe
- 2.2.2 Sandy LaRoux, Benton Harbor
+ ? Murphy
- 2.2.3 James LaRoux lives Benton Harbor, Salesman
- 2.3 Delores Mary Ann LaRoux lived Iron Mountain, Mi [26 Mar 1921 Marquette - 15 Aug 1996 Iron Mountain, Mi?]⁴⁹
+ Charles Edward Turner [? – 13 Mar 1961 heart attack] [m. 10 Mar 1939]⁵⁰
- 2.3.1 Robert Charles Turner [14 Dec 1939 -] [m. 25 Jun 1960 – div 1990] retired welder, lives Ishpeming
+ ?
 - 2.3.1.1 Roxanne Marie Turner [6 Mar 1961 -] lives Roberts, Wi
+ ? Wehausen
 - 2.3.1.1.1. Daughter
 - 2.3.1.1.2. Daughter
 - 2.3.1.1.3. Daughter
 - 2.3.1.1.4. Daughter
 - 2.3.1.1.5. Daughter
 - 2.3.1.2 Robert Christopher Turner [9 Jun 1965 -] cabinet maker, Ishpeming, Mi, no children
- 2.3.2 Charles Turner [14 Dec 1942 Crystal Falls, Mi – Aug 1994] heart attack⁵¹
+ Janet King [m. 12 Dec 1964 Marquette]
 - 2.3.2.1 Jeff Williams
 - 2.3.2.1.1. Daughter
 - 2.3.2.1.2. Daughter
 - 2.3.2.1.3. Daughter
 - 2.3.2.2 Laurie Williams (twin) [7 Jun 1961 -]
 - 2.3.2.2.1. Child
 - 2.3.2.2.2. Child
 - 2.3.2.2.3. Child

⁴⁶ Betsy Schneider. Birth dates are correct- some children were adopted

⁴⁷ SSDI

⁴⁸ Geraldine LaRoux

⁴⁹ SSDI

⁵⁰ Robert Charles Turner

⁵¹ Robert Charles Turner

- 2.3.2.3 Thomas Williams (twin) [7 Jun 1961 -]
 - 2.3.2.3.1. Child
 - 2.3.2.3.2. Child
- 2.3.2.4 Charles Williams [18 Mar 1964 -]
 - + Joyce Carolo [m. Iron Mountain]
 - 2.3.2.4.1. Chelsea Williams [1993? -]
 - 2.3.2.4.2. Cory Williams (twin)(adopted) [4 Jun 1998 Russia -]
 - 2.3.2.4.3. Max Williams (twin)(adopted) [4 Jun 1998 Russia -]
- 2.3.2.5 Dawn Turner [25 Oct 1965 Iron Mountain -]
- 2.3.2.6 Kevin Turner [14 Aug 1968 Iron Mountain-]
- 2.3.3 Janet Turner [14 Feb 1949 Iron Mountain – 11 Mar 2002] heart attack, no children 2 stepchildren⁵²
 - + Edwin Paquin
 - who + ?
 - 2.3.3.1 Mike Paquin (stepchild)
 - 2.3.3.2 Patrick Paquin (stepchild)
- 2.3.4 Marjorie Ann Turner³³
 - + Richard Ledzion [m. Iron Mountain- div. ?]
 - + Roger Garrow
 - 2.3.4.1 Richard Ledzion Jr. [14 Dec 1968 -]
 - 2.3.4.2 Sarah Ledzion
 - 2.3.4.3 Josh Garrow [1993 -]
- + Jack Joseph Mercier [? – Apr 1995]
- 2.4 Jean Marjorie LaRoux [7 Mar 1923 Marquette -] lived Iron Mountain, Mi⁵⁴
 - + Ronald Roy Chartier [13 Jun 1938 – 28 Jan 1998 Trempealeau, Wi] [m. 14 Nov 1942]⁵⁵
 - 2.4.1 Roy Ronald Chartier, Owned carpet and drapery store⁵⁶
 - + Cheryl Lindquist
 - 2.4.1.1. Roy Chartier
 - 2.4.1.2. Victor Chartier
 - 2.4.1.3. Albert Chartier
 - 2.4.2 Jeffrey Chartier, lived Kingsford
 - + Mary Novaro
 - 2.4.2.1. Jill Chartier
 - 2.4.2.2. Jamie Chartier
 - 2.4.3 Timothy Chartier, no children
 - + Debbie ?
 - 2.4.4 Rebecca Chartier
 - + Richard Ekta
 - 2.4.4.1. Amanda Ekta
 - 2.4.5 Carrie Chartier, secretary to superintendent of Kingsford Schools
 - + Robert Swanson
 - 2.4.5.1. Ben Swanson
 - 2.4.5.2. Jacob Swanson
- 2.5 Betty Lorraine LeRoux [27 Apr 1924 Marquette -]⁵⁷
 - + Howard Jones [15 Aug 1921 Hermansville, Mi – Mar 1981 Iron Mountain][20 Jun 1942 Iron Mountain]
 - 2.5.1 Sharon Jones
 - + ? Safranek
 - 2.5.2 Penny Jones
 - + ? Homberg
 - 2.5.3 Kathleen Jones
 - + ? DePas
 - 2.5.4 Donald Jones
 - + Wesley Domenget [19 May 1927 – Aug 2000]
- 2.6. Joseph LaRoux [8 Mar 1927 Iron Mountain] deceased at birth⁵⁸

⁵² Robert Charles Turner

⁵³ Robert Charles Turner

⁵⁴ Jean Chartier

⁵⁵ SSDI

⁵⁶ Geraldine LaRoux

⁵⁷ Betty Domenget

⁵⁸ Papers in possession of Jean Chartier, research by Aggie Mae LaRoux

- 2.7 Vern Allen LaRoux [29 Oct 1928 Iron Mountain – 8 Apr 2002 Norway, Mi] Salesman⁵⁹
 + Geraldine Dishaw [28 Nov 1930 Iron Mountain -] [27 Jun 1953 Kingsford, Mi] UW/Oshkosh Librarian
- 2.7.1 Marc LeRoux [8 Oct 1954 Oshkosh -] Works Sisco Company
 + Jaci (McMahon) Geiger [m. 22 Dec 1995?]
 2.7.1.1 Alex LeRoux [29 Feb 1984 Oshkosh -]
 2.7.1.2 Rachel LeRoux [27 Jul 1990 Manesha, Wi -]
 2.7.1.3 Vincent LeRoux [23 Jun 1994 Manesha, Wi]
 who + ? Geiger
 2.7.1.4 John Geiger [Mar 1983 -]
 2.7.1.5 Megan Geiger [28 Sep 1984 -]
 2.7.1.6 Alex Geiger [28 Apr 1985 -]
- 2.7.2 Michelle LeRoux [5 Aug 1958 Oshkosh -] Art teacher, then cooking instructor at Oshkosh Prison, single, no children
- 2.8 Agnes Mae LeRoux [14 Feb 1931 Iron Mountain – 16 Oct 1989 Phoenix] was in service, Masters in Reading in Arizona, Elementary School Principal,⁶⁰ *d.s.p.*
 + Don Troshynski [m. 1 Jun 1953 Belleville, Il, div. after 3 weeks]
- 3 Mary Ann Beauchamp [13 Jun 1900 Republic-9 Jun 1988 Marquette]^{61,62}
 + Victor Downey [1 Jun 1920 Marquette] [1895 Marquette - 4 Mar 1968 Marquette] Radioman in Navy in WWI, victim of prank electrical shock, ended up in VA Hospital, condition deteriorated over the years, worked for prison
- 3.1 Theresa Frances Downey [24 Aug 1923 Marquette -] Worked Marquette County Courthouse, godmother to Michael Nyquist
 + Robert Ogle [m. 17 Jun 1953 Marquette- div. 1959?] [14 Apr 1923 Marquette – 2000 Marquette] 2nd Assistant Engineer, worked on Ore Boats
- 3.1.1 Patricia Ogle [28 Jul 1955 Marquette-] no children
 + James Bosco, Geologist [30 Nov 1958] [m 31 May 1986]
- 3.1.2 Diane Ogle [29 Jan 1957 Marquette -] Homemaker
 + Michael Mlinar [28 Feb 1954 Marquette-] [m. 15 Oct 1983] Cleveland Cliffs Iron Mine Manager
- 3.1.2.1 Matthew Mlinar [10 Feb 1985 Marquette-]
 3.1.2.2 Lara Mlinar [11 Mar 1987 Marquette-]
 3.1.2.3 Lucas Mlinar [29 Apr 1995 Marquette-]
 3.1.2.4 Tessa Mlinar [14 Feb 1999 Marquette-]
 3.1.2.5 Arianna Mlinar [28 Nov 2000 Marquette-]
- 3.1.3 John Ogle [30 Sep 1958 Marquette -] worked on the Rickie Lake Show in New York, producer for Regis and Kelly Show 1999-2003, no children
- 3.2 Patricia Ruth Downey [16 Jun 1925 Marquette -]⁶³
 + Merrill Detroit [21 Dec 1924 Winona, Mn -] [m. 1954?] WWII, Korea, Dept of Natural Resources, then biology teacher, Marquette
 who + Terry Shroyer [m. 19 Jan 1985?]
- 3.2.1 Michael Detroit [14 Feb 1963 Ishpeming -](adopted), with Patsy Cline show in Branson, Associate Producer/Actor Playhouse on the Square, Memphis
 + Denice Perkins [25 Mar 1960 Detroit -] [m. 9 Sep 1991 Memphis]
 3.2.1.1 Patricia Detroit [30 Mar 1998 Memphis -]
- 3.2.2 Catherine Detroit [29 Sep 1986 Marquette -]
- 3.3 Loyola Downey [14 Aug 1928 Marquette -] single, lives with Theresa, worked Records Dept at Marquette County Courthouse
- 4 Mary Agnes Beauchamp [12 Dec 1902 Republic-22 Feb 1990 Marquette] Bookkeeper at St. Mary's Hospital⁶⁴
 + Wilfred Gereau [23 Aug 1896 Negaunee – 15 Jan 1973 Marquette]⁶⁵ Cliff Dow Chemical, bagged charcoal
- 4.1 Gerald Wilfred Gereau [15 Oct 1922 Marquette – 7 Apr 1995 Rockford, Il]⁶⁶ Department Store Manager, lived Jaimesville, Wi^{67,68}

⁵⁹ Geraldine LaRoux

⁶⁰ Geraldine LaRoux

⁶¹ Catherine Margaret (Beauchamp) Healey

⁶² Theresa Ogle

⁶³ Michael Detroit

⁶⁴ Catherine Margaret (Beauchamp) Healey

⁶⁵ SSDI

⁶⁶ SSDI

⁶⁷ Mining Journal, obit for Mary Gereau, 3 Feb 1990, Marquette

⁶⁸ Elizabeth Gingras

- + Mickey (Margaret)? [England] live Illinois
- 4.1.1 Donald Gereau
- 4.1.2 Dale Gereau
- 4.1.3 David Gereau
- 4.1.4 Cheryl Gereau
- 4.2 Elizabeth Gereau [26 Oct 1925 Goodman, Wi -]
 - +Raymond Gingras [21 Nov 1923 Marquette-] ret., Manager of Holy Cross Cemetery, Marquette
 - 4.2.1 Kathleen Gingras [1 May 1949 Marquette-] Bookkeeper
 - + James Lenore, Teacher
 - 4.2.1.1 John Lenore (adopted)
 - + Inga ⁶⁹
 - 4.2.1.1.1. Katrina Lenore [23 May 2003]
 - 4.2.1.2 Jodi Lenore (adopted)
 - + T. J. Mallett [m. 3 Aug 2002 Marquette]
 - 4.2.1.2.1. Joseph Mallett [May 2003-]
 - 4.2.2 Patrick Gingras [1 Apr 1952 Marquette-] Owns Republic Memorials, no children
 - + Mary Fornetti [m Oct ? Iron Mtn]
- 4.3 James Donald Gereau [15 Jun 1928 Goodman, Wi – 12 Jan 2000 Sun City, Az] Diesel Plant Foreman,⁷⁰ lived Valley Station, Ky,⁷¹ *d.s.p.*
 - + Mary ? [13 Sep 1963]
- 4.4 Marilyn Joan Gereau [21 Mar 1938 Marquette -]⁷² ret. Michigan Bell
 - +George Edward Gonyou [22 Jan 1936 Port Colburn, Ont -] [m. 15 Jun 1963 Marquette] ret. UP Power Co.
 - 4.4.1 Michael Edward Gonyou [14 Apr 1964 North Bay, Ont -]
 - 4.4.1.1 Child
 - 4.4.1.2 Child
 - 4.4.1.3 Child
 - 4.4.2 Stephen Wilfred Gonyou [8 Oct 1966 Marquette -] no children
 - 4.4.3 Michelle Rae Gonyou⁷³ [3 Aug 1968 Marquette -] Cosmetologist, Style Setters Salon, Marquette
 - + Clifford Doyle Beard [14 Jan 1969 Cleveland][m. 20 Apr 1990 Marquette] Truck driver, Merit Transport.
 - 4.4.3.1 Christopher Scott Beard [10 Nov 1986 Marquette]
 - 4.4.3.2 Katherine Rae Beard [30 Nov 1990 Marquette]
 - 4.4.4 Brian Gonyou [23 Jul 1970 Marquette -] Nurse⁷⁴
 - +Jodi Holtenstein [2 Mar 1973 Galena, Il -][m. 7 Mar 1996 Tx] Nurse
 - 4.4.4.1 Riley Brice Gonyou [7 Dec 1998 Laundstuhl, Germany -]
 - 4.4.4.2 Aubrie Isabella Gonyou [31 May 2002 Marquette -]
- 5 Joseph Alexandre Laurence Beauchamp [12 Sep 1905 Republic-4 Nov 1956 St. Petersburg]⁷⁵ died of cancer (weakness in the aorta?), made rounds of family before death to say goodbye⁷⁶
 - + Aune Viola Korte [30 Mar 1908 Mn – 30 Jul 1992 Brooksville, Fl] widow with previous three children, owned and ran a hotel in Michigan⁷⁷
 - who + William Aho [- Sep 1928] from cancerous brain tumor
 - 5.1 Reino Edwin Aho-Beauchamp [19 Apr 1925? - died young, Republic] never married
 - 5.2 Norma Elaine Aho-Beauchamp [13 May 1926 - ?][m. 10 Jun 1945 Milwaukee]
 - + George William Overhuel [15 Aug 1922 Marshall, Mi – 27 Dec 1998 St. Petersburg, Fl]
 - 5.2.1 Kristine Ann Overhuel [1 Dec 1948 St. Petersburg -]
 - + James Adrian Smith
 - + Charles Edwin Mann
 - 5.2.1.1 Mishelle Illisa (Mann) Smith
 - + Donald Philip Whitehead

⁶⁹ Michelle Beard

⁷⁰ The Arizona Republic, obit, 15 Jan 2000

⁷¹ Mining Journal, obit for Mary Gereau, 3 Feb 1990

⁷² Marilyn Gonyou

⁷³ Michelle Beard

⁷⁴ Brian Gonyou

⁷⁵ Catherine Margaret (Beauchamp) Healey

⁷⁶ Hazel Irene (Moyle) Nyquist

⁷⁷ Tree from Demeny D. Buchwald, provided to author by Mary Kari. Most information on this family directly from Demeny D. Buchwald

- 5.2.1.2 Donald Philip Whitehead
- 5.2.2 Bonnie Marie Overhuel [12 Jun 1951 St. Petersburg -]
+ Jack Allen Weber
- 5.2.2.1 Joshua Paul Weber [2 Feb 1981 -]
- 5.2.2.2 Sarah Elizabeth Weber [6 Dec 1985 – 31 Jan 2000]
- 5.2.3 Clarisse Elaine “Beanie” Overhuel [3 Aug 1954 St. Petersburg -]
+ Robert John Raver
- 5.2.3.1 Tambra Lea Raver [14 Jun 1975 -]
+ Robert Jason Welden [m.16 Feb 1999]
- 5.2.3.2 Robert Jason Raver [4 Mar 1977 -]
- 5.2.3.3 Steffen Paul Raver [3 Mar 1983 -]
- 5.3 Ruth Lillian Aho-Beauchamp [19 Dec 1928 -]
+ Henry Rodger “Cecil” Slaughter, Sr. [27 Mar 1923 St. Petersburg – 10 Apr 1988 Brooksville, FL]
- 5.3.1 Sharon Lee Slaughter [30 Aug 1951 St. Petersburg -]
+ ? Rast
- 5.3.1.1 Jacob Willis “Willie” Rast [3 Jan 1979 -]
- 5.3.1.2 Ann Elizabeth Rast [26 Feb 1982 -]
+ Joseph ? Braun
- 5.3.2 Henry Rodger “Rocky” Slaughter [18 Apr 1954 St. Petersburg -]
+ Sandra ? Knott
- 5.3.2.1 Bobbie Lynn Slaughter [22 Jan 1972 -]
+ ? Herndon
- 5.3.2.1.1 Timothy Sean Herndon [2 Jun 1988 -]
+ ? Bennett
- 5.3.2.1.2 Nicholas Ryan Bennett [27 Dec 1994 -]
- 5.4 Henry Aho
+ Toini (Niemi) Aho
- 5.5 Laurence Joseph Beauchamp Jr. [4 Jan 1930 -][m. 30 Jun 1950 – div. 17 Aug 1997] lived Brooksville, Florida
+ Shirlee Jean Schmidt [11 Mar 1934 -]
- 5.5.1 Laurence Joseph Beauchamp III [11 Mar 1951 – 7 Dec 1982]
+ Aija Penauvs
- 5.5.1.1 Laurence Joseph Beauchamp IV
+ Ester ?
- 5.5.1.2 Robert James Beauchamp
- 5.5.1.3 Shawna Marie Beauchamp
+ Johnny Brown
- 5.5.3.3.1 Aaron Brown
- 5.5.3.3.2 Brittany Brown
- 5.5.1.4 Kerri Aija Beauchamp
+ William Terry
- 5.5.3.4.1 Justin Terry
- 5.5.3.4.2 Preston Terry
- 5.5.2 Debra Lee Beauchamp [16 Mar 1954 -]
+ Steven Compton
- 5.5.2.1 Lauren Jean Compton
- 5.5.2.2 Joshua James Compton
- 5.5.3 Renee Ann Beauchamp [22 Jul 1956 -]
+ Kenneth Reese
- 5.5.3.1 Anthony Reese
- 5.5.3.2 Brian Jay Reese
+ Hugh Rhodes
- 5.5.4 Shirley Jill Beauchamp [7 Oct 1961 -]
+ James Brackett [? – Mar 2001]
- 5.5.4.1 Alan Michael Brackett
- 5.5.4.2 Joseph Westley Brackett
+ Sabrena ? [m 22 Apr 2000]
- 5.6 Mary Jane Beauchamp [13 Jul 1933 Republic, Mi – 30 Sep 2000 Milwaukee][m. 2 Jul 1955 Greenfield, WI]
housewife, lived Milwaukee
+ Thomas Howard Bade [10 Feb 1932 Lake Mills, WI -] Parts Manager for Milw Ford Tractor- retired
- 5.6.1 Demeny Diane Bade [27 Dec 1967 Cudahy, WI -][m. 13 Jun 1992 Greenfield, WI] Nurse for Aurora
Sanai Medical Center, Milw
+ Peter James Buchwald [15 Jun 1967 Cudahy, WI -]

- 5.6.2 Robert Laurence Bade [30 Dec 1969 Cudahy, Wi -][m. 19 oct 1990 Greenfield, Wi] lives Chandler, Arizona
+ Yvonne Alicia [8 Dec 1967 -]
- 5.7 Norman William Beauchamp [15 Mar 1938 Negaunee, Mi -]
+ Ruth Mitchum
- 5.7.1 Ray Anthony Beauchamp [1 Oct 1958 St. Petersburg, Fl - 1]
+ Alisha Gitchell [m. - div]
5.7.1.1 Tiala Marie Beauchamp [20 Jan 1987 -]
5.7.1.2 Crystal Ann Beauchamp [20 Oct 1989 -]
- 5.7.2 Ron Beauchamp
- 5.7.3 Roy Alan Beauchamp [19 Nov 1960 - 27 Jun 1967 St. Petersburg]
+ Julie ?
+ Patricia Carol King (Corneal) [1 Jan 1943 Pine Knot, Ky -]
- 5.8 Robert Paul Beauchamp [4 Mar ? Republic - d. Marquette] d. on bpt. day, pneumonia
she + Joe ? Hartsel
- 6 Mary Jane Beauchamp [4 Sep 1907 Republic-14 Aug 1992 Ishpeming]⁷⁸
+ Hugh Stolpe [Mesa, Az?] [separated after six months]
- 6.1 John Stolpe [8 Jan 1926 Marquette -]⁷⁹ Marine Corps WWII, miner, owner of College Dry Cleaners, farmer, policeman, owner of bar/restaurant/gift shop Mackinaw City, ret. Mesa, AZ⁸⁰
+ Aurelia Hamel [12 Aug 1926 Champion -] [m. 21 Dec 1946 Ishpeming]
- 6.1.1 Ernest Stolpe [4 Dec 1947 Negaunee-] Health Consultant for School District, Silver City, New Mexico,⁸¹
no children
+ "Cookie" Beotger [1947 Mi] [m. 1966 Cheboygan]
- 6.1.2 Stephen R. Stolpe [4 Jun 1951 Negaunee -] Mechanic⁸²
+ Linda McVey [m. 13 Jun 1969/70?]
6.1.2.1 Stephen Stolpe [7 Oct 1970 -]
+ Lelani Andrade [div. 1991]
6.1.2.2 Brent Stolpe [2 Sep 1979 Phoenix -]
6.1.2.3 Pele Stolpe [5 May 1978 Mesa -]
- + Joseph Pedro [18 Dec 1896 - Jun 1967 Milwaukee?]⁸³ [m. c. 1931 for few years] Operated Bakery in Iron River⁸⁴
+ Raymond Gustafson (born Vitala) lived together for several years, married two years before he died [? - 1991?] War hero WWI at 15 years old, served in Cuba
he + ?
- 6.2 Marilyn F. Gustafson [18 Feb 1932 - 23 Jan 2001 Reno?]⁸⁵ worked for Bell Telephone (no children)
+ "Buck" Stoudt [lived Reno, NV - 2000 Leavenworth, Wa] American Indian
- 6.3 Raymond Gustafson Jr. [stepson]⁸⁶ [? - Jan/Feb 1985] School Teacher, Korean War veteran, assigned to stateside photography corps, had many pictures of stars of the time visiting the troops⁸⁷
+ Beverly Phaneuff [26 Feb 1931 Marquette? -]
- 6.3.1 Gale Gustafson [31 Mar 1959 Iron River -]
+ Dennis Cerney [18 Aug 1959 Fond du Lac, Wi -] [m. 16 Aug 1980 Iron River] Senior Electrical Engineer, Electrical/Electronics Design Team, Milwaukee Electric Tool Corporation
6.3.1.1 Andrew Raymond Cerney [11 Jun 1985 West Allis, Wi -]
6.3.1.2 Daniel Jacob Cerney [8 Dec 1992 -]
- 6.4 Laverne Gustafson [stepdaughter]⁸⁸ [1921? - bef. 1992] attacked coming home from the movies in Iron River, skull was hammered, fully recovered⁸⁹
+ Clyde Jolly
- 6.4.1 Tom Jolly

⁷⁸ Catherine Margaret (Beauchamp) Healey

⁷⁹ Mining Journal, obit for Jane Gustafson, 16 Aug 1992

⁸⁰ John Stolpe

⁸¹ Ernest Stolpe

⁸² Stephen Stolpe

⁸³ SSDI

⁸⁴ Stephen Stolpe

⁸⁵ SSDI

⁸⁶ Mining Journal, obit for Jane Gustafson, 16 Aug 1992

⁸⁷ Dennis Cerney

⁸⁸ Mining Journal, obit for Jane Gustafson, 16 Aug 1992

⁸⁹ Hazel Nyquist

- 6.4.2 Susan Jolly [c 1946 - 2001]
- 6.5 Laurence Gustafson
- 7 Catherine Margaret Beauchamp [30 Nov 1909 Republic- 10 Sep 2001 Ishpeming]lived Ishpeming, Mi⁹⁰ died of abdominal blockage
+John Aloysious Healey [26 Sep 1905 Ishpeming – 5 May 1970][m. 24 Dec 1928] Prison Guard
- 7.1 Shirley Healey [3 Dec 1929 Ishpeming -] Retired Insurance Clerk
+ Wallace Rudolph Bjorne [24 Aug 1926 Ishpeming – 26 Apr 1986] [m. 25 Aug 1951]
- 7.1.1 Susan Bjorne [22 Jan 1952 Ishpeming -] Retired Insurance Clerk, has cerebral palsy⁹¹
+ John C. Clark [m. 8 Feb 1975- div. 12 Sep 2000] Prison Guard
- 7.1.1.1 Dexter Daniel Clark [28 Jan 1979 Ishpeming -] NMU Student and paramedic
- 7.1.1.2 Sara Clark [1 Apr 1982 Ishpeming -]customer service rep CSS, student
Who with Robert Gonzales
- 7.1.1.2.1 Taylor Gonzales [20 Jul 2000 -]
- 7.1.2 Sharon Lynn Bjorne [6 Apr 1953 Ishpeming -] Registered Nurse
+ Richard Moss [7 Oct 1951 Mt. Clemens, Mi -] [m. 28 Dec 1974 Ishpeming] Engineer at Paper Converting, Green Bay , Wi
- 7.1.2.1 Megan Moss [20 Jun 1982 Green Bay -] student at U of WI, Eau Claire
- 7.1.2.2 Mitchell Moss [23 Jul 1989 Green Bay -] Student
- 7.1.2.3 Michael Moss [3 Nov 1990 Green Bay -] Student, has cystic fibrosis
- 7.1.3 Diane Marie Bjorne [25 Jul 1957 Ishpeming -] Warehouse supervisor for mining company
+ Terry Paul Cody [17 Sep 1956] [m. 8 Jul 1977] Miner at CCI
- 7.1.3.1 Matthew Cody [13 Nov 1985 Ishpeming -]
- 7.1.3.2 Jenna Cody [23 Sep 1987 Ishpeming -]
- 7.1.3.3 Bradley Cody [2 Aug 1993 Ishpeming -]
- 7.2 John Aloysious Healey, Jr. [31 Oct 1943 Ishpeming -] Chief of Police in Ishpeming
+ Christina M. Lynch [Johnstown, Pa – Chassell, Mi] [m. 1962 Norfolk, Va, div c. 1969]
- 7.2.1 John Healey [6 Jul 1962 Johnstown, Pa -] lives Minneapolis
- 7.2.2 Michael Healey [20 Dec ? Ishpeming -]
- 7.2.3 Maureen Beth Healey [Aug 1967 Ishpeming – 5 Nov 1967] died at 3 months from SIDS
+ Jean Ann Bertucci [24 Sep ?][m. Aug ?]
- 7.2.4 Toni Marie Healey [12 May 1987 Ishpeming -]
- 7.3 Patrick Joseph Healey [15 Mar 1946 Marquette-] Marquette Prison, then UPS⁹²
+ Laurel Robare [m. - div]
- 7.3.1 Dawn Elizabeth Healey [20 Apr 1972Ishpeming -] McMasers Carr Supply Co., Elmhurst, Ill., no children
+ Jason Stewart [m. 28 Mar 2001 Las Vegas] as in military, working on Masters in Education, Chicago area
- + Patricia Ann Sarvello [1 Nov 1953 Ishpeming-][m. 26 Sep 1987 Marquette] Works at Northern Michigan University
- 7.4 Mary Beth Healey [15 Jan 1948 Ishpeming -] Dispensing Optician in Ishpeming⁹³
+ Dennis William Kari [2 Feb 1948 Ishpeming -] [20 Jul 1968 Ishpeming] Maintenance Foreman at MCRC
- 7.4.1 Jaclyn Ann Kari [3 Sep 1970 Ishpeming -] Product Control Supervisor at Tek Packaging, Huntley, Ill
+ Christopher William Kangas [12 Jan 1966 Escanaba, Mi?-] [3 Oct 1992] Airplane Mechanic, American Airlines
- 7.4.1.1 Kyle William Kangas [5 Sep 1997 McHenry, Il-]
- 7.4.1.2 Kaitlyn Ann Kangas [14 Jul 2001 McHenry, Il -]
- 7.4.2 Kevin William Kari [24 Jun 1978 -]
+ Catherine Scanlon [16 Mar 1977 -] [22 Sep 2001]
- + Joseph Hector Clavell, separated before birth of Joseph and Myron, went to look for gold in Alaska, never heard from
- 8 Albert E. Clavell [11 Dec 1915 Republic-12 Sep 1968 Marquette],⁹⁴ telephone lineman, broke his back, never married, d. kidney failure
- 9 Joseph H. Clavell [30 May 1918 Republic-Nov 1918 Republic]
- 10 Wilfred Myron Clavell [30 May 1918 Republic-2 Sep 1989 Republic of heart attack] Electrician for the Iron Mines
+ Gloria LaCrosse [22 Feb 1924 Negaunee - 21 Feb 1979 Ishpeming]
- 10.1 Albert R. Clavell [19 May 1945 Negaunee, Mi-]⁹⁵ in Air Force in Korea, 1989,⁹⁶ in Crestview, Fl in 1996⁹⁷

⁹⁰ Catherine Margaret (Beauchamp) Healey

⁹¹ Mary Kari

⁹² Patrick Healey

⁹³ Mary Kari

⁹⁴ Catherine Margaret (Beauchamp) Healey

⁹⁵ Albert R. Clavell

- + Dolores Nordon [? Rock, Mi - 1999?] [?] Died of brain cancer
- 10.1.1 Dawn Marie Clavell [28 July 1968 Myrtle Beach, SC-]
+ Tomac [Escanaba]
- 10.1.2 Laura Gloria Clavell [8 July 1970 Ankara, Turkey-]
+ Joseph Kras [drier, Indiana]
- 10.1.2.1 Hunter David Kras [29 Jan 2003 -]
- + Phong Chan [1 Oct 1947 Thailand] [15 Mar 1997]
- 10.2 Myron Joseph Clavell [12 Mar 1948 Negaunee – 21 Mar 1948 Negaunee] died of jaundice⁹⁸
- 10.3 Phylis Clavell [15 Mar 1949 Ishpeming -]⁹⁹
+ Dwayne Austinson [15 Oct 1947 Vita, Manitoba] [23 Aug 1969 Republic, Mi]
- 10.3.1 Corol Anne Austinson [5 Apr 1974 Kenora, Ontario -]
+ Jeffery Brian Dyck [? Winkler, Manitoba -] [m. 9 Oct 1999 Winnipeg, Manitoba]
- 10.3.1.1 Matthew Jeffery Dyck [20 Jan 2002 Winnipeg, Manitoba -]
- 10.3.2 Colin James Austinson [25 Jul 1975 Kenora, Ontario-] not married, no children
- 10.4 Wilfred Myron Clavell lived in Utah [16 Dec 1952 Ishpeming -] Air Force in Korea, Dept of Defense Contractor¹⁰⁰
+ Myong Pak [11 Sep 1953 Hwang Daung, Korea -] [m. 22 Dec 1977 Seoul]
- 10.4.1 Wilfred Myron Clavell [12 Apr 1979 Taegu, Korea -]
+ Valerie Moore
- 10.4.1.1 Carter Andre Moore [18 Jan 2003 -]
- 10.4.2 David Clavell [20 Aug 1981 Hill AFB, Ut -]
- 10.4.3 Peter Clavell [29 Oct 1983 Hill AFB, Ut -]
- 10.5 Roberta Clavell [Nov 1951 Ishpeming -]¹⁰¹
+ Douglas Edward Gurnow [m. 1973? Ishpeming div. 1976 Marquette] Full-blooded Ojibwa Indian
- 10.5.1 Margaret Rose Gurnow [? 1973 Ishpeming -]
- 10.5.1.1 Jeremy Gurnow
- 10.5.1.2 Ariana Gurnow
- 10.5.1.3 Child?
- 10.5.1.4 Kenny Gurnow
- 10.5.2 Douglas Edward Gurnow [? 1974 KI Sawyer AFB, Mi] Tribal Pipe Carrier
- + George Mattson [m. Republic, Mi div Farmington, UT]
- 10.5.3 Gloria Mae Mattson
- 10.5.3.1 Douglas Andrew Mattson [28 Feb 2003 -]
- 10.5.4 Rita Auni Mattson
- + James Hood [Ogden, UT]
- 10.5.5 James Hood Jr.
- 10.5.6 Sandra Ann Hood
- +Valette Thomas [24 May 1980 Iron Mountain-]

⁹⁶ Daily Mining Journal, obit for Wilfred Myron Clavell, 3 Sep 1989

⁹⁷ Letter from Valetta Clavell, 5 Mar 1996

⁹⁸ Birth/Death Certificates from Phylis Austinson

⁹⁹ Phylis Austinson

¹⁰⁰ Wilfred Myron Clavell

¹⁰¹ Roberta Hood

Recent Library Acquisitions

Purchases:

Les Mariages de la Paroisse Batiscan 1682-1900 by Frere Dominique
Repertoire de Mariages de Francois-de-Sales, Ile Jésus 1702-1968 by Jean Bergeron
Repertoire de Mariages de Repentigny (Purification de La Bienheureuse Vierge Marie, 1669-1970) compiled by Roger And Jean Bergeron
Repertoire de Mariages de Sault au Récollet by Roger and Jean Bergeron
Repertoire de Mariages de St-Joachim-Pointe-Claire, 1713-1974 compiled by Roger and Jean Bergeron
Repertoire de Mariages de St- Joachim de Chateauguay 1736 a 1963 by Father Bruno Julien
Medallions de Ancêtre, 2 vols. by Julien Déziel
Perche Canada by Association des amis du Perche, text by Francoise Siguret
Perche du Canadians by Association des amis du Perche, text by Pierre Montagne
Nouvelle Angleterre a la Nouvelle France: L'Histoire des Captifs Anglo-Américains au Canada entre 1675 et 1760 by Marcel Fournier

Donations:

France from Sea to Sea by Arthur Stanley Riggs, donated by Pat Geyh
The Book of Clouatre, by Nora Lee Clouatre Pollard, donated by Pat Geyh
Journal Historique des Bernier, donated by Pat Geyh
Les Anciennes Familles de Longueuil 1715-1922 (County, Chambly) by Emile Falardeau, donated by Pat Geyh
Bosho (Brouillard family) by Laurie Lou Becker, donated by Pat Geyh
The Legacy the Second Story of the Brouillard /St. Louis Families by Laurie Lou Becker, donated by Pat Geyh
Repertoire des mariages de la Paroisse St-Joseph de la Riviere de Prairies 1687-1970 by Roger and Jean Bergeron, donated by Joyce Banachowski
The Indian Wars by Duane R. Lund, Ph.D., donated by Joyce Banachowski
The North West Company in Rebellion: Simon McGillivray's Fort William Notebook, 1815 edited by Jean Morrison, donated by Joyce Banachowski
Empty Cradles by Margaret Humphrey, donated by James Grimard
The Keweenaw Guide to Yesterday by Mac Frimodig, donated by Larry Beauchamp
The Acadian Fishery in Nova Scotia 400 Years Proud by Fisheries and Oceans of Canada, donated by Teri Dupuis.
The Conquest of New France by George M. Wrong, donated by Lori Damuth
Crusaders of New France by William Bennett Munro, donated by Lori Damuth

COMING UP

25 September, 2004, Milwaukee County Historical Society, sponsored by Friends of the Historical Society Oral History Workshop 9:00 a.m – noon.

2-3 October 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

16 October 2004, WSGS Fall Seminar, Alliant Energy Center, Madison WI.: "Breathe New Life Into Your Research", featuring Jim Hansen

NEWS NOTES

October in Family History Month

If you have any films on indefinite loan at the Family History Center, Hales Corners, call to let them know if you want them to remain at the Hales Corners location. Call on Wednesdays 6:30 p.m. to 9:00 p.m. The number is (414) 425-4182. If you do not notify them, they may be returned to Salt Lake City.

The *American-Canadian Genealogist*, Issue 99, Vol. 30 No 1 has an article on Carignan Salieres by William F. Kane which may be of interest to you. Issue 100, Vol. 30 No. 2, has an interesting article by Michael Lemire titled "A Young Frenchman Goes to War," which is

about the *Compagnie Franche de La Marine*.

QUESTIONS ET LECTEURS

Chris Skowron, 404 Sonya Drive, Waukesha, WI. 543188; cms404@wauknet.com is seeking information about **David Derouin**. He came to the U.S. in 1888 with his wife, **Melina Couillard**, and son, **Olivier**. They settled in the Escanaba, MI, area where they raised a family of nine children.

Judith C. Leanna, 8219 47th Court, Kenosha, WI. 53142-2064; Judith@wi.net is seeking the marriage date and place and parents of both, **Joseph Valind** and **Zoe Bergeron** who married about 1840 possibly near Montreal. She is also seeking the date and place of marriage and the parents of **Selina Mercier** and **George Cameron** who married about 1880, possibly near Montreal.

Thomas J. Blaha, 1219 N. 45th St., Milwaukee, WI., 53208-2736 mtblaha@execpc.com is seeking the marriage record for **John (Jack) Parrett**, b. 16 January 1855 at Lee, Massachusetts, (son of **Louis Parrett** and **Maria Furlong**) and **Margaret (Maggie) O'Brien**, b. 2 February 1875 at Cranbourne, Dorchester County, Quebec, (daughter of **Martin O'Brien** and **Mary Ann Garvin**.) Both lived in York Township, Clark County Wisconsin near Neillsville, WI. They married about 1890-1893. Thomas Blaha has a date of marriage from his obituary in 1913 but no court house record has been found.

Save used ink jet cartridges for the FCGW.

We are in a recycling program which will pay us \$100 every time we send in 50 cartridges. Get them to us, and we will do the rest.

ITEMS FOR SALE

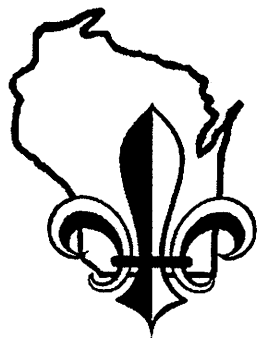
Back Issues of Quarterly, \$3.00 each plus \$2.00 postage and handling
Special Issue of the Quarterly, (Juneau), \$4.00 plus \$2.00 postage and handling
Special Issue of the Quarterly, (Rebellion Losses), \$5.00; plus \$2.00 postage and handling

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

JP



French Canadian/Acadian Genealogists of Wisconsin

Quarterly

Volume 19 No. 2

Winter 2004/2005

From the President

2005 is upon us. It is hard to believe that I will be starting my third term as president of the FCGW. **This is my last term.** I encourage you to think seriously about the position because you will be rewarded many times for your efforts. I have learned so much about French Canadian and Acadian genealogy from the people on the executive board. You, too, could do the same.

It is that time of year to thank our members and friends for their support. I especially want to thank the dedicated members of the executive board who give so generously of their time. If you get a chance, do thank them personally. We are very grateful to the outgoing members of the executive board:

Larry Beauchamp - vice-president
Louis Demers - recording secretary

Special kudos are in order for the help of so many folks:

Marilyn Bourbonais - Ex. Bd. & mailing
Jim Gaboury - Ex. Bd. & general meeting set-up
Pat Ustine - Ex. Bd. & publicity
Joan Nycz - Ex. Bd. & inkjet cartridges project
Linda Boyea - librarian
Steve McKay - web master

Audrey Cayo - St. Louis, Fond du Lac, WI répertoire project
Wil Brazeau - search committee
Joyce Banachowski - *Quarterly* editor
Mary Dunsirn - surnames list
Bev LaBelle - "mail-girl"
Bart Jacques - sunshine

There are many others who have done much to make the FCGW a great organization. Thanks to all of you.

New members of the executive board as of 1 January 2005 are: Marge Keshena - vice-president and Audrey Cayo - recording secretary. They will be an asset to the group, and we welcome them with open arms.

2004 was a busy year for the FCGW. Our library has grown considerably. Our fellow FCGW member, Rolland Descheneaux of Montréal, Québec, has been a great help by selling us some of his books. He is always on the look-out for books that the FCGW might be able to use. We thank him for his efforts.

We surely hope that you will have the chance to visit our library soon and peruse the wealth of materials that we have acquired. Meet you in the library!

Kateri (Teri) Dupuis 414-443-9429
kdupuis@wi.rr.com

Habitations in New France.

Joyce Banachowski

Our ancestors did not consider themselves to be pioneers, carving a new home out of the wilderness. They considered themselves to be Frenchmen, and they hoped to recreate what they left behind. From the very beginning, they built habitations not stockade forts. They built with sawn boards using skilled carpenters. They were attempting to reproduce as much of the 16th century French manor as they could. The habitation was made up of a number of buildings of different sizes and shapes, joined together at walls and corners. The buildings were

constructed around a courtyard with a well in the center. The wells were constructed with field stone sides, oak-shingled covers, windlasses and wooden buckets like one would find in Normandy, Champagne or Picardy, France, and the entire habitation resembled a 16th century French village.¹

Oil papered panes, small leaded glass window casements with block-

¹ Gowans, Alan, *Building Canada: An Architectural History of Canadian Life*, Oxford University Press, Toronto, 1966, pp. 14-15.

FRENCH CANADIAN / ACADIAN
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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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bar intersections common to Normandy, large coupled truss roof frames, and doors and windows which were barred with forged ironware were found in these habitations. All of these were known to the French craftsmen and were brought with them to New France.² It is true that by the seventeenth century in France, Medieval architectural traditions were changing to include pointed arches, ribs, vaults, pinnacles, and flying buttresses so common during the Renaissance in cathedral, castle, and manor house building. (These will be discussed in a future issue) These were adopted by the upper classes. However, the middle and lower classes continued the style they were accustomed to building.

Habitations

The habitation was to be a permanent trading post and a fortified bastion, as well as provide housing and services for everyone on the expedition.

In 1603 Pierre Guay de Monts and Samuel Champlain along with about 120 to 150 men—wood sawyers, carpenters, joiners, masons, stone-cutters, locksmiths, blacksmiths, workers in iron, tailors, clergy, soldiers, and other notable leaders—sailed into Passaaquoddy Bay and chose an island they named Ste-Croix as the site for their fortification. They first built a barricade with a platform where they could place their cannon. They then concentrated on building their settlement which they called the

² *Ibid.*, p. 15.

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 the stairs. Go down one floor. Doors open at 6:30 p.m. for library use and meetings begin at 7:30 p.m.

13 January 2005: The library will be open for use. Help will be available.

10 February 2005: Pea Soup and Johnny Cake meeting; "How to Use the Inventaires de Greffes", Joyce Banachowski

10 March 2005: Don Caen will give a report on the Congrès Mondial Acadien

14 April 2005: The library will be open for use. Ann Lamarre will present "French Place Names in Wisconsin"

habitation. Workmen began to build individual houses, a storehouse, and a house for Sieur de Monts; others cleared land. An oven and a grist mill for grinding wheat were also constructed. Gardens were laid out on the mainland and on the island as well. The roofs of the houses for de Monts and other nobles were steep hipped. De Monts house had a dormer window. The roof of the storehouse, had small windows for security. The public buildings had gables which were typical of the lower classes. Other buildings were

outside the palisade. The Swiss mercenaries lived in a one and a half story gable roofed building with two chimneys. A large garden was behind it. On the south end were two rows of tall and narrow gable-roofed townhouses which were the homes and shops of the artisans. South and east of the well were the home of Sieur Boulay and other workmen and the house of the priest with their gardens and the bakery. On the eastern shore was the cookhouse, built over the river to make water and garbage disposal more accessible. A few had built log huts on the mainland near the stream. Inside the fort, the house of de Monts was built of sawn timber. The magazine was constructed of timber covered with shingles. The sawn lumber for the buildings probably came from France because the settlement did not have a sawmill.³ Southwest of the habitation was the chapel built in Indian fashion. This became the common style for small missionary chapels throughout New France. Other buildings may have been constructed of *colombage bousillé*, a technique in which the frame was constructed of timbers spaced closely together. The spaces in between were then filled with a mixture of clay and mud mixed with straw or pebbles. Champlain had stated there was a source of clay and mud on the island. He also stated the workmen were using *charpente* which indicates they were using a frame. Frames were not used for log huts. This frame

technique was common in Acadia and in the St. Lawrence region. The oven was built of brick or stone. The chimneys were either masonry or wood covered with clay which were later used in Acadia. In the center of the four quadrants of the *habitation* was *la place*, the public square, with a tree in the center of it.⁴

The group feared the Indians but it was the winter 1604-05 which was the more serious problem. Snow fell on the 6th of October and the cold set in and got increasingly worse. So many trees had been cut down there was no protection against the winds and the drifting snow which stayed until April. Ice floes cut them off from the shore and their fresh water supply, firewood and game. They had to depend on a diet of salt meat and a few frozen vegetables. Their liquor also froze. Of the seventy-nine who stayed for the winter, thirty-five died of scurvy and twenty more were seriously ill.⁵

When spring came, survivors left Ile Sainte-Croix and relocated at Port Royal on the Nova Scotia shore. Champlain wrote: "...we fitted out two *pinnaces* (barques) which we loaded with the woodwork of the houses at Ste-Croix, to transport it to Port Royal twenty-five leagues distant, where we judged the climate to be much more agreeable and temperate." The houses all except the storehouse, which was too large, were torn down and transported to Port Royal which took several trips.

³ Kalman, Harold, *A History of Canadian Architecture*, Vol. 1, Oxford University Press, Toronto, 1994, pp. 16-17.

⁴ *Ibid.*, p. 18.

⁵ *Ibid.*

Some of the timbers were floated across.⁶

Once again the men began to clear the land and construct houses. Some men returned to France so there were fewer houses necessary. By winter the building was complete. This second winter was milder than the previous one. The French became friendly with the Indians and traded with them for beaver, otter, moose and fresh meat.⁷

The habitation at Port Royal was sixty feet long and forty-eight feet wide. On the eastern side was a storehouse with a cellar, five to six feet deep. On the north side was the house of de Monts. Around the courtyard were the houses of the workmen (joiners, carpenters, wood sawyers, masons, stone cutters, locksmiths, iron workers, tailors and sailors). At one corner on the west side was a platform on which four canon were placed and on the east side was a palisade formed like a platform overlooking the gate entrance. The south side contained the bakery, the kitchen, the blacksmith shop and storage for rigging. Here the buildings were connected so that a defensive palisade did not need to be constructed. Again the roofs indicated the social status of the individuals there—the gentlemen had hipped roofs and the workmen had gabled roofs. There were tall chimneys on both kinds of roofs. For defensive reasons, the windows

facing the inner court were larger than the windows facing the outside.⁸

Outside of the *habitation* were the gardens, the cemetery, and the drainage ditch. Later, a field of grain was planted and a water-powered grist mill was built.⁹

In 1607, the De Monts fur trade license was revoked and the *habitation* was temporarily abandoned. In 1610, the settlers returned to New France. On 1 Nov 1613, the English privateer, Samuel Argall, captured Port Royal, and looted and burned the settlement to the ground. Nothing remained of the *habitation* but a farmer's field. A few settlers remained. In 1632, the land was returned to France, and Port Royal was relocated up the river.¹⁰

In 1608, De Monts commissioned Champlain to lead another expedition to the St. Lawrence River and the former Indian village of Stadacona. Champlain was in charge of the construction of the Quebec *habitation*. There were three main buildings, each two stories, each 18 feet long and 15 feet wide. The storehouse was 36 feet long and 18 feet wide with a cellar 6 feet high. A gallery was built outside the second story around all the buildings. It also had ditches or moats 15 feet wide and 6 feet deep. Outside of these were defenses which enclosed a part of the buildings. This is where the cannon were placed. In front of the building there was an open space 24 feet

⁶ *Ibid.*

⁷ *Ibid.*

⁸ *Ibid.*, p. 19.

⁹ *Ibid.*, p. 20.

¹⁰ *Ibid.*

wide and 36 to 42 feet long which bordered the river. Gardens were around the buildings. The entrance was from the river, through a palisade and across a drawbridge which covered the moat. To the left was the storehouse and to the right was a two story building with a steep gable roof. The quarters of Champlain were on the ground floor as well as lodgings for workmen and the blacksmith's shop. The upper floor housed workmen and provided storage for weapons. The gallery off the second floor extended around the entire complex.¹¹

Twenty-four men spent the first winter at Quebec. By spring sixteen died of scurvy.

In 1620, Champlain was made governor of New France. Interested in improving the colony, he rebuilt the 1608 habitation which had fallen into ruin. The second habitation was known as the *Magasin du Roi* (the King's storehouse). The foundation of the second habitation was uncovered by archaeologists between 1976 and 1980. They discovered the walls were made of stone—local schist, with limestone and granite. This has been called the first stone building in Canada. The roof was slate, and the floors were wood, covered with red, pink and yellow tiles. The north side looked like a castle with two circular towers and a steep roof. Bricks were found which were probably part of the 10,000 bricks ordered from France in 1618.¹²

¹¹ *Ibid.*, pp. 22-23.

¹² *Ibid.*, pp. 23-24.

In 1629 Champlain and his small group of about 75 surrendered to the English. In 1632 the colony was returned to France and in May of 1633, Champlain was back in Quebec. In 1634 he wrote to Cardinal Richelieu:

"...I have rebuilt the ruins of Quebec, enlarged the fortifications, increased the number of buildings erected two new *habitations*, one of which is 15 leagues above Quebec and commands the entire river, so that it is not possible for a ship to sail up or down it without being stopped by a fortress I have built on an islet that duty obliged me to name for you....The other (Trois Rivières) is placed in one of the best parts of the country..."¹³

By 1680, the second habitation was in ruins and was destroyed by fire in 1682.

Reconstructing the Habitation At Port Royal

Although there had been talk about the reconstruction of the habitation of Port Royal, it was not until 1911 that Professor Ganong searched out and defined the location of the *Habitation*. The idea of reconstructing the Port Royal *Habitation* occurred in 1927, but not until September 1938 did the actual field work begin. The engravings and writings in the works of Champlain and Lescarbot, letters in the *Jesuit Relations*, architectural research, and expertise of many historians and archaeologists were the sources of information for reconstructing the *Habitation*.

¹³ *Ibid.*, p. 24.

In 1939, trenches had uncovered most of the foundations of the *Habitation* buildings. These were about twenty-one inches below the ground surface and consisted of piles of stones in alignments and positions that suggested footings for piers, supports for walls, hearthstones, chimney foundations, and runways for the cannon platform. From the writings, they knew there was a well, but its location was unknown because it did not appear on the engravings. It was located in the middle of the courtyard, where field stones in the ground marked its circle. Champlain's writings indicated that the only cellar was in the storehouse at the depth of five to six feet. That too was found to be as stated by Champlain.¹⁴

Champlain's measurements were generally accurate. There were some discrepancies between the lines of the foundations coinciding with Champlain's engravings. These were probably due to the changes made by Poutrincourt when he occupied the *habitation*. However, there were some problems. The engraving does not show a chapel which Father Biard said was used in 1611. In the reconstruction it was placed near the artisan's quarters. There was no information on the locations of the trading room and the dining hall. It was decided to locate these near buildings which might have some relation to them. The location of the dining hall was placed

near the kitchen and bake house, at the south end of the western line of buildings. The trading room was partitioned off the storehouse and placed near the entrance. There was no explanation for a small structure or shed which appeared on the engraving in front of the gable end of the storehouse and opening on the palisaded area. In the reconstruction it was decided to represent this as a guard room or sentry shelter.¹⁵

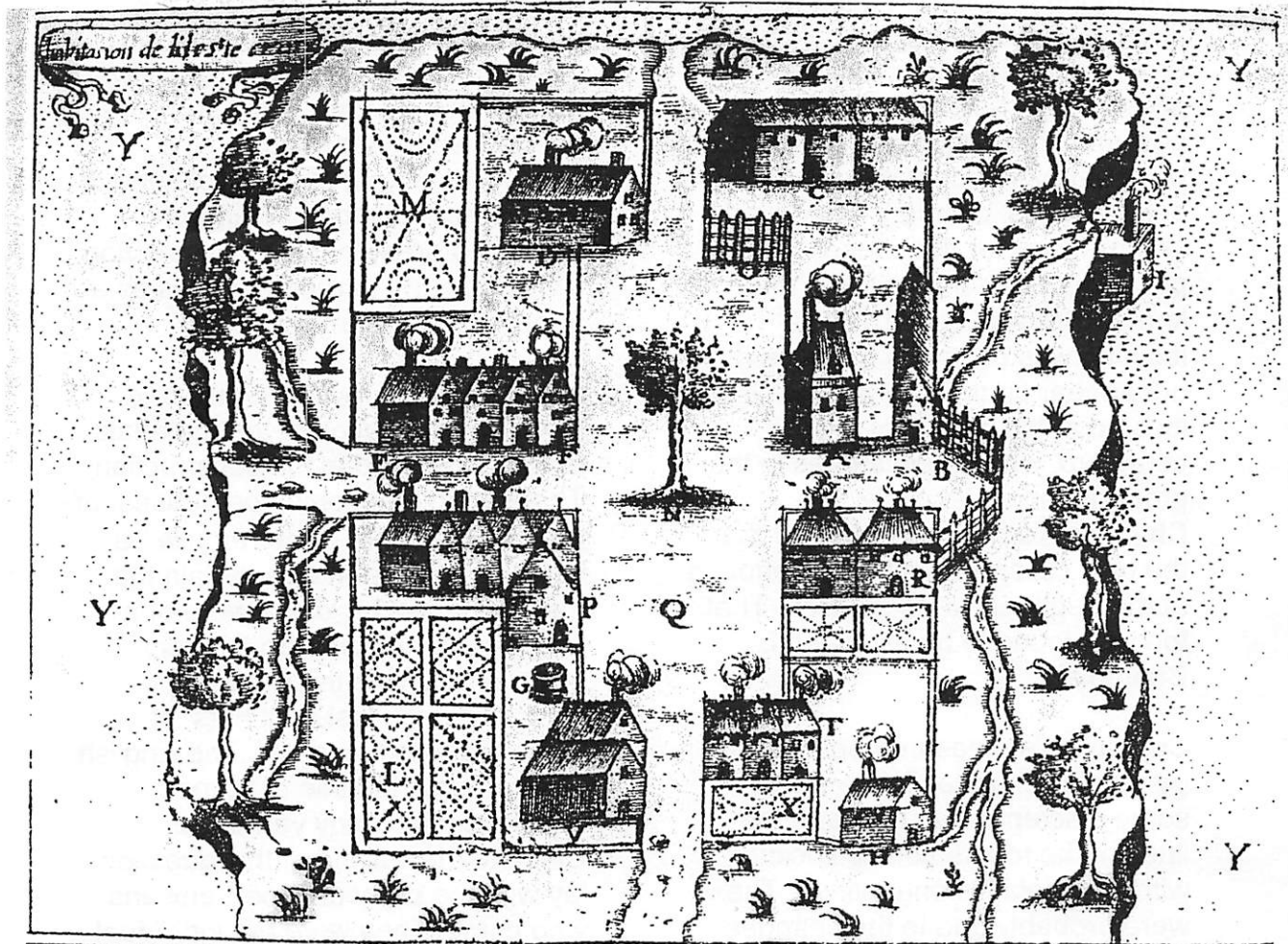
Neither the engraving nor the text gives any indication of the materials or methods used in the construction. There is no mention of log houses, of "*pièce-sur-pièce*" or of "*en pile*", a vertical palisade. It was certain that the Port Royal buildings were of a frame construction from the very beginning, unlike the English colonies which first built huts of branches, earth and turf. The English did not begin the use of frame buildings until many years later. Clues to the solving of this question lay with the party of expert artisans who came. They were not individual settlers, but skilled craftsmen and workmen who were experts at their jobs in Picardy and Normandy and hired by the trading company. After numerous experts studied seventeenth century buildings of northern France they concluded the buildings of the *Habitation* were similar to those in northern France known as "*colombage*" construction with the framework covered with weather-boarding and clay on the outside and plaster or vertical wood paneling on the inside.¹⁶

¹⁴ Jeffreys, Charles W., "The Reconstruction of the Port Royal *Habitation* of 1605-13," *The Canadian Historical Review*, Vol 20, No. 4, Toronto, Dec. 1939, p. 372.

¹⁵ *Ibid.*, pp. 374-375.

¹⁶ *Ibid.*, pp. 375-376.

Habitation at Ile Ste Croix, 1604



From Kalman, Harold, *A History of Canadian Architecture*, p. 17; originally from Champlain's *Voyages* (1613). p. 38. Rare Book Collection, National Library of Canada / neg. 15306.

A. House of De Monts

B. Public Building

C. Storehouse

D. House for Swiss mercenaries

E. Artisan houses and shops

F. Artisan houses and shops

G. well

H. Bakery

I. cookhouse

L. garden

M. garden

N. Public Square

O. fence

P. Artisan houses and shops

Q. houses

R. Champlain's house.

T. houses.

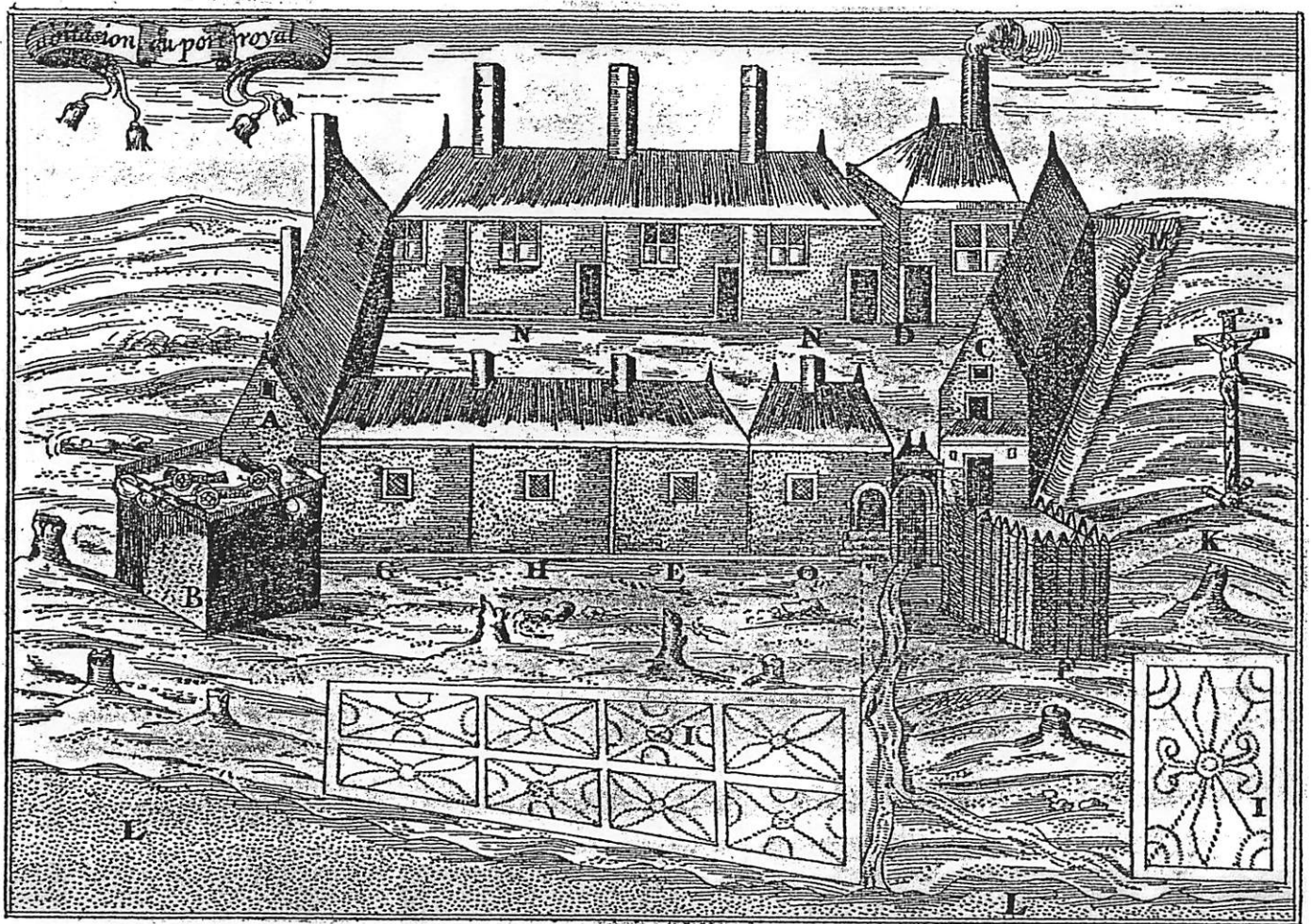
V. house of the priest.

X. gardens

Y. water

The chapel for the natives and the incomplete water mill are not shown.

Habitation at Port Royal, 1605

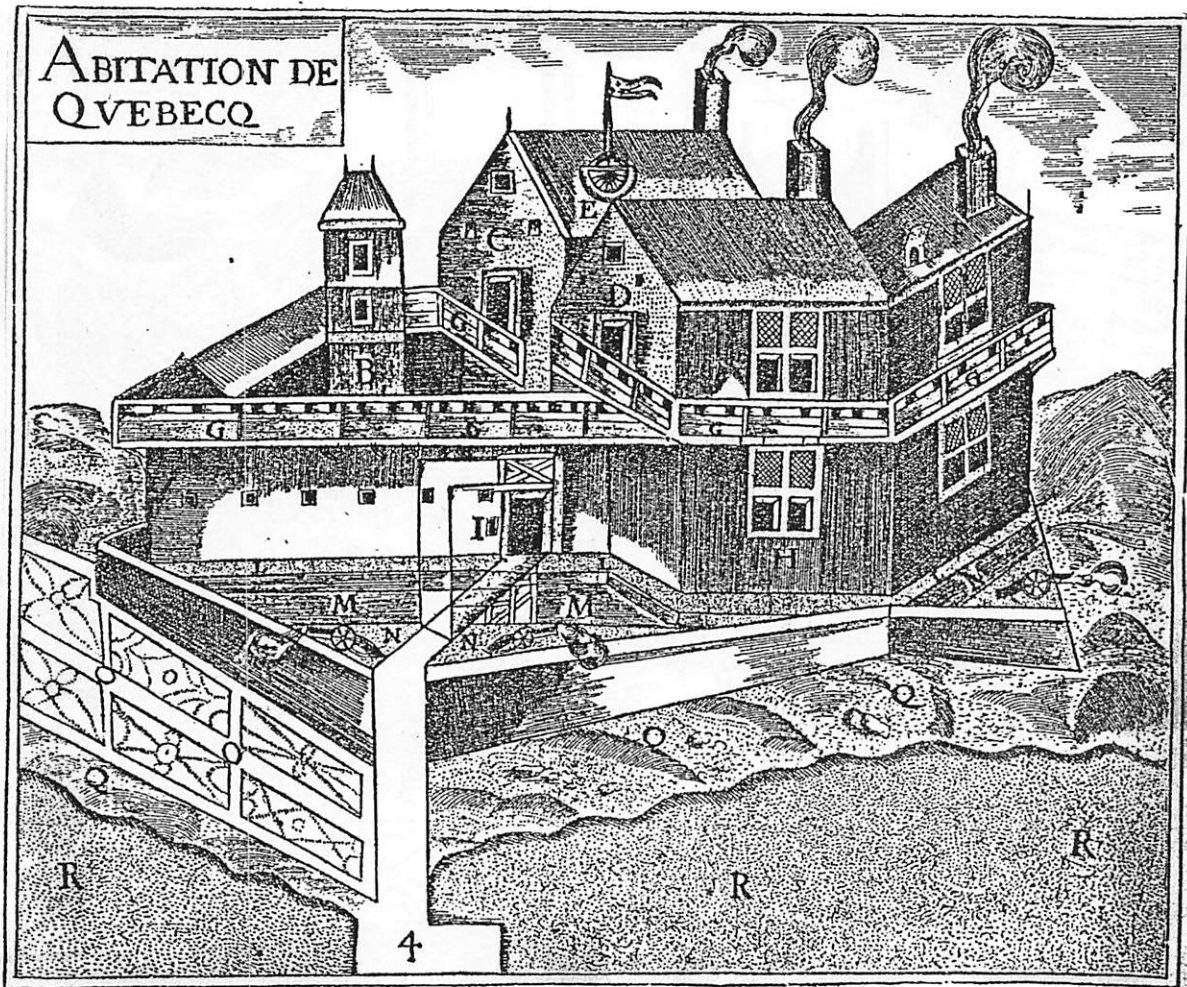


From C. H. Laverdière M. A., *Oeuvres de Champlain*, Vol. 1, Université de Laval, Imprimé au Séminaire by Geo. E. Desbarats, Quebec, 1870, p. 227; originally from Champlain's *Voyages*

- | | |
|--|---|
| A. House of the workmen | H. Kitchen |
| B. Bastion or Platform for the cannon | I. Gardens |
| C. Storehouses | K. Cemetery |
| D. House of De Monts (Pontgrave and Champlain also lived there.) | L. Water |
| E. Blacksmith shop | M. Drainage ditch or moat |
| F. Palisade bastion | N. Houses of the officers and the gentlemen |
| G. Bake house | O. Ship's rigging storehouse |

The mill and grain fields are not shown.

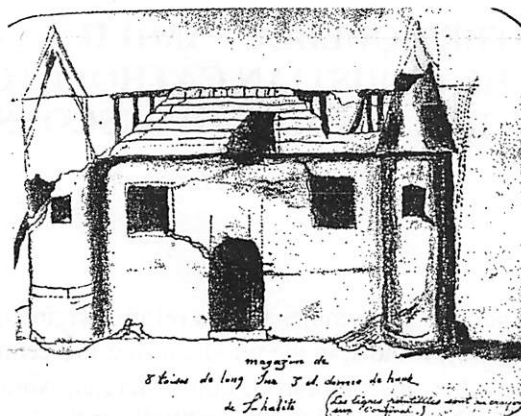
Habitation of Quebec



From C. H. Laverdière, M.A., *Oeuvres de Champlain*, Vol. 1, Université de Laval, Imprimé au Séminaire by Geo. E. Desbarats, Quebec, 1870, p. 303.

- | | |
|--|--|
| <p>A. Storehouse (left of the entrance)</p> <p>B. A dovecote in the tower</p> <p>C. Houses for artisans and armory</p> <p>D. Housing for workmen</p> <p>E. Dial</p> <p>F. Shop of blacksmith and housing for workmen</p> <p>G. Galleries outside the second floor</p> <p>H. House of Champlain</p> | <p>I. Drawbridge and gate entrance to the habitation</p> <p>L. Walkway</p> <p>M. Moat which surrounded the complex</p> <p>N. Platforms on which cannon were mounted</p> <p>O. Gardens</p> <p>P. Kitchen</p> <p>Q. Space bordering the river</p> <p>R. St. Lawrence River</p> |
|--|--|

Second *Habitation* at Quebec 1624-1626 (*Magasin du Roi*)



From Kalman, Harold, *A History of Canadian Architecture*, p 23 as drawn in 1680

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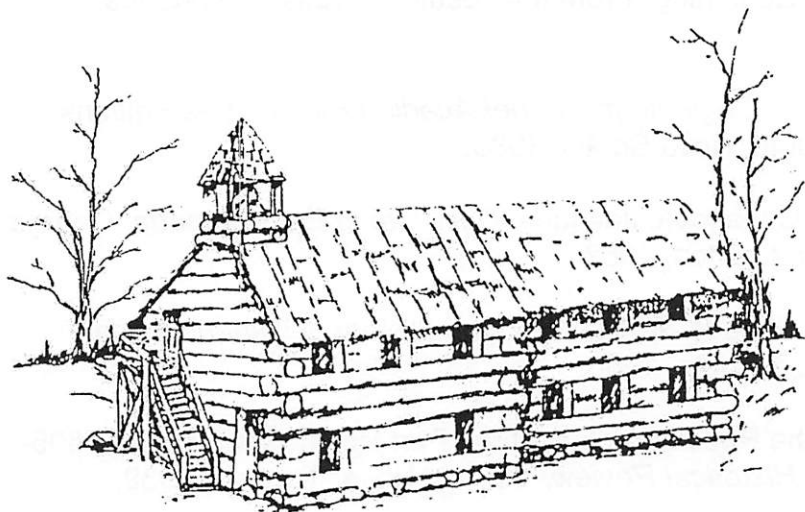
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TWO WESTERN QUEBEC FAMILIES AT THE ORIGIN OF THE CHRISTIAN CATHOLIC CHURCH IN ILLINOIS AND WISCONSIN

Serge A. Thériault¹

The Christian Catholic Church (CCC) comes from a reform originating in the French Canadian parish of St. Anne (Kankakee), Illinois, in the middle of the 19th century. Achille Chiniquy, Michel Drolet, Moise Langelier, Joseph Martin, Louis Mercier, Abraham Pelletier, Anselme Robillard and the priest Charles Chiniquy (1809-1899) direct the first society, registered at the Court of Kankakee September 13, 1859.² In 1885, parishes were founded among the French-speaking colonists of Wisconsin, by the Reverend Rene Vilatte (1854-1929)³, trained at St. Anne, IL, by Father Chiniquy. The synod had him consecrated bishop (1892) by the Syriac Patriarchate of Antioch. The CCC took root, under him, in Ontario (ON) and in Quebec (QC), originating in Wisconsin (WI). Its centre is in Gatineau, Western Quebec (Outaouais).⁴



Church-school of St. Anne (Kankakee), Illinois, in 1852, and Father Chiniquy

We work to link the French Canadians who helped Father Chiniquy establish the church in Illinois with those who founded it in Wisconsin with Mgr Vilatte. Through research we have discovered two families from the Outaouais area, who played a primary role: the Laviolettes and the Robillards. This text gives a brief outline of their genealogy and their contribution.

¹ With appreciated assistance received from the Rev. Sr. Gynette Butterworth, S.P.B.

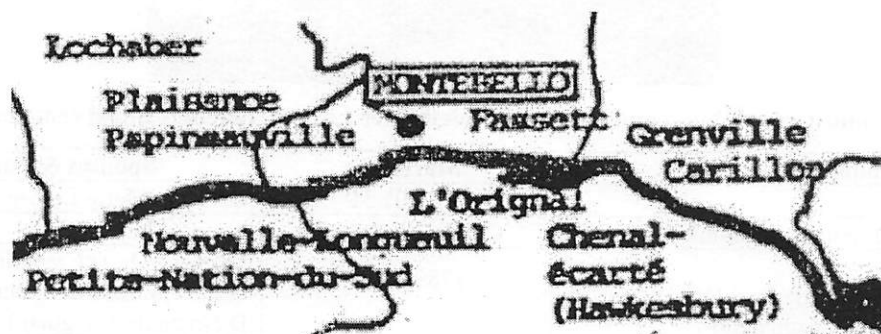
² Document reproduced in the annex, p. 12.

³ He taught in Gatineau (St. Antoine School, Hull sector) between 1872 and 1875.

⁴ Parish of St. Bernard and St. Gregory, P.O. Box 2043, station "Hull", Gatineau, Quebec J8X 3Z2.

The Laviolette Family

Séraphin Laviolette and his wife Éléonore Robitaille were at St. Anne, Illinois, with Father Chiniquy, who baptized their son François August 8, 1854.⁵ His parents were Joseph Laviolette and Marie-Josette Roy from Petite-Nation, a municipality founded in 1845⁶ in the seignory of the same name.⁷ It followed the Ottawa river from Grenville to Lochaber (Thurso) near Plaisance, as shown in the following plan, taken from *Répertoire des baptêmes, mariages et sépultures de la paroisse Notre-Dame-de-Bonsecours de Montebello, 1815-1900* (Society of Genealogy of the Outaouais, 1992).



The names of Joseph and Marie-Josette Laviolette (nee Roy) appear on the following act, written for the baptism of Seraphin's sister Melanie, on December 9, 1835.⁸

The 9th day of December one thousand eight hundred and thirty five. I the undersigned Priest have baptized Melanie two months old of the lawful marriage of Joseph Laviolette farmer and Marie-Josette Roy - by Joseph La Croix

On the 9th day of December 1835 I, the undersigned priest, have baptized Mélanie, two months old, of the lawful marriage of Joseph Laviolette, farmer, and Marie-Josette Roy. The godparents were Joseph Laviolette and Mélanie Paiement.

J.M. McDonald

Séraphin and his family emigrated to Wisconsin and were in Green Bay in 1856.⁹ From there, they established at Little Sturgeon (township of Gardner), Door County, in the parish of Précieux-Sang (Precious Blood), founded in 1885 by Mgr Vilatte.¹⁰ Here is the genealogy of this family who has been a pillar of the church in Wisconsin, especially the son David and his wife Hélène (Lozeau), buried in the parish cemetery.

⁵ Scholastique Robitaille, sister of Eleonore, was there also with her husband François Besse. She was buried by Father Chiniquy August 2, 1854.

⁶ Under Louis Joseph Papineau (1786-1871), whose son and successor Amédée (1819-1903) joined the reform movement led by Father Chiniquy (1893).

⁷ Given (1674) by the Compagnie des Indes occidentales (East India Company) to the first bishop of New France, Mgr. François de Montmorency Laval, who ceded it to the priests of the Seminary of Quebec (1681). Obtained from them (1801) by the notary Joseph Papineau (1719-1841), father of Louis Joseph, who was the first lay lord and sent for settlers and lumbermen (1807).

⁸ In the chapel of Nouvelle-Longueuil (now L'Orignal, ON) dedicated to St. John the Baptist.

⁹ Mrs. Laviolette (Éléonore Robitaille) died and was buried in Green Bay on that year.

¹⁰ Now an Anglican Rite English-speaking parish of the Episcopal Diocese of Fond du Lac.



Tombstone of David and Hélène Laviolette, nee Lozeau, Precious Blood cemetery.

Spouses & Parents	Marriage	Spouses & Parents
Joseph	1757.01.31	Léveillé, Marie Louise (Guetier dit)
Étienne / Catherine Mercadime ¹¹	Charlesbourg, QC	Louis / Marie Poitras
Pierre ¹² B 1769 St Vincent de Paul QC D 1790 Nouvelle-Longueuil ¹³	1789.02.02	Moreau, Marie Catherine B 1771.02.18 Saint-Ours, QC D Nouvelle-Longueuil
Joseph / M-Louise Léveillé	Vaudreuil, QC	Joseph / Françoise Labonté
Joseph ¹⁴ B 1791.09.18 Vaudreuil D Grenville	1815.10.09	Roy, Marie-Josette ¹⁵ B 1795.05.22 Oka, QC D Grenville
Pierre / M-Catherine Moreau	Rigaud	Antoine / M-Louise Séguin
Séraphin ¹⁶ B 1824.04.04 Petite Nation D 1911.04.03 Gardner, WI ¹⁷	1846	(1) Robitaille, Eleonore ¹⁸ B 1828.02.24 Petite Nation D 1856.xx.xx Green Bay, WI
Joseph / Josette Roy	Nouvelle Longueuil	Charles / Adelaide Valcourt Morin
	Green Bay, WI, 1857	(2) Lapierre, Marie, 1816-1879
David ¹⁹ B 1848.04.23 Montebello, QC D 1927.11.30 Gardner WI	1873.07.23	Lozeau, Hélène B 1857.11.05 Algoma WI D 1937.11.14 Gardner WI
Séraphin/Éléonore Robitaille	Algoma, WI	

¹¹ Etienne Laviolette and Catherine Mercadime came from France where they were married 1745.12.31.

¹² Brother of Jean-Baptiste (b 1758), Marie-Louise (b 1762) and Joseph (b 1765).

¹³ The township of Nouvelle-Longueuil was named after Sir Knight Jopseph Lemoyne de Longueuil. He was the lord of this territory of New France that the constitutional Law of 1791 attached to Upper Canada. This resulted in the municipality of L'Original, Ontario.

¹⁴ Brother of: Pierre (Marguerite Charlebois, Rigaud, 1802; Catherine Seguin known as Laderoute, Rigaud, 1810), Ignace (Marie-Anne Landriault, Montebello, 1822), Louis (Scholastique Seguin, Clarence Creek, Ontario, François (Marguerite Carpentier) from Alfred, Ontario, father of Elisabeth (Guillaume Robillard, Montebello, 1837).

¹⁵ Sister of: Angélique (Pierre Jussiaume, 1826) and Hyacinthe (Alphonsine Leblanc, 1869).

¹⁶ Brother of Joseph Jr (Louise Asselin), Louise, Georges, Eulalie, Rosalie (Mrs. Xavier Villeneuve, 1826-1906), Gédéon, Pierre (Sophie Roy), Melanie (Louis Robillard, 1852), Philomene (Pierre Robillard) and Jeremie (Adeline Bourdon, Thurso, 1871). Remarried to Marie Lapierre (1816-1879) in Green Bay (1857). One son from the second marriage: Jeremie (1859-1941) buried in Gardner, WI. Seraphin's baptism is recorded in Montebello parish register 14 July 1924.

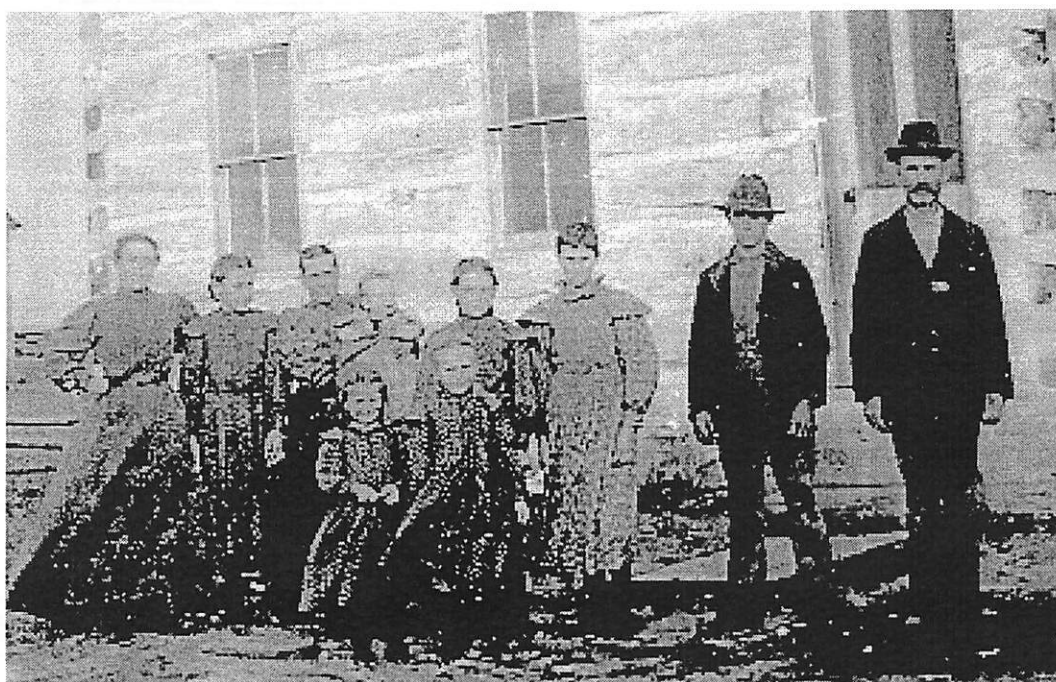
¹⁷ Buried in White Star Cemetery, Gardner.

¹⁸ Sister of: Scholastique (François Besse), Adeline, Antoine, Celestin, Marie-Louise, Rosalie, Charles, Jean, Joseph, Narcisse, Philomene and Marcelline. Eleonore's baptism is recorded in Montebello parish register 16 July 1828.

¹⁹ Brother of: Seraphin Jr (Mary Carr, Muskegon (MI), 1870), Godefroy (Elise Gigot, 1871; Zoe Herlache, 1903) and François. David's baptism is recorded in Montebello parish register 10 June 1848.

Children of David and Hélène Laviolette (nee Lozeau)

- Éléonore, married to Eugène de Namur, 1898.01.26
- Aline (1888-1952), married to Georges Sawdo (1904), and to Vital Counard (1927)
- Marie married to Frank Kuehnelt of Whitelaw, Manitowoc County, WI (1904.05.03).
- Suzanne (1884-1912), married to Benjamin Copley (1910.11.22)
- Jean, married to Mary Braun (1910)
- Michel (1876-1957), married to Alvina Vetter (1911.09.26)
- Rose (b 1893), married to Chester Jensen (1914.06.18)
- Omer, married to Dorothy Vertz (1920.12.20)
- Clara married to Harold Mutaw



Family of David and Hélène Laviolette

Robillard Family

Another important Christian Catholic family is that of the Robillard. Presents in Illinois and in Wisconsin, they were related by marriage to the Laviolettes. Melanie, Seraphin's sister and David Laviolette's aunt, was married to Louis Robillard "who had influence and drew many to the CCC" wrote Fred Katzer, the Roman Bishop of Green Bay.²⁰ He "had a large circle of friends (and was) very sociable."²¹ Louis was the son of Augustin and Marguerite Laviolette, also from

²⁰ Letter to Louis Robillard, farm no. 36, dated September 3, 1885.

²¹ Obituary published in the Door County Democrat in August 1908 and titled **Death of an Old Resident**.

Petite-Nation. He was a relative of Anselme Robillard,²² a founder member of the CCC at St. Anne, who in 1859 was among those who signed CCC founding document reproduced in the appendix. Here is the genealogy of the Robillard family.

Spouses & Parents	Marriage	Spouses & Parents
Robillard, Nicolas (+1751) ²³ B 1684.08.01 Champlain, QC	1709.04.28	Cecire, Françoise B 1692.01.31 Lachine, QC
Claude / Marie Grandin ²⁴	Lachine, QC	Claude / Marie Leger
Nicolas ²⁵ B 1710.08.13 Lachine, QC	1732.05.05	Lalonde, Marie-Anne (+1754) B 1815.04.08 S Anne Bellevue
Nicolas / Françoise Cécire	St. Anne de Bellevue, QC	J-Baptiste / Jeanne Gervais
Robillard, Jean-Baptiste ²⁶ B 1733.08.06 St. Anne Bellevue D Vaudreuil	1757.02.14	Sauvé, Marie-Anne B 1737.05.15 S Anne Bellevue D 1799.10.21 Vaudreuil
Nicolas / M-Anne Lalonde	St. Anne de Bellevue	Pierre / M-Louise Ranger
Augustin ²⁷ B 1772.11.18 Oka, QC D 1856.03.15 Thurso ²⁸	1812.10.12	Laviolette, Marguerite B 1794.09.30 Vaudreuil D 1832.11.xx Grenville, QC
J-Baptiste / M-Anne Sauvé	Rigaud	Pierre / Catherine Moreau
Louis ²⁹ B 1823.01.13 Grenville ³⁰ D 1908.08.05 Gardner WI	1852.01.07	Laviolette, Mélanie B 1835.10.13 Grenville D 1926. 03.26 Gardner WI
Augustin / Marguerite Laviolette	Ottawa, ON	Joseph / Marie-Josette Roy



Louis Robillard



Mélanie Robillard, nee Laviolette

- ²² The son of Augustin Robillard's cousin Michel (Josette Plouffe). He was married to Lucie Laporte (Lavaltrie, 1845).
- ²³ Brother of: Marie-Jeanne (J Trottier), Claude (A Cecire), Adrien (D Sacochicoua, Illinois), Marie-Therese (JB Moisan), Jean-Baptiste and Pierre (C Coutu).
- ²⁴ Came from France (Rouen, Normandy). Born around 1654. Married in Champlain, Quebec, in 1672.
- ²⁵ Brother of Marie-Angelique (P Ranger), Claude (E Daoust), Lambert (J Merlot), Pierre (C Leger-Parisien), Joseph (J Ranger), Marie-Anne (A Pilon), Veronique (T Leveille), Amable (L Sauve), Elisabeth (H Ranger), Charlotte (P Poirier).
- ²⁶ Brother of Nicolas, Genevieve, Josette, Marie-Rose, Charlotte...
- ²⁷ Brother of: Joseph (b 1768) married (1792) to Marguerite Metivier (b 1768), Jacques (Marguerite Montreuil), Marie-Genevieve (b 1760), Marie-Joseph (b 1762), Marie-Rose (b 1764), Marie-Charlotte (b 1765), Marie-Louise, Eugenie, Marie-Veronique (b 1771) and Paul (b 1778).
- ²⁸ Buried 17 March 1856 in Lochaber (Thurso) Cemetery. Recorded in the register of St. Luc Parish, Curran, ON.
- ²⁹ Brother of: Zoe (b 1819, m Théodore Birabin, Montebello 1836; Félix Groslet, 1846), Theophile (b 1820), Pierre (b 1824, m Philomene Laviolette), Henriette (b 1827), Louise (b 1828), François (b 1830) and Joseph (b 1832).
- ³⁰ Baptism (Jan 28) recorded in the register of Montebello parish.

Their children:

Melanie B 1852.08.03 Thurso D 1934.04.29 Gardner	1874 Gardner, WI	Jenquin(ne), Antoine (1) ³¹ (son of Pierre from Belgium)
	1919.05.31 Gardner, WI	Gigot, Henri 1849-1943 (2) ³² (Henri / Therese Sardinois)
François-Xavier (Frank) B 1855.09.27 Thurso ³³ D 1935.02.28 Gardner WI	1878.03.31 Gardner, WI	Montquin, Adolphine B 1862.09.15 Belgium D 1945.03.23 Gardner WI
Louis / Mélanie Laviolette		Désiré / Edwina Tallier (Tahlier)
Eleonore Lucie B 1860.03.07 Thurso D 1917.01.18 Sturgeon Bay WI	1883 Sturgeon Bay WI	Gigot, Waid, 1879-1903 (1) Hengartner, J. Anton (2) B 1849.04.24 Germany D 1925.08.04 Gardner WI
Jeremie (Jerry) B 1866.08.18 Thurso D 1937 Kewaunee WI	1893.01.15 Kewaunee WI	Novak, Anna B 1872 D 1968
Henriette (Harriet) B 1869 D 1890 Gardner WI	1890.04.07 Gardner, WI	Tallier (Taliel), Salomon ³⁴ B 1866
Rose B 1876. D 1959 Sturgeon Bay	1892.12.26 Sturgeon Bay WI	Clafin, Charles, 1871-1932 William / Mary Jane Parker



Mélanie (2) , Lucie (3) and Henriette (4) Robillard with their mother

³¹ A widow. First married in Belgium to late Marie Courtois. Their daughter Adèle (1847-1908) married J.B. Herlache. Had following children with wife Mélanie Robillard: Mélanie Jr (1874), Sylvestre (1876), Lucie (1878), Arthur (1881) and Marie (1886)

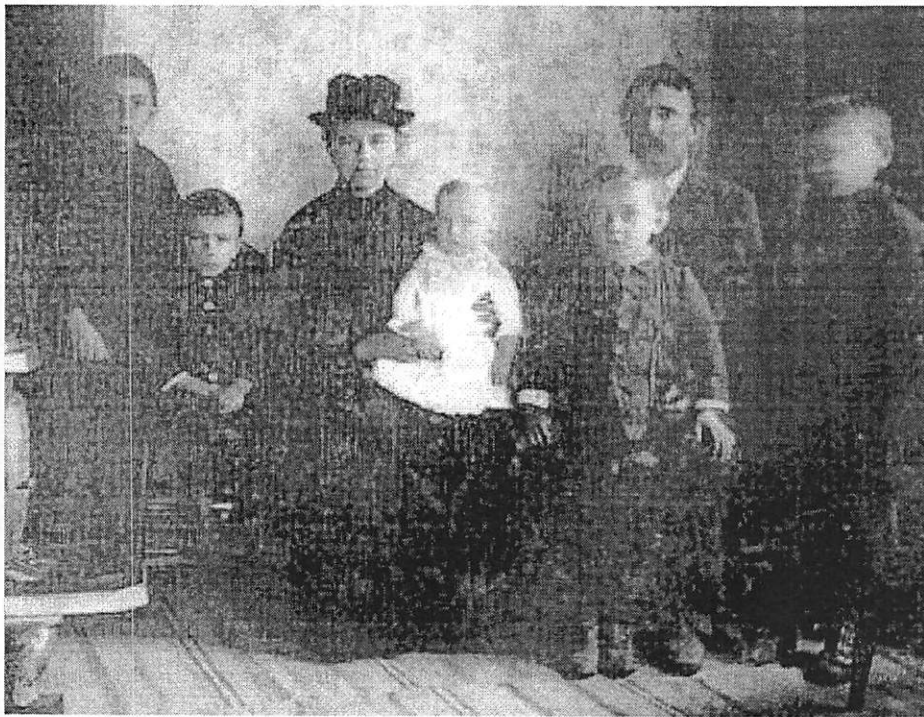
³² A widow. Married first to late Anne Joséphine Lalune, second to late Sophie Balza. Father of William (1872), Joséphine (1875), Auguste (1877), Louis-Joseph (1880) and Agnès (1885).

³³ Baptism (1855.12.25) recorded in St Luc parish register, Curran, ON. Godparents: Pierre & Philomene Laviolette.

³⁴ Son of Antoine.



Louis and Melanie Robillard with Rev. J.B. Gauthier and Rev. Étienne Côté (3rd from left), founder of Montreal Parish, in front of Precious Blood rectory, in 1907



Family of François-Xavier (Frank) and Adolphine Robillard in 1893³⁵

³⁵ Photograph found in the church archives.

Children of F.X. and Adolphine Robillard:

Arthur (first from left on above picture) B 1882.09.16 Gardner D 1973.01.01	1905.09.16 Children: Eleonor, Frank, Edna, Elmer and Sydney.	Bischno, Agnes
William (Emil) B 1888.05.10 D 1963.08.01	1909.07.12 Children: Glennie, Gilbert, Wilmer and Bernice.	Challe, Marie B 1890.08.22 D 1979.07.21
Nelson B 1892.05.21 D 1965.02.12	1917.06.04 One son : Herbert	Haase, Anna B 1897 D 1985.01.08
Edouard (Eddie) B 1885.05.16 D 1964.01.20	1909.01.26 Children : Byron, Therese, Heloise, Donna and Belle	Pelletier, Esther (J-Baptiste ³⁶ / L Dalebroux
Alfred (Fred) B 1889.01.11 D 1964.01.18	One son: Le Roy	Berceau, Mamie
Agnes B 1896.01.09 D 1978.01.01	Children: Rose Mary, Tom, Reginald and Maurice	Mouthy, Rev. J. (1) Konshack, Jack (2)
Laura, 1897-1977	1916.04.19 Children: Archie and Gloria.	Nikolai, William
Exzena, 1900-1932	1920.06.29 Children: Marjorie, Gail, Ruby, Shirley.	Braun, William
Emily, 1894-?	Children: Dolores, Ronald and Perry.	Ritter, Arthur



Another picture of François-Xavier and Adolphine's family, including the grand children

³⁶ Son of Jerome Pelletier and Esther Giguere from Sorel, Quebec.

We are grateful to Mrs. Glennie Debroux, nee Robillard (b 1910), her daughter Janice and son-in-law Charles Enigl of Green Bay who provided valued information and photographs. She was baptized, confirmed and married in Precious Blood Parish Church, Gardner.³⁷



Glennie (2nd), her daughter Janice (3rd) and sister Bernice (1st)



Charles Enigl

Robillard settlement and first mission centre

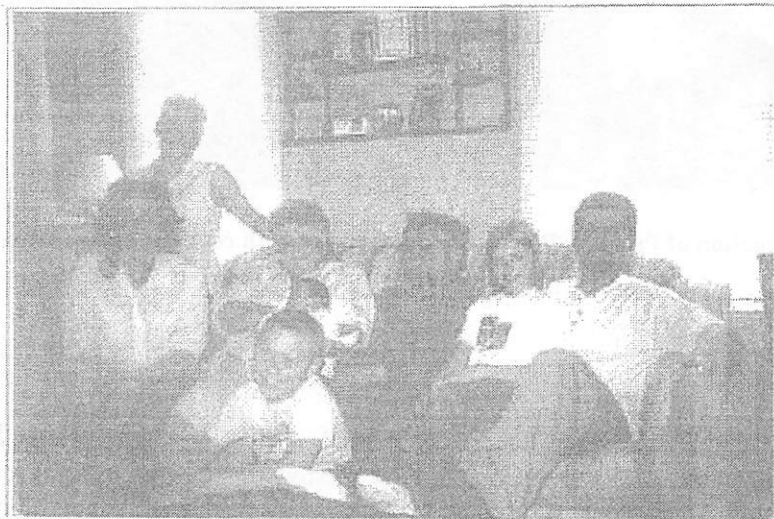
We read in the book **Mgr Vilatte, founder of the Christian (Old) Catholic Church in America**, written by J. Parisot,³⁸ that Mgr Vilatte started his missionary work in Gardner on July 26, 1885 and that he lived with a farmer's family. We know from correspondence and from the census of the area that the farmer was Louis Robillard and was occupying lot no. 36. Later, he provided a log farm house to the missionary that became the first chapel and rectory. The religious services of the parish of the Precious Blood were held there until the opening of the permanent church nearby (on lot no. 38), on September 16, 1886. S.J. French visited the chapel and published the following description in the **Living Church**: *Landing there, walk south along the lonely shore of Green Bay for about three miles when you will see a small house facing the bay, a log cabin clapboarded over the logs, with a cross arising from the centre of the ridge-pole. This is at once the rectory and the chapel. Its outlook is most lovely. It is entered by a door in the middle of the front side. Entering either door, we are in the abode of holy poverty. The seats in the chapel are rough planks resting on temporary structure, the construction of which is concealed by a plain white muslin frontal. The top is covered with a fair linen cloth, the altar ornaments are made of wood by the priest himself, their roughness concealed by a coat of paint or folds of white paper. A platform a few inches high does duty for a foot-pace, and on the floor surrounding altar and footpace is tacked a strip of crash towelling. This is the chancel. The sanctuary lamp is a taper in a tumbler of oil resting on a bracket nailed to the window frame. An equally rough lectern completes the furniture. For vestments, a cheap set of white in the Roman pattern with a chalice and paten. The expediency of not violating the prejudices of the people at first by any marked changes in the appearance of altar or vestments is apparent at once. The office and the bedroom of the priest are opposite. Here there is even no attempt at a credible appearance, except that as in the chapel, all is scrupulously neat. In the office, a small cookstove and a pine table covered with enamel cloth. Over the table is a rough shelf containing a few books, a small crucifix and photographs of Bishop Edward Herzog, Père Hyacinthe Loyson, and (Dr. Eugène Michaud). A similar shelf in the bedroom at the back contains few more books....*³⁹

³⁷ Baptised July 1910 by Fr. M.J. de Villareal. Confirmed 1921.07.31. Presented by Fr. L. Lops. Married 1927.09.01

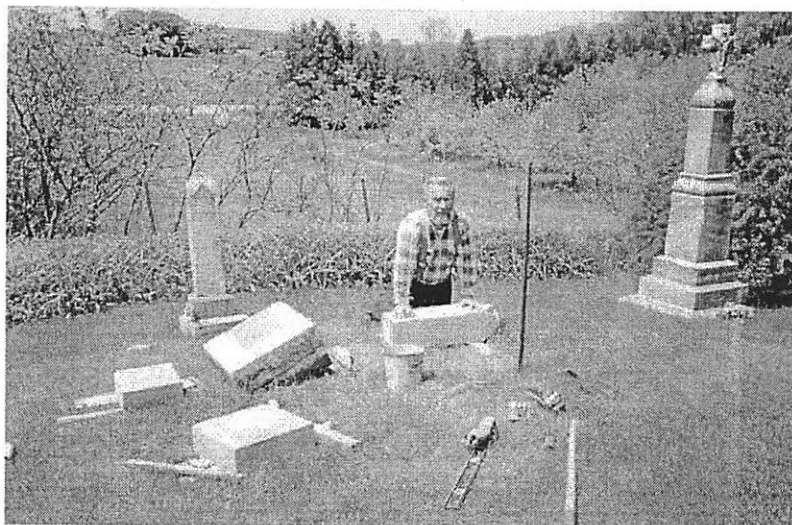
³⁸ Published in French by Soudee in Tours, France, in 1899.

³⁹ Edition of October 24, 1885.

“That log house may still be standing on our home farm, wrote Louis’ great great grandson Reginald Robillard.⁴⁰ One of the houses that he built was used for years as a sheep barn. Sometime later he built another house even larger. It too still stands and is now used as a machine shed. Then, either he or his son Frank (François-Xavier) built the farm house that my son Jodi lives in, which was made of cut boards instead of logs. This house is where Nelson lived before selling it to his son Herbert⁴¹ who was my dad. That house is where I grew up and also probably where Louis and Melanie lived their last years. Here is a picture taken in Jody’s house - aka Herbert’s house, aka Nelson’s house, aka Frank’s house”.



At left (sitting high) is Nicole, wife of Jody. On couch at left is Kari, Jodi’s sister, then Reg’s wife Nancy with her grand son Reece on her lap, then Reg, then it’s Morgan, Jody’s daughter, then it’s Jody. In front is Cameron, son of Nicole.



Reg Robillard revamping the tombstone of his ancestor Louis in Precious Blood Cemetery, May 2003.

⁴⁰ Reginald, born 1944.07.05, married Nancy Watters. They have 2 children: Jodi Allen & Kari Lynn.

⁴¹ Herbert (1920-1989) married Doris Jacquart, 1919-2001 (Georges/Barbara). His descendants are Clyde (Sharon Rass, children Daniel & Crystal), Reginald and Rod (Veronica Denamur).



**The congregation of Precious Blood, Gardner, end of 19th century, and the two first rectors :
J.R. Vilatte and J.B. Gathier**

Bibliography

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Founding Document, Christian Catholic Church

Amos Briggs
Lyndon Robinson
Louis Mercur
Erin Campbell
Doris Morrison
State of Michigan
Keweenaw County

Stephen Lutton
Mykel Goratt
Daryl Morrison
Michael Morrison
Doris Morrison
Lynn Gaudin
Secretary

It is meeting of the Board of Trustees of
the inhabitants of St Anne in Keweenaw
County, State of Michigan, on the 1st day of September A.D. 1897 for the
purpose of revoking the office of the Secretary of the

[illegible]

Recent Library Acquisitions

Purchases:

Marriages de la Paroisse Notre-Dame de Montreal (1642-1850), 2 Volumes., by Bergeron et Fils
Mariages de Saints-Anges de Lachine (1676-1970) by Roger and Jean Bergeron
Mariages de St-Pierre-De-Sorel (1675-1865) by B. Pontbriand
Mariages de St-Francois-Du-Lac (1687-1965) by B. Pontbriand
Répertoire des Mariages de Iberville 1823-1965 by Father Dominique Campagna
Dictionnaire Généalogique des Familles du Richelieu et Leurs Descendants Franco-Américains Depuis L'Origine Jusqu'à Nos Jours by abbé G.A. de Jordy
Inventaire des Greffes des Notaires du Régime Français, 27 volumes, edited by Antoine and Pierre-Georges Roy
Les Crimes et Les Châtiments au Canada Français du XVII^e au XX^e Siècle by Raymond Boyer
Les Français au Québec 1765-1865, by Marcel Fournier
Our French Canadian Ancestors, 30 volumes, by Thomas Laforest
Searching Through the Old Records of New France for all Those Precious Genealogical Details, by Cyprien Tanguay, translated by Armand Demers
Habitants and Merchants in Seventeenth Century Montreal by Louise Deschêne
Peasant, Lord and Merchant: Rural Society in Three Québec Parishes 1740-1840 by Allan Greer
Les Européens au Canada des origines à 1765 by Marcel Fournier
Early Narratives of the Northwest 1634-1699 by Louise Phelps Kellogg
Marie Grandin Sent by the King by Elise Dallemagne-Cookson
French and Native North American Marriages 1600-1800 by Paul Bunnell
Description and Natural History of the Coasts of North America by Nicolas Denys (in French and English)
French Canadian Genealogical Research by John DuLong

Donations:

The Soldiers in Our Past, a series of articles on the French Military in Canada by William F. Kane; donated by William F. Kane.
Marriages 1766-1850: Christ Church Cathedral, QC, Canada, donated by Joyce Banachowski
Guide to Catholic Indian Mission and School Records in Midwest Repositories by Philip C. Bantin with Mark G. Thiel, donated by Joyce Banachowski
Ancestor Charts (Submitted by Members of the Northwest Territory French and Canadian Heritage Institute of Minnesota Genealogical Society) by Minnesota Genealogical Society; donated by Joyce Banachowski
Dictionary of Immigrants to Nova Scotia, Vol. 1, compiled by Col. Leonard H. Smith Jr; donated by Joyce Banachowski
Everyone's Guide to Successful Publication by Elizabeth Adler; donated by Kateri Dupuis

COMING UP

31 March-3 April 2005: "New England Crossroads," 8th New England Regional Genealogical Conference; Holiday Inn by the Bay, 88 Spring Street, Portland, Maine. For additional information: www.nergc.org

23 April 2005: Milwaukee County Genealogical Society Workshop, Serb Hall; Bob Heck and Daniel Schlyter will be featured speakers.

29 -30 April, 2005, WSGS Gene-A-Rama 2005, LaCrosse Center, La-Crosse, WI. For information: www.wsgs.org

27-29 May, 2005: Ontario Genealogical Society Seminar: Cross Border Heritage; Cleary International Centre, 210 Riverside Drive W., Windsor, Ontario. Michael Neil and Ken Aitken will be featured speakers. For information, write to: OGS Seminar 2005
Box 443
Sarnia, Ontario, Canada N7T 7J2
e-mail: info@ogsseminar.org
phone: (519) 542-3554

NEWS AND NOTES

From *Connections*, Vol. 27, No. 2, Dec 2004: "The genealogical section of the Montreal Central Library — SALLE GAGNON will be closing at its present location as of January 30th 2005. This will also include its internet site." As of April 2005 the SALLE GAGNON will move its complete collection of books, microfilms etc. It will be part of the new Grande Bibliotheque which will

be located on the corner of Berri Street and de Maisonneuve. This is across the street from the Central Bus Terminal and a block away from the Universite du Quebec at Montreal. The new Central Library will have direct access to the Metro. For more information:
Phone: (514) 872-5923

www.bnquebec.ca

www.ville.montreal.qc.ca/biblio

From *Michigan's Habitant Heritage*, Vol 25, # 4, Oct, 2004: There is a continuation to an article on the captives taken from Deerfield.

From *Acadian Genealogy Exchange*, Vol 33 # 2, October, 2004: There is an article — "The Sinking of the Duke William and of the Violet Taking the Acadians Into Exile". There is also a reprint from *Horizon Canada* of an article by Jean Daigle entitled, "Forced Into Exile".

From *Wisconsin State Genealogical Society Newsletter*, Vol. 51 # 2, Oct 2004: An article transcribed and translated by Jim Hansen, "Missionary Records of Father Francois Vincent Badin: Green Bay, Wisconsin, 1825-1828", will be of interest to many of you.

From Whiteside County Genealogical Society, Fall 2003 via Dec 2004 Newsletter of Polish Genealogical Society of Wisconsin: When attempting to read old tombstones, use a compact or inexpensive hand mirror. Hold the mirror next to the transcription and reflect the sun's light onto it. The cross light picks up every detail!

Not all immigrants who arrived in New York came in through Ellis Island.

- Castle Garden was the processing center 1 Aug 1855 to 18 Apr 1890.
- The Barge Office was the processing center 19 Apr 1890 to 31 Dec 1891.
- Ellis Island was the processing center 1 Jan 1892 to 13 June 1897.
- The Barge Office was the processing center 14 June 1897 to 16 Dec 1900.
- Ellis Island was the processing center from 17 Dec 1900 to 31 Dec 1924.

QUESTIONS ET LECTEURS

Janet Cox, 456 Dwain Ball Rd., Sparta, Georgia 31087-9313 is seeking information on the family name – “**Naquet**”. She has the names **Rose** and **Olive Fredette** who married **Jean Fiset** 20 June 1871 at St. Giles, Quebec.

Judith Leanna, 8219 47th Court, Kenosha, WI 53142-2064 is seeking information on the marriage date, place and parents of **Zoe Bergeron** who married **Jospeh Valin / Valind** about 1820, probably in Montreal.

Rita Holtham, 819 Call St., Lansing, Michigan 48906-4245 is looking for the baptismal record for **Louis Leduc**, born 1821. His parents were **Jeromie Leduc** and **Mary Bruneau**. **Jeromie** was a fur trader. The baptism could be anywhere between Red River mission in Manitoba and Green Bay Wisconsin.

Nancy L. Seay, 10307 W. Spencer Pl, Milwaukee, WI 53224 is seeking the marriage date and place for **Hubert Martin dit Ladouceur** and **Anastasie Marleau**.

Pat Poupore, 12684 CR 205, Clyde, Texas 79510 would like to connect with anyone with information on **Noel Gauthier St. Germain**, born June 1770, Boucherville and married to **Elisabeth Depatie Forget** in 1799 at Varennes. **Elisabeth** was born in 1775.

Dan Patnode, 1247 N. 55th St., Milwaukee, WI 53208-2519 is interested in communicating with anyone researching the **Patnode**, **Patnoe**, **Patno**, **Patenaude**, **Patnaude**, **Patnaud**, **Patnod**, **Patnude**, **LaPine**, **LaPean** names in Midwestern U.S.

Eugene King Thrapp, 854 Hazelnut Lane, Springfield, OR 97478 is searching for descendants of **Jacques-Jean Roy (John King)** and **Marie-Aglae Hilaire Laventure** of Somerset, WI and Stillwater, MN.

Sherrie LaTourette, P.O. Box 259. Tahoe Vista, CA 96148;
sherrie_Lcsw@hotmail.com
Is seeking birth /baptism information about **Jonas / Onas Tremblay** and **Jean-Baptiste Tremblay** (brothers) born to **Christophe Tremblay** and **Therese Mainville dit Deschesnes**, about 1815-1820 near Baie-St-Paul, Quebec. This couple had four or five other children for whom I have birth dates, born in Baie-St-Paul before 1817. After this, the family began a migration south to the Eastern Townships.

Frank Gamelin, 500 W. Jackson St., #207, St. Peter, MN 56082 or fgamelin@prairie.lakes.com Is looking for any available information on **Michel Lamirande** and **Marie-Joseph Benoit**, married 11 December 1765, and their forebearers; **Jean Laforest** and **Marie-Anne Fortier**, married in late 1700; and their forebearers; and **Pierre Lagrave** and **Françoise Quabanois**, married about 1690.

Sister Francele Sherburne, 13105 Watertown Plank Road, Elm Grove, WI 53122 needs help is answering the following questions. Did the Alex Rodgers Lumber Co. of Muskegon, Michigan ever move to the state of Wisconsin? Can its location and transactions be verified?

The lives of humble folk remain as valid a subject of research as does the existence of monarchs.

Walter Scott



WANTED



The FCGW needs a **video camera** for our meetings. We would like to tape the speakers so that members who are unable to attend could view the presentation later. If you have one that is gathering dust and would like to donate it to the group, we would gladly accept it. Maybe you don't wish to give up your camera, but you would consider coming to the meetings and filming the presenters. We would be very grateful for any help you can offer.

**Bring
Used Inkjet
Cartridges**

to the FCGW meetings.

We are in a recycling program that will pay us \$100 every time we send in 50 cartridges. Get them to us, and we will do the rest.



Enjoy the food and fun!

Pea Soup and Johnny Cake Night

10 February 2005

6:30 – 9:00 Library Open
7:30 Short General Meeting
7:45 Eat and Be Merry

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

Surname Lists, \$3.00 plus \$2.00 postage and handling

We Remember \$8.00 plus \$2.00 postage and handling

All name Quarterly Index for Vols 1-10, \$5.00 plus \$3.00 postage and handling

All name Quarterly Index for Vols 11-17, \$5.00 plus \$3.00 postage and handling

Packet of 39 genealogy forms, \$4.00 plus \$3.00 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 19 No. 3

Spring 2005

From the President

Another addition has been made to the library. You will be very happy to know that your dues have purchased a copy machine. This one allows you to copy pages from the books in our ever-expanding library.

Jim Gaboury did all the leg work necessary for the purchase of the copier. He and **Larry Beauchamp** assembled the cart. The FCGW is most grateful to them.

Our library has been reorganized; thanks to **Linda Boyea** and all of the library helpers at the January meeting. Linda will be explaining the method of organization at the 10 March 2005 general meeting.

Pea Soup and Johnny Cake on 10 February was terrific. The soups, Johnny cakes, desserts, and all other food were the best. Thank you to all who contributed to a tasty meal.

Thanks also to **Sandy Becker** for her duties as "gopher". When Sandy is in town, she is most willing to help with any and every job that needs to be done.

Thanks to **Barb and Tom Glassel** for manning the booth at the Madison Genealogy Road Show in January.

Thanks to **Steve McKay** and **Wil Brazeau**; our FCGW website www.fcgw.org

is looking great. Pictures have even been added.

The FCGW will have a table at the Milwaukee County Genealogical Society Conference on 23 April 2005 at Serb Hall. We hope to see you there.

We are looking for people who could man the table for Gene-A-Rama on 29 - 30 April 2005 in La Crosse at the La Crosse Center. Please let me know if you can help.

Do you have a video recorder that is gathering dust? We really would like to have one to record our speakers. Better yet, if you do not wish to donate the recorder, maybe you could bring your recorder to the meetings and be the "official FCGW recorder."

HELP!!! I need someone to take over the job of sending the email notices. This is not a huge job, but along with all my other responsibilities, it has become too much. The FCGW email address book could be transferred to your computer. Call me if you have questions.

Kateri (Teri) Dupuis 414-443-9429
kdupuis@wi.rr.com

Colonists were of a variety of origins. Environment varied from one location to the next, and the scarcity or abundance of some materials varied from one area to the next. Quebec City had limestone which was crumbly and needed whitewashing or some other protective covering. Montreal had sandstone which was more resistant. Some other areas did not have stone or skilled workers to work with stone. They tended to continue to use wood in their domestic architecture.²⁸

By the end of the eighteenth century, as the populations grew in towns and rural areas, the once popular small houses were no longer desired. Larger houses as well as an increased number of houses were in demand. As a result the master builders who had experience in the towns began to transplant the town styles to the rural communities. Examples of these old French houses still survive, but many show English influences — especially their windows and roofs. The English conquest in 1760 had its influences too.²⁹

After the English conquest in 1760 and into the nineteenth century, changes took place in the appearance of ordinary houses. Many old houses were modified or additions made. Regional differences disappeared, houses became larger, and English influences appeared. A second story and an attic appeared. There were more dormers for light, more chimneys and more heat was necessary. The steep roofs were

covered with tin or slate. Due to high costs during the French regime, these roofs were generally used on churches and important buildings. After 1760, the decrease in cost, the durability and the fireproofing qualities made it popular for ordinary houses. The roofs ended in deep eaves which were now being extended to cover raised porches or verandahs, the length of a building on both sides—sometimes on all four sides. Posts supported these newly extended roofs.³⁰

In the nineteenth century, homes were still increasing in size and were now divided into more rooms. Outside facades were symmetrical with a center door. Stone, wood and sometimes brick were used in constructions. By the mid-nineteenth century, styles which were characteristic of other regions of the country began to make their appearance in French Canada.³¹

As everywhere else, environment had its effects on domestic architecture. In time covered verandas to protect against the snow appeared in Quebec. It is believed that the verandah was introduced from Louisiana and the West Indies where they were used as shelter from the sun and heat. The ground floor was raised above snow level — three or four feet above the ground;³² Cellars were dug under the floors which added insulation to the house.

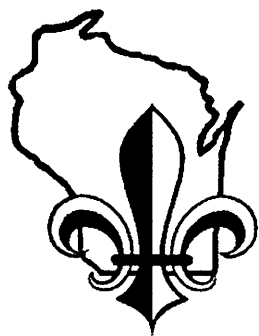
³⁰ Kalman, *op. cit.*, p. 52.

³¹ *Ibid.*, p. 53.

³² Traquair, Ramsay, *The Old Architecture of Quebec: A Study of the Buildings Erected in New France From the Earliest Explorers to the Middle of the Nineteenth Century*, The Macmillan Company, Toronto, 1947, p. 60.

²⁸ *Ibid.*, p. 240.

²⁹ *Ibid.*



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Domestic / Folk Architecture in New France and Acadia

Joyce Banachowski

The architecture of New France includes forts, churches, manors, public buildings, palaces, town fortifications, businesses, warehouses, saloons, factories and homes—of clergy, politicians, civil servants, military, representatives of the king, merchants, seigneurs, artisans, and farmers—the wealthy and the common, mostly poor. It is the homes of this last group, the common man whether farmer or artisan during the French regime with which I am concerned in this

article. This architecture is called “domestic architecture” or “folk architecture”.

When our first French Canadian and Acadian ancestors came from France in the seventeenth century, they brought with them their knowledge of building houses which were built and used in France since the Middle Ages. Within a generation or two, they soon realized they had to adapt what they knew from France to the new environment they had

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come to. These first houses in New France were constructed like those of northwestern France in the Middle Ages with wooden frames and rubble and mortar filling the spaces between the timbers. This means of construction was known as *colombage* and did not require much timber which was scarce in France. Roofs were thatched and steep to allow water to run off. There was no shortage of timbers in the New World, and the inhabitants began to place timbers horizontally between the studs, thus, eliminating the use of rubble between the uprights. The French style of roof continued. The new technique was easier. The structure was solid, and the wall acted as an insulator against the cold of winter.¹ Two problems which were inevitable were the winters and the Iroquois. The winters in New France were much more severe than in France

The first houses in Quebec were built in the style of Normandy. They had no foundation and sat directly on the ground. The climate of Normandy was much milder than that in Canada. The cold of the first winter caused havoc with their homes. Most of the houses shifted and / or collapsed during the cold of winter. In the spring, the habitants dug cellars below the frost line to protect the cottages. These small homes had two rooms downstairs, a kitchen and a sleeping area. Older children slept upstairs in the attic.²

¹ Moogk, Peter N., *Building a House in New France*, McClelland and Stewart, Toronto, 1977, p. 8.

² Busher, Janice, "A New Beginning," *Life-Lines*, Voil. 20, No. 38, 2003, p. 39.

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 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 March 2005: Don Caen will give a report on the Congrès Mondial Acadien

14 April 2005: The library will be open for use. Ann Lamarre will present "French Place Names in Wisconsin"

12 May 2005: George Findlan "Using Canon Law to Explain Unique Parish Entries"

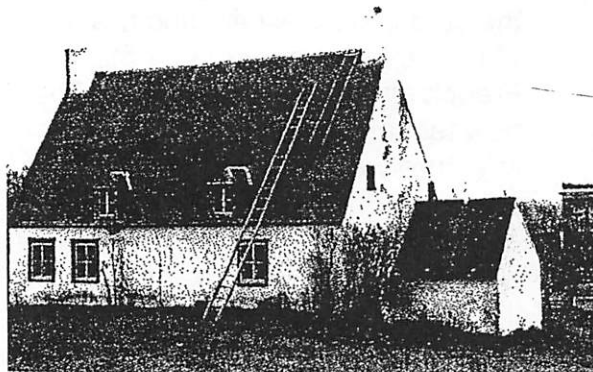
9 June 2005: Tim Vincent of Salt Lake City, professional genealogist, "Experiences and Suggestions of a Researcher" Bring your questions to the meeting!

There is a dispute between architecture scholars over the construction of the first houses in New France in the early seventeenth century. Some say wood was the first and most common material used. Others say that stone and wood with clay or stone fill were well known in France and were first used in New France. Little remains of wood structures built during the French regime. Although we cannot determine which were the first

materials used, all agree that after 1660, most of the rural homes were built of wood with or without masonry infill.³

The Giardin house was built in Beauport between 1650's and the 1670's. It is an example of a stone house of the seventeenth century. Like most houses built in New France it underwent changes and was restored over the years. When compared to the La Mulotière, a sixteenth century house near Tourouvre, Normandy, there are many similar features—the steep gable roof with a slope of about 60°, eaves that curve outward at the bottom and project a few inches from the wall, the style and placement of dormer windows and the end gables with chimneys. This Medieval house form is found by the hundreds throughout northern and central France. The ground floor had two rooms separated by a stone bearing wall with two doors. The outside wall of each room had a fireplace. The second story was a sloped attic which was used for sleeping and / or storage. The Giardin house had two rooms on the ground floor—one as kitchen and living room and the other as a small parlor—and two rooms in the attic used for sleeping and storage of grain or other items. In the seventeenth century, other houses of New France had one room on the ground level and one room in the attic. A one story house with large dormer windows was the typical style of house in Quebec during the early seventeenth century.⁴ Ceilings were painted blue and the plank floors

were generally painted yellow and covered with carpets or hooked rugs. Armoires and chests provided storage. A *cabane* or alcove bed might have been available to provide additional sleeping area.⁵ Later on, porches were added to the front; clapboards were removed as heating systems improved, and permanent or moveable partitions were used to divide the one or two large rooms into smaller rooms to be used for bedrooms, pantries, etc.



From Kalman, p. 41: The Girardin house, Beauport, Quebec about 1650-1670. photographed in the 1920's prior to restoration



From Kalman, p. 41, La Mulotière, near Tourouvre, Normandy, 16th century from Mme Pierre Montagne, *Tourouvre et les Juchereau*

³ Kalman, *op. cit.*, p. 41.

⁴ *Ibid.*, p. 34.

⁵ *Ibid.*, pp. 41-42.

Although some of these houses still remain, many of the outbuildings have disappeared. In addition to the house there may have been a granary, a log stable, a wood cow barn, a chicken house — often with thatched roofs— and a bake house with a stone chimney.⁶

The problems they faced in copying a style from France were having suitable materials and enough manpower. Wood was plentiful in New France; skilled manpower was scarce. In the seventeenth century, (1608-1660) the first houses constructed were with wooden uprights separated with walls of stone and mortar. These were known as *colombage pierroté*. These houses were cold and drafty. Marie de l'Incarnation, first superior of the Ursuline convent in Quebec described the first house in which she lived in 1639. It was the home of Jean Juchereau de Maur. It was in Lower town Quebec and was described as being so poor they could see the stars through the roof, and because of the wind, it was difficult to keep a candle lit. Keeping warm and keeping candles lit contributed to the risk of fires.⁷ In order to keep the heat and to protect the mortared joints from deteriorating because of the freeze-thaw cycle, they covered their stone walls with a layer of lime plaster which was called *crépi*.

While in France, Pierre Boucher, governor of Trois Rivières and the first seigneur of Boucherville, was

asked the question, What are the homes built of? In 1663, Pierre Boucher wrote a book describing New France and answering questions he had been asked while he was in France. In his book, he responded,

"Some are built entirely of stone, and covered with boards or planks of pine; others are built of wooden frame-work or uprights, with masonry between; others are built wholly of wood; but all the houses are covered, as I have said, with boards."⁸

Just as there are differences among scholars as to the first materials used in domestic architecture, there also have been discussions comparing the homes in the Montreal region with those in the Quebec region. Those from the Quebec region are wide, covered with lime whitewash, having large windows with painted shutters, a step shingled roof (gable or hipped) with three or four chimneys. Those in the Montreal region appeared to be squarer, and had a lower, blockier, chunkier appearance. They were short, massive, deep as they were wide; large chimneys as part of the end walls were built of dark, heavy stones in thick, white mortar. They had narrow windows and dormer windows. Gabled and hipped roofs appear to have been common in the Quebec region. Most of the houses in the Montreal region had gabled roofs with a large chimney in each end wall. Some say the differences

⁶ *Ibid.*, p. 42.

⁷ Noppen, Luc, "Fear of Fire," *Horizon Canada*, vol. 1, Laval University, pp. 237-238.

⁸ Boucher, Pierre, *Canada in the Seventeenth Century*, translated by Edward Louis Montizambert, George E. Desbarats & Co, Montreal, 1883, p. 72. (Kalman says that Pierre Boucher was probably referring to the roofs and not the walls as being covered with planks. A form of the word, *couvertures*, meant roofs during the French regime.)

were because the settlers generally immigrated from Brittany (lower Bretagne), Anjou and Maine. Others maintain the heaviness was due to the threat of Indian attacks. Carpenters and workmen demanded protection while on the job. Still others say the difference was because the Montreal area was settled later and their houses were based on later urban styles.⁹

Between 1660 and 1720 there was a change in ordinary home construction in New France. The weather and an increase in population had an influence. In addition in 1663 when Louis XIV made New France a royal colony, his royal tastes of French classicism were imposed on New France. It was difficult to adopt for a number of classes—from military, religious and civil officials to ordinary people. Both palaces and private homes were being constructed. Plans were more extensive; materials and labor were expensive at a time when money was scarce. This was especially true in rural areas. Besides, there was always the threat of fire. Both the habitants and the seigneurs generally used wood. A few used a stone foundation. The habitant's home was usually 6 meters by 4 ½ meters—about 20 square feet. Everyone had a chimney with an open hearth. The roof was made of either boards or thatched. "The door and window openings were few and narrow." Unlike the English style—windows which slid—the French windows swung inward. Some of the houses were two stories. Only a few

important or wealthy persons might be able to afford to hire master carpenters or masons to build larger stone houses with slate roofs.¹⁰

Louisbourg was founded in 1713. The earliest houses there were built by the newly arrived Newfoundlanders. They copied those they had built earlier in Placentia. They were called *piquets* by the settlers. Poles would be closely spaced upright in the ground. They would be covered with roofs of boards or planks. The French called this type of construction *piquets de bout, pieux en terre, or en pieux*. The English called it studded construction.¹¹

The fortress town of Louisbourg was built in the 1720s and 1730s. Everything – materials, tools, and animals for hauling, had to be brought from France or New England. House frames were shipped from New England. Masonry, *colombage* (wood frame with masonry infill), wood frames with vertical board siding, and upright logs (*piquets*) were among the materials used.¹²

The plans and design of wood houses were the same as those of stone. Wood was readily available in New France. In France forests were depleted. In France, wood was still used for flooring and roof frames. In Canada, wood became the principal material in home construction. In the seventeenth and eighteenth century there were two basic kinds of

⁹ Kalman, *op. cit.*, pp. 45-47

¹⁰ Noppen, *op. cit.*, p. 239.

¹¹ Kalman, *op. cit.*, p. 34.

¹² *Ibid.*, p. 35.

buildings—frame structures in which the roof was supported by corner posts and sometimes at intervals along a wall, and log structures in which the roof was supported by the entire wall. The frame style was predominant in the Quebec region and the log house was predominant in the Montreal region.

The difference was in their construction method. The heavy timber frame method was brought from France to New France. Vertical posts of squared timbers were set into horizontal wood sills (*pieux* in Acadia; *poteaux sur sole* in the rest of New France) or placed on the ground (*pieux* in Acadia; *poteaux en terre* in the rest of New France). The spaces between the posts varied from a few inches to eight feet. These spaces were filled with masonry, wood or a combination of the two. A tongue on the post fitted into a slot in the sill. Both were held together with a wooden pin. A horizontal timber on top of the posts supported the roof. For stability, the corners had diagonal bracing. De Mont's house at Ile Ste. Croix and buildings at Port Royal were built with this type of timber frames.¹³

Within a short time the Medieval method of infilling with stone and clay was being used. This method of infilling the timber frame with stone or clay was called *colombage* or half timbering. A mortar made from a mixture of lime, clay or mud and usually with straw or pebbles as a binder held the rubble stone together. This infill was the most common used in New France. It was

called *colombage pierroté*. If brick was the infill it was known as *colombage briqueté*. If the construction had little or no stone or brick, it was known as *colombage bousillé*. The outside of the completed wall was then covered with a wood siding or a mortar-like mixture called *bousillage*.¹⁴ This half timber method was used in Normandy especially around Rouen.

The half timbered method was also common in Louisbourg. During the eighteenth century, this method disappeared in New France. However, in the nineteenth century, French Canadians employed by the Hudson's Bay Company were constructing this style of building on the prairies of Canada.¹⁵

Wood rather than masonry was often used as fill. Squared logs would be stacked between the posts. These tongued logs would fit into grooves in the sides of the framing posts. This post in groove method was called *poteaux en coulisse*.¹⁶

Another method of wood construction was log construction. Houses were built with walls of logs. The frame and the fill were the same. Logs were usually squared with a broadaxe, adze or a saw and then were placed on top of one another. Splayed interlocking joints would connect the corners. We call this "dovetailing." The French called it a *queue d'aronde* (swallow's tail). In the seventeenth century it was

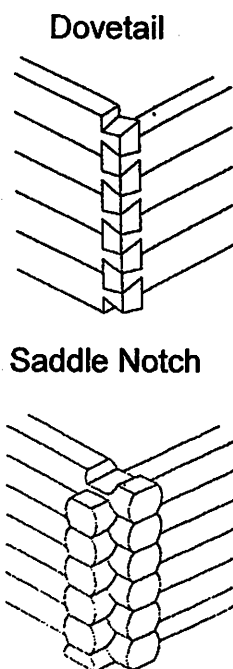
¹³ *Ibid.*, p. 48.

¹⁴ *Ibid.*

¹⁵ *Ibid.*, p. 49.

¹⁶ *Ibid.*

called *tête de chien*, dog's head.¹⁷ Although dovetailing was known during the French regime, it was not used extensively until the nineteenth century.¹⁸



Drawings by David Byrnes in Kalman, p. 50.

Pièce sur pièce was any method used to lay squared timbers on top of one another. Timbers were usually squared, but if they were squared on two opposite sides and left rounded on the other two opposite sides, they were connected with notched corner joints. The English called it "saddle notched." To the French, this method of construction was called *pièce sur pièce en boulins*. This was known to settlers in the English colonies as log cabin construction. The wood was usually protected by lime whitewash or *crépi*. Sometimes the two methods of log construction would be used in the same building.

¹⁷ *Ibid.*, p. 50.

¹⁸ Moogk, *op. cit.*, p. 29.

In a 1673 inventory for Louis Prud'homme of Montreal, an old house was described as "built of *pièce sur pièce* partly squared and partly rounded."¹⁹

By the mid seventeenth century log construction was common in New France especially in the Montreal area. Between 1660 and 1726 more than three-fourths of the houses of the Montreal region were this type of construction.²⁰ It was the usual construction for the rural settler, and could be built here for less than 250 livres. Most contracts for home construction were signed in the fall with construction starting in March before the planting season. Since these contracts were usually for labor only, it gave the owner enough time to cut and haul the timber and acquire and have delivered whatever materials were needed. Foundations for the buildings were generally the responsibility of the purchaser. He would work on these in March and April so that they would be ready in time for the carpenter to do his contracted work. The average length of these houses was between 18 and 26 *pieds*²¹ with walls from 6 to 12 *pieds*—but 10 *pieds* being the most common. *Planches chevauchées*, overlapping boards, was the most common type of roof.²²

There were no glass works in Quebec so windows had to be imported. Therefore, most windows were usually greased paper.

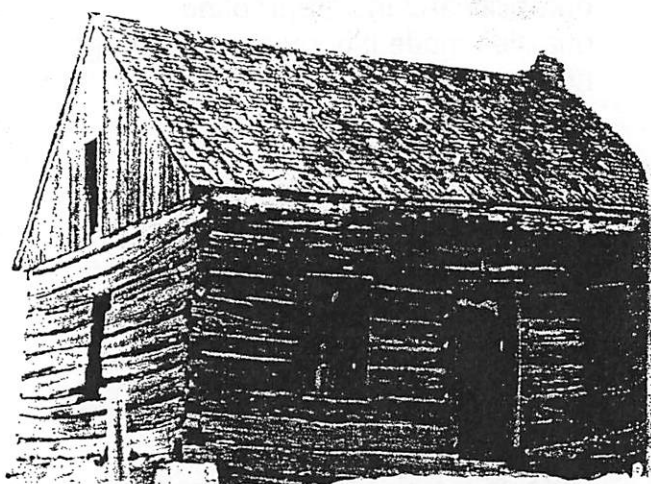
¹⁹ Kalman, *op. cit.*, p. 50.

²⁰ *Ibid.*, p. 51.

²¹ a pied equals 12.789 inches, approximately one foot.

²² Moogk, *op. cit.*, pp. 34-36.

However, Louisbourg, because of its trade connections, had a supply of window glass. The floors would be of cedar or pine.²³



Photograph by Francois Varin in Kalman, p. 50. Montreal region log structure — *pièce sur pièce à queue d'aronde*

Many times the carpenter was paid in produce (grain, peas), with services, with leases on farmland, allowing the builder and his family to live in the house, or in exchange of goods the buyer could produce or had available. In 1674, Barthélemy Vinet, a farmer and lime burner, hired Etienne Trudeau to build a house. Trudeau was to receive 52 hogsheads of burnt lime from Vinet's lime kiln at Côte St. Joseph and the use of a small *logis* (house) to be built in 1674.²⁴

When one house was to replace another on the same location, our ancestors salvaged whatever they could—solid timbers, ironwork, iron hinges for doors, shutters, casement

windows, bolts, hardware etc. A stripped house would be left standing to be used as a stable or other outbuilding or dismantled and rebuilt as a barn somewhere else.²⁵

From 1720 to 1760 house construction was influenced by the need to eliminate the disastrous kinds of fires which had occurred 1682, 1721, 1726, 1734, 1752 and 1754. After the 1721 fire, Intendant Michel Bégon issued a new building code which required houses be built of stone and roofs were to be tile or slate. However, these materials were not readily available or were too expensive for most of the population. Bégon permitted roofs with a double covering of boards to be used.²⁶

After the 1726 fire, new restrictions were issued by Claude-Thomas Dupuy, the new intendant. Wooden buildings continued to be illegal in the towns. Overlapping boards or slate were to replace cedar shingles on roofs. Mansard roofs were not allowed. Houses were to be built with cellars. Chimneys were to be set in firewalls which were to project above the roofs. Because lighter frames could be dismantled in case of fire, they were to replace heavy frames.²⁷

The three towns of Quebec, Montreal and Trois Rivières, saw major changes in home architecture as a result of Dupuy's codes. Gradually, the style in the towns spread to the rural areas. Generally houses became more standardized. However, there were differences.

²³ *Ibid.*, p. 47.

²⁴ *Ibid.*, pp. 36-37.

²⁵ *Ibid.*, p. 37.

²⁶ Noppen, *op. cit.*, p. 237.

²⁷ *Ibid.*

Colonists were of a variety of origins. Environment varied from one location to the next, and the scarcity or abundance of some materials varied from one area to the next. Quebec City had limestone which was crumbly and needed whitewashing or some other protective covering. Montreal had sandstone which was more resistant. Some other areas did not have stone or skilled workers to work with stone. They tended to continue to use wood in their domestic architecture.²⁸

By the end of the eighteenth century, as the populations grew in towns and rural areas, the once popular small houses were no longer desired. Larger houses as well as an increased number of houses were in demand. As a result the master builders who had experience in the towns began to transplant the town styles to the rural communities. Examples of these old French houses still survive, but many show English influences — especially their windows and roofs. The English conquest in 1760 had its influences too.²⁹

After the English conquest in 1760 and into the nineteenth century, changes took place in the appearance of ordinary houses. Many old houses were modified or additions made. Regional differences disappeared, houses became larger, and English influences appeared. A second story and an attic appeared. There were more dormers for light, more chimneys and more heat was necessary. The steep roofs were

covered with tin or slate. Due to high costs during the French regime, these roofs were generally used on churches and important buildings. After 1760, the decrease in cost, the durability and the fireproofing qualities made it popular for ordinary houses. The roofs ended in deep eaves which were now being extended to cover raised porches or verandahs, the length of a building on both sides—sometimes on all four sides. Posts supported these newly extended roofs.³⁰

In the nineteenth century, homes were still increasing in size and were now divided into more rooms. Outside facades were symmetrical with a center door. Stone, wood and sometimes brick were used in constructions. By the mid-nineteenth century, styles which were characteristic of other regions of the country began to make their appearance in French Canada.³¹

As everywhere else, environment had its effects on domestic architecture. In time covered verandas to protect against the snow appeared in Quebec. It is believed that the verandah was introduced from Louisiana and the West Indies where they were used as shelter from the sun and heat. The ground floor was raised above snow level — three or four feet above the ground;³² Cellars were dug under the floors which added insulation to the house.

³⁰ Kalman, *op. cit.*, p. 52.

³¹ *Ibid.*, p. 53.

³² Traquair, Ramsay, *The Old Architecture of Quebec: A Study of the Buildings Erected in New France From the Earliest Explorers to the Middle of the Nineteenth Century*, The Macmillan Company, Toronto, 1947, p. 60.

²⁸ *Ibid.*, p. 240.

²⁹ *Ibid.*

The whitewash and *crépi*, or wood boards covered the stone walls. Floors were insulated; double window sashes and doors offered protection against the elements. Shutters on windows were added. Different types of heating—the stove and stove pipe—were successful.³³

Folk or domestic architecture was not dictated by style, but rather by previous experience, by materials available and by the environment in which it existed. Having only local materials to work with, and limited time and money, our ancestors had to build their homes in the simplest way possible. As time went on, and as circumstances changed, they generally modified and improved an already existing home. The first houses of New France have disappeared. Those that do remain from the late seventeenth and early eighteenth centuries have for the most part undergone a series of additions, generation after generation. Most of the old houses near Quebec and of the Ile d'Orleans are third, fourth or later generation buildings. Most are after the English conquest. Many of the homes have date stones built in above the door. These however, are not reliable. They are family relics which would be replaced after each rebuilding. To add to the confusion, some old building traditions were continued to the mid nineteenth century.³⁴

Pre-Expulsion Acadian Homes

Actually little is known of pre-Expulsion Acadian buildings—

especially homes. At the time of the expulsion, no pre-Expulsion homes were known to have survived. The English had destroyed and burned all homes and had confiscated lands. However, archaeological finds, studying post expulsion home building and analyzing map images and text references have helped to provide some information. The records have provided much information on building materials and use, but not much on how the house actually looked.

In a letter dated 27 October 1701, Sister Chausson of the Congregation of the Daughters of the Cross when visiting Port Royal from La Rochelle stated,

"Acadia is a very miserable district of Canada; the houses there are only made of *colombage* covered with straw; there is no stone at allAll of the inhabitants there are poor. Our church is in hideously poor condition. It is covered only with straw, the walls are only made of *colombage*, the windows are simply paper."³⁵

Baron de Lahontan said Port Royal had a few two story houses.

In 1748, Charles Morris described Grand Pré as

"low houses fram'd of timber and their Chimney fram'd with the Building of wood and lined with clay except the fireplace below."³⁶

Research at Fort Anne, Port Royal indicated that most of the frame buildings constructed there between 1701 and 1710 by French soldiers and Acadian day laborers were built

³³ Kalman, *op. cit.*, p. 53.

³⁴ Traquair, *op. cit.*, p. 58.

³⁵ Kalman, *op. cit.*, pp. 81-82.

³⁶ *Ibid.*, p. 82.

of upright timbers with infill of clay and straw.³⁷

The pre-Expulsion Acadian houses seemed to have been constructed of a timber frame with clay and hay infill, making use of tamped clay and saltmarsh hay (*colombage bousillé*) which were readily available. This technique was called "wattle-and-daub" construction by the English and the Americans. Horizontal struts were placed at intervals between vertical posts of the timber frame. The space between the struts and the posts was filled with vertical staves and horizontal "wattles"—woven branches or reeds. Then they would be "daubed" with a mixture of clay, horsehair and anything else suitable. This method was common in the sixteenth century in England and France and was brought to colonial New England. The Acadians could have brought the technique from France or from New England.³⁸

Alphonse Deveau who studied a number of ruined buildings of Belleisle, Nova Scotia, believed to have been pre-Expulsion, found that the clay had been burned and became like unformed brick. His findings confirmed the burning of the homes by the British and the *colombage bousillé* method of construction. These homes were about 18 by 24 feet with a cellar underneath the center of the house. They all had a chimney on the east wall. A number of other writers

mentioned clay chimneys or wood chimneys covered with clay.³⁹

Houses built of horizontal logs was another construction method recorded. In 1687-1688, Monsieur de Gargas reported that in Port Royal,

"all of the houses are low, made of pieces of wood, one on top of another (*faites des pieces de bois, une sur l'autre*), and covered with thatch; the one in which the governor lives being the only one covered with boards."⁴⁰

The Acadians who hid in New Brunswick immediately after the Expulsion built their homes with squared logs fastened with wood pegs or "treenails". Cracks were filled with moss and the houses would be covered with slabs and bark. This was another indication that one of the methods used by the Acadians for house construction was with logs.⁴¹

A house at an archaeological site which was located at Belleisle, a village about five miles up the river from Port Royal provides additional information on the construction of pre-Expulsion Acadian homes. This house was built in the late seventeenth century. It also had been destroyed by fire. The foundation was of basalt fieldstone, found locally, and laid three courses high. The house was 38 by 25 feet with a cellar beneath the center. The house consisted of one room with a storage area along a short side. A large fireplace was on the opposite wall. This fireplace was connected to a circular outside oven. The fireplace

³⁷ *Ibid.*

³⁸ *Ibid.*

³⁹ *Ibid.*

⁴⁰ *Ibid.*

⁴¹ *Ibid.*, p. 83.

was lined with bricks made locally and the hearth was tiled with slate, with a small compartment on each side. These may have been used for storage or for keeping feet warm. A similar pattern of arrangement of fireplace and outside oven has been noted in plans of houses in the Vendée region of France—an area near La Rochelle.⁴²

The walls were coated with clay mixed with marsh-grass, both found locally. Then it was covered with a smooth clay finish on one side, probably the inside. It is believed that the wall structure was wood—either horizontal squared logs or *poteaux en coulisse*, but not wattle and daub. The roof was thatched.⁴³

From the evidence it appears, the Acadians used more than one kind of log construction—the horizontal log wall or the log infill in a timber frame. Although masonry was commonly used in forts and manors in Acadia, it was seldom seen in home construction. In 1704, a document records the sale of a house of brick and wood.—*colombage brique*. This was a large house with a kitchen, a parlor, and five small rooms. It was purchased by the Récollet missionaries. In 1757, Captain John Knox noted seeing a row of twenty to thirty brick houses at Beaubassin.⁴⁴

Sawmills were in the colony so sawn boards as well as hewn logs were available. One sawmill was operating at Port Royal in 1692 and another

was at Nashwaak (New Brunswick) in 1695. Roofs were thatched of straw or reeds. Sawn boards were also used for roofing. In 1699 it was stated that people would cover the plank roofs with fish to dry in the sun. Others noted seeing shingle roofs as well. Houses usually were one story with a cellar and an attic—referred to as 1 ½ story houses. There were a few which were 2 stories.⁴⁵

The most common building method in New France, stone and *colombage pierroté*, were not used by the Acadians. The Acadians built their houses smaller and with less permanent materials than those in Quebec—*colombage bousillé* (wattle and daub) and *pièce sur pièce à queue d'aronde* (horizontal logs with dovetail joints). The Acadians had a single chimney connecting to an outside clay oven usually on an end wall compared to two chimneys appearing on the roofs of Quebec. Acadians also seem to have a stone cellar below the house. It is believed Acadian roofs were sloped less than those in Quebec. Acadian homes looked more like the homes of the English settlers of Nova Scotia than the French settlers of Quebec.⁴⁶

After the Treaty of Paris, 1763, many Acadians returned to their homeland, formed new communities and lived among the English. A description of an Acadian house built at this time was written by Captain John MacDonald in his report to DesBarres, governor of Cape Breton Island and Prince Edward Island in 1795.

⁴² *Ibid.*

⁴³ *Ibid.*

⁴⁴ *Ibid.*

⁴⁵ *Ibid.*, p. 84.

⁴⁶ *Ibid.*, p. 87.

"The premises of every one seem to be a house from 18 to 25 feet long & as many in breadth without porch or partition but the outer door opening immediately into the sole room. There are generally two doors, the one being that which is used. The chimney, of which the lower part is stone & clay, & the higher part is clay wrought upon cross bars of wood between a wooden frame, is in the remotest part from the door. The Beds are on both sides of the house from chimney to the doors. In the end of the house opposite the chimney, the pots and water vessels lie on the floor, and the Milk & Milk vessels are disposed of on shelves, together with their bowls, mugs &c: As they all sleep, eat, cook, smoke, wash &c: in this house or room, I need not say it must look black & dirty enough particularly as the houses are now old.

Behind the Chimney on the out side is an oven of clay, the opening to which for

bread & fire is on the inside back of the chimney. The oven rests on a square wall of Loggs or Stone around an apartment three or four feet in the square, where a few pigs enter on the out side, and lie warm from the heat of the chimney & oven.

In their Barns they are more Sumptuous. They are from forty to fifty feet in length—from twenty to thirty in breadth & from ten to fifteen high, the lower story destined for the cattle—and the upper for the corn, Hay, and threshing floor: At a distance they set off the whole place.

I had almost forgot to mention that their houses have a cellar under ground for the roots &c to which they descend by a trap door in the floor."⁴⁷

⁴⁷ *Ibid.*, p. 85 from DesBarres papers, Series 2: Captain John MacDonald's Report, 1795.

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Reprint of Former Article

The following is a reprint of an article which appeared in Vol. 4, No. 4, May, 1990 in our *Quarterly* by Eugene J. Connerton, a former president of French Canadian / Acadian Genealogists of Wisconsin. It provides additional information on folk architecture.

EARLY FRENCH CANADIAN ARCHITECTURE

Eugene J. Connerton

When our ancestors first arrived in New France, the two immediate enemies they had to confront were the Iroquois and the winter. While the Iroquois would never prove to be predictable, at least winter was and in a short space of time they mastered, even befriended it. The immediate problem, of course was adequate housing.

At the three principal settlements of Quebec, Trois-Rivières and Montreal, central homesteads were built first, but these temporary quarters soon gave way to individual family dwellings. These were erected by craftsmen from northern France who came chiefly from Normandy and the surrounding regions.

The construction technique that they brought with them was called *colombage* (half-timbered), which consisted of placing a timber, usually squared that was the length of the wall, on the ground. Upright timbers were then mortised into the base timber. The space between these uprights was then filled with stone, clay and straw to form the wall, or so it was in France. With wood plentiful in New France, they formed the wall with timbers instead. The upright timbers were grooved (mortised) on the inner side and horizontal timbers that were tendoned were placed between them. These logs were u-shaped on the top so that the uneven spaces could be filled with stone, wood or clay. This modified technique came to be called *poteuz sur sole* (post-on-sill).

When the walls were completed, a fireplace was erected at one end or side. Fireplaces were soon made of stone, but at first the French Canadians used mortar bricks that were covered with grass. A mantle of clay was then added; because of the heavy snow the chimney was often domed.

Strong center poles were then placed on the side, above the wall height, to hold the ridge pole. These had to be long enough to create a steep slope of the roof

to carry off the heavy snows and avoid damages from avalanches. The roof was covered with slats of bark, usually of cedar.

On one side of the walls, two extra upright timbers were positioned to allow space for the door, the opening generally being under one of the center roof poles. The door itself, was made from slats, split with an axe and then smoothed, and held together with nails or, more commonly, wood pinning. The door was then hung from a pole that had been attached to an upright with withes (rough, supple twigs, usually willow). The door was then secured with a wooden latch, and a leather thong was passed from the latch through the door to permit opening from the outside.

Windows, at least one at first, were then added. They were covered, at least until glass became available, with the thinnest parchment skin available. The walls of the entire structure were then covered on the outside with smoothed clay. It soon became apparent that the inside also had to be lined throughout. For this, plaster or roughcast of clay base was used. In the older deeds, this was referred to as *a la gasparde*, but the term is no longer used and the etymology is uncertain. Floors of squared and smoothed timber were then added.

In general these wooden structures weathered well, but there was danger from fire, particularly, when stone hearths became common. This is where the mason comes into play. Houses continued to be built in this way, but were now placed on a bed of stone. This in turn created another problem. Stone is a conductor of cold and the ice which formed on it crumbled the mortar and clay. Since the stones were directly on the ground, they became loosened by the spring thaws. To correct this, the masons and carpenters devised a wooden frame that would move with settlement during the thaws. But this device removed the protection from the damp cold rising from the ground. They finally solved these problems by using a stone footing that was wider than the base of the house. This footing was then hollowed out to permit circulation. The house was raised on this platform. To keep out the cold in the winter months these hollows were covered with straw and tramped down earth. Two words were coined for this and they are still used in Canada. One is *solage* for the stone base on which the house was raised and the other is *renchaussage* which describes the straw and mud used to cover the *solage*.

As agriculture expanded, construction of the barn became as important as that of the house. The barn became imposing in size since it had to hold enough fodder for the winter as well as all the farm animals. The walls had to be thick enough to protect them from the winter cold and it had to be well ventilated to protect from epidemics, particularly in February and March, when the animals were producing young. To protect these barns from the heavy snows, 4—slanted instead of 2—slanted roofs were used and sometimes the roof was browed.

In Quebec Province today many houses, schools and other buildings constructed by the *poteux sur sole* method are still standing. These masonry and carpentry skills were passed on from father to son and continually improved upon. This construction style, with some modifications was carried to every region into which the French penetrated. Because of the other persistent enemy, the Iroquois, a drastic change in building technique would rapidly take place.

The first communal dwelling at Ville-Marie (Montreal) and the individual dwellings that were to follow, were constructed in the same manner as those in Quebec and Trois Rivières. This quickly changed, however, since in their incessant attacks, the Iroquois could easily burn such dwellings. At this advanced outpost every house soon became a domestic fortress, square, massive, flanked by heavy chimneys and built of great stones from the fields which were wedged with heavy mortar. Instead of windows, slits were placed in the walls and covered with heavy shutters. These dwellings reflected the architecture of Breton, from whence their builders came, and were introverted, solitary, even watchful.

We thus have the Normandy style architecture of Quebec, usually rectangular, of medium height, walls broken by shuttered windows, roofs with dormers, and the walls roughcast and whitewashed. This stands in stark contrast to the Breton architecture of Montreal, whose square and massive structures with walls often three feet thick.

All French Canadian architecture evolved from these two forms. The techniques were passed from father to son and continually improved upon. Well defined styles were established by 1780, which continued until the turn of this century. [20th century]. With continued improvements in technique, coupled with changes brought about by climate and social custom, no two houses were ever built alike.

In the towns wooden structures gradually gave way to those of stone. The chief reason for this was danger from fire. The early ordinances, written after a series of tragedies, describe the materials that could be used in construction, particularly for roofs. In the country, wood could still be used to cover roofs, but in the towns, tiles only were permitted. Here also, there had to be a firewall in each corner, ladders must be strategically placed, chimneys had to be periodically swept and water barrels posted.

In the towns, stone was used especially for public buildings. The notaries have recorded how the walls must be erected by a mason and how the roof and appendages would then be completed by a carpenter. They would sometimes erect a massive chimney against party walls, giving the buildings a martial appearance that was reminiscent of the Middle Ages.

Many fine samples of earlier architecture still stand, but public buildings began to change in the 19th century. Western European architectural styles first appeared

around 1835, the Victorian style being preferred. This trend continually strengthened until 1925, when the use of concrete ushered in the Modern Period.

Returning however, to consideration of those earliest French Canadian buildings, the techniques for construction of wooden structures has remained with us for a long time. Today buildings of the *poteaux sur sole* (Post-on-sill) method are still being erected in the Ottawa valley. This technique has persisted for so long because it was first developed in the Quebec region, which long remained the hub of the fur trade. Both the fur companies and the voyageurs adopted it as their own.

Some modifications did evolve, probably due to the size of the dwelling required as well as the amount of labor available in sparsely settled areas. The first variation to appear was called *potieux en terre* (Post-in-ground). With this method the end timbers for the walls were placed in a pit instead of being mortised into a sill. The remainder of the dwelling was then completed in the usual way.

For the same reasons cited above, a variation of the *potieux en terre* method also evolved. This was called *palisade* (palisaded). The end timbers were again planted in the ground, but instead of filling the space with horizontal timbers, smaller timbers or poles were placed vertically between the end timbers, which were then capped by a grooved timber to hold them in place. This latter method seemed to increase in popularity as the severity of the winters decreased. It is particularly mentioned in the records of the Illinois Country and southward through the Mississippi Valley. Instead of bark or wood, thatch was commonly used to cover the roofs. Also added was another definitely Caribbean influence, the porch or verandas, to shield the walls from the warm summer sun. The Illinois records reveal that the more prosperous French settlers would contract for a house to be built *poteux sur sols*, with a veranda, of course.

Early French records from Wisconsin also reveal that the French settlers here built their dwellings in the same way. They are also described as such by early American visitors and settlers. It is not always clear from these latter descriptions whether the *potieux en terre* method was used, since this could not be distinguished after the building was completed, but the former method was the most popular. Roofs here are described as being covered in slats or bark of elm, cedar or ash. Recent excavations in Wisconsin of former XY Company and North West Company trading post sites have revealed that both types are used, often on the same building.

This tradition has carried quite far and it is still with us. One is struck, for example, by the great similarity of rural Louisiana to rural Quebec Province, which demonstrates the strong influence of the Canadian fur traders who settled in early Louisiana.

What was it like to live in such a dwelling? First, and necessarily, it was built to house a large family. By adding another set of end posts and moving an end wall it could easily be expanded, and this was often done. Also from the closing statement below from J. Edmond Roy, we see why the Canadian tradition of a large kitchen still persists:

"On entering the house, there is a room which serves as both kitchen and bedroom. The first thing that strikes one is the large chimney piece, with its open fire and flagstone hearth: there are hooks for pots and pans, at the further end of the room stands the bed...furnished by the firedogs, a shovel, the great caldron...a whole array of utensils...At the further end of the room stands the bed...furnished by 'the community of property',,, the whole covered by a counterpane. The children's beds...lie in the shadow of this enormous piece of furniture. The rest of the furniture is of the most fundamental kind...It is a proper home, where men, women and children foregather together with house and farm implements. It is here where food for both family and beasts is prepared, where clothes are warmed, and where working tools are placed to thaw out. The permanent feature of the home: it was built to resist all strong winds and squalls, snow and rain. It was a solid spacious homestead, built by reliable workmen from carefully chosen materials."

Recent Library Acquisitions

Purchases:

Trudel, Marcil, *Atlas de la Nouvelle-France: An Atlas of New France*

Fournier, Rodolphe, *Lieux et Monuments Historiques du Sud de Montreal*

Bergeron, Roger & Jean, *Répertoire Mariages se Saint-Martin de l'Île Jesus 1774-1980*

Bergeron, Roger & Jean, *Repertoire Mariages de Comté de Pontiac 1836-1973*

Montagne, Pierre et Francoise, *Ils sont venus de Tourouvre – Les registres de catholicité concernant les Canadiens 1589-1713*

LaRoque, Sieur Joseph De, *Census by the Sieur de la Roque – 1752*

Donations:

Donation of a CD Rom: Nicolas Guillemet Book for Genealogical Societies
donated by Rick Guilmette

The Wilderness War by Allan W. Eckert, donated by Joyce Banachowski

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BORDERLINES

Back to Jean Regnier dit Brion or Brillon

By Kateri Dupuis

Border lines uses a variation of the format established by the New England Historic Genealogical Society Register— ancestor number 1 being the immigrant ancestor. Numbers in brackets refer to footnotes. Numbers in parenthesis in the left margin indicate the number that will identify that person in the next generation where his/her family will be described in detail.

1. Jean Regnier dit Brion was baptised 13 Sep 1679 [6] at Dompierre-sur-Mer, diocese of La Rochelle, Aunis, France. [1,6] His parents, Jean Regnier and Marguerite Brion were married 26 April 1678 at Dompierre-sur-Mer (St.-Pierre) [6] On 5 Nov 1708, Jean made a marriage contract with Marie-Françoise Monet. The notary was Senet. [4] They married on the 26 Nov 1708. at Pointe-Aux-Trembles. [1,2,3,4] Antoine Monet of diocese of Angoulême, Angoumois and Françoise Hurtault of St. Denis, Touraine were Marie-Françoise's parents. [4] Françoise was baptised 10 Nov 1687 at Pointe-Aux-Trembles. [4] Laurent Monet and Louise Petit were grandparents of Marie-Françoise Monet. [4]

Children:

- a. Marie-Françoise, b. 11 and baptised the 13 Oct 1709 at Pointe-Aux-Trembles. [4]; 1m. 25 Nov 1737, Jacques Aubuchon (Joseph and Elisabeth Cusson), Pte-Aux Trembles, Montreal [1]; 2m. 30 April 1759 to Nicolas Brouillet at Montreal. [1, 8]
- (2) b. Toussaint, bap. 25 Nov 1722, Pointe-Aux-Trembles [4] m. Anne Desroches 19 Jan 1750 at Pointe-Aux-Trembles [1, 2, 5, 7], daughter of Jean-Francois and Marie-Anne Brouillet [1]; d. by Oct 1788, the time of his daughter's marriage [7]
- c. Jean-Baptiste, b. 15 and bap. 16 Jan 1726, Pointe-Aux-Trembles [4] 1m. 24 Nov 1755, Desroches, Thérèse, daughter of Jean-Baptiste and Catherine Bricaut at Pte-Aux-Trembles, Montreal [1]; 2m. 11 Nov 1765, Lamoureux, Marie-Angelique daughter of Joseph and Marie-Madeleine Patenote [1]

2. Toussaint Regnier, a farmer [7], was baptised 25 Nov 1722 at Pointe-Aux-Trembles, the son of Jean Regnier and Marie-Françoise Monet. [4] He married Marie-Anne Desroches 19 Jan 1750 at Pointe-aux-Trembles, Quebec. She was the daughter of Jean-Francois Desroches and Marie-Anne Broiuiilet. [1,2, 5 7] Marie-Anne was born and baptised about 1732. Toussaint died before 26 Oct 1788. He was deceased at the time of the marriage of his daughter, Marie-Angelique. [7]

Children:

- a. Marie-Anne Regnier was baptised 28 Sept 1751 at Pointe-Aux-Trembles, Quebec. [8]

- b. Marie-Agathe Regnier was baptised 12 March 1753 and buried 9 October 1753 at Pointe-Aux-Trembles. [8]
- c.. Toussaint Regnier, born and baptised 1 Feb 1754, Pte-Aux-Trembles, Quebec. He died on the 29th and was buried the 30th of May 1754. [7]
- d. Nicolas, born 9 Feb 1756 and baptised the 10 Feb 1756 at Pte-Aux-Trembles, Montreal, Quebec. [7]
- (3) e. Pierre Regnier dit Brion, born about 1760. He married Agathe Millet 16 Feb 1784 at Pointe-Aux-Trembles, Montreal, Quebec. [2,5,7] He died about 1806.
- f. Marie-Angelique was born and baptised 1 Aug 1767 at Pointe-Aux-Trembles, Quebec. [7] She married Pierre Forgette 26 Oct 1788 at L'Enfant Jésus, Pointe-Aux Trembles, Montreal, Quebec [7]
- g. Marie-Josephte Regnier was born about 1769 at Pointe-Aux-Trembles. She died the 8th and was buried the 9th Sep 1769 at Pointe-Aux-Trembles, Quebec. [7]

3. Pierre Regnier dit Brion was born about 1760. He married Agathe Millet 16 Feb 1784 at Pointe-Aux Trembles, Quebec. [2,5,7] He died about 1806. His wife, Agathe Millet was the daughter of Nicholas Millet and Agathe Dufresne. She was born about 1759. After the death of Pierre Regnier dit Brion, Agathe was remarried to Jean-Baptiste Deguise on 9 Feb 1807 at L'Enfant Jésus, Pointe-Aux-Trembles. [7] She died 2 March 1826 at Pointe-Aux-Trembles and was buried 6 March 1826 at Pointe-Aux-Trembles. She was 67. [7]

Children:

- a. Pierre Regnier was born about Dec 1784. His first marriage was to Rosalie Archambault on 11 Nov 1805 at Pointe-Aux-Trembles, Quebec. [2,7] His second marriage was to Marie Trotier on 10 May 1830 at L'Enfant Jésus, Pointe-Aux-Trembles, Quebec. [7]
- (4) b. Agathe Regnier dite Brion was born in 1785. [9] On 30 Jan 1804, she married Jean-Baptiste Archambault at Pointe-Aux-Trembles, Quebec [7] She died the 7th and was buried the 8th of July 1872 at Pointe-Aux-Trembles, Quebec. [7] She was said to have lived to be 87. [10]
- c. Toussaint Regnier was born about 1788. He died and was buried on 31 July 1854 at Pointe-Aux-Trembles, Quebec at the age of 66. [7]
- d. Victoire was born about 1790. On 3 Feb 1812, she married Ambroise Moran at L'Enfant Jésus, Pointe-Aux-Trembles, Quebec. His father was a captain of the militia and a master blacksmith. [7]
- e. Monique Regnier was born about 1797. She married Pierre Dubreuil on 7 Feb 1814 at L'Enfant Jésus, Pointe-Aux-Trembles, Quebec [7].

4. Agathe Regnier dit Brion, the daughter of Pierre Regnier dit Brion and Agathe Millet was born in 1785. She married Jean-Baptiste Archambault 30 Jan 1804 at L'Enfant Jésus, Pointe-Aux-Trembles, Quebec. [7] He was a farmer. On 7 July 1872 she died at Pointe-Aux-Trembles and was buried there the next day. [7] Jean -Baptiste Archambault, farmer, was the son of Nicholas Archambault and

Genevieve Duval. He was born 28 Feb 1779 at Varennes. On 1 March 1779 he was baptised at Varennes. His godparents were Jean-Baptiste Duval and Louise Malo. [11] Nicolas died 2 Feb and was buried 4 Feb 1846 at L'Enfant Jésus, Pointe-Aux-Trembles, Quebec. [7]

Children:

- a. Agathe Archambault was born and baptised 27 May 1805 at L'Enfant Jésus, Pointe-Aux-Trembles, Quebec. [7] She died 9 Nov 1807 and was buried the next day at L'Enfant Jésus, Pointe-Aux-Trembles, Quebec. [7]
- b. Jean-Baptiste Archambault was born and baptised 18 Nov 1806 at Montreal. The godparents were Nicolas Archambault, uncle of the baby, and Monique Millet. Jean-Baptiste Archambault and his wife Agathe Regnier were living at La Rivière des Prairies, at the time. [7] Jean-Baptiste died 26 Nov 1807 and was buried the 27 Nov at L'Enfant Jésus, Pointe-Aux-Trembles, Montreal, Quebec [7]
- c. Marie Archambault was born on 6 Dec 1808 and baptised the 7 Dec 1808 at L'Enfant Jésus, Pointe-Aux-Trembles, Montreal, Quebec [7]
- d. Marie-Louise Archambault was born and baptised 9 Aug 1811, L'Enfant Jésus, Pointe-Aux-Trembles, Montreal, Quebec. Her godparents were Pierre Regnier and Marie-Louise Archambault. [7] On 25 Nov 1833 she married Pierre Brouillet at L'Enfant Jésus, Pointe-Aux-Trembles, Montreal, Quebec [7] Marie-Louise died 11 Oct 1839 and was buried two days later on 13 Oct 1839 at L'Enfant Jésus, Pointe-Aux-Trembles, Montreal, Quebec at the age of 28. [7]
- e. Jean-Baptiste Archambault was born and baptised 25 Sep 1813 at L'Enfant Jésus, Pointe-Aux-Trembles, Montreal, Quebec. His godparents were Francois Dumas and Rosalie Archambault [7,9]. He married Sophie Lafontaine on 21 Feb 1838 at L'Enfant Jésus, Pointe-Aux-Trembles, Montreal, Quebec. [2,7]
- f. Joseph Archambault was born and baptised 24 Feb 1816 at Pointe-Aux-Trembles, Montreal, Quebec. He died at the age of 12 on 17 Apr 1828 and was buried the next day at L'Enfant Jésus, Pointe-aux-Trembles. [7]
- g. Julie Archambault was born and baptised at Pointe-Aux-Trembles on 25 Jan 1818. [7] She married Antoine Noël at L'Enfant Jésus, Pointe-Aux-Trembles on 3 April 1837. [7, 12]
- h. Marie Archambault was born about 1819. On 1 Oct 1838 she married Elie Noël of Boucherville and widower of Jullie Lozeau at L'Enfant Jésus, Pointe-Aux-Trembles. [12, 7]
- i. Henriette Archambault was born and baptised 14 June 1820 at L'Enfant Jésus, Pointe-Aux-Trembles. [7] She married Joseph Chartier on 23 Feb 1846 at L'Enfant Jésus, Pointe-Aux Trembles. [7]
- j. Sophie Archambault was born the 2nd and baptised the 3rd of Sep 1822 at L'Enfant Jésus, Pointe-Aux-Trembles. [7, 9] She married François

- Dalpré on 5 Oct 1840 at L'Enfant Jésus, Pointe-Aux-Trembles. [7]
- k. Joseph Archambault was born 23 Sep and baptised 25 Sep 1823 at L'Enfant Jésus, Pointe-Aux-Trembles. [7]
 - l. Justine Archambault was born 1825. She died the 17th April and was buried the following day, the 18th April 1829 at L'Enfant Jésus, Pointe-Aux-Trembles [7]
 - m. Catherine Archambault was born and baptised 7 Aug 1827 at L'Enfant, Pointe-Aux-Trembles. [7] She married Léon (Louis) Marion on 23 Oct 1849 at L'Enfant Jésus, Pointe-Aux-Trembles. [7, 12]
 - n. Joseph Archambault was born the 29 Dec and baptised the 30 Dec 1830 at L'Enfant Jésus, Pointe-Aux-Trembles. [7, 9] He married Marie-Josephine Nouvion dit Sanscartier on 23 Feb 1852 at L'Enfant Jésus, Pointe-Aux-Trembles. [7, 2] Marie-Josephine, daughter of Joseph Novoine dit Sanscartier and Charlotte Trudelle, was born 27 Oct 1833 at St. Roch L'Achigan. [13]. She died 23 Feb 1919 at St. Roch, L'Achigan [14] Joseph died in 1896 at Pointe-Aux-Trembles. Joseph Archambault and Josephine Nouvion were the great grandparents of Kateri Dupuis.

Footnotes:

1. Drouin, *Dictionnaire National de Canadiens Français, 1608-1760* Institut Généalogique Drouin
2. Bergeron, *Mariages de L'Enfant Jésus de la Pointe-aux-Trembles, 1674-1975.*
3. *Nos Origines en France des Débuts à 1825.*
4. Jette, René, *Dictionnaire généalogique des familles du Québec des origines à 1730.*
5. Loiselle Marriage Index
6. Fournier, Marcel, *Les Origines Familiales de Pionniers du Quebec Ancien (1621-1865)*
7. Parish records of L'Enfant Jésus, Pointe-Aux-Trembles, Montreal, Québec
8. Tanguay, Cyprien, *Dictionnaire Généalogique des Familles Canadiennes*, Vol. 6
9. 1861 & 1871 Canadian Censuses for Hochelaga County, Quebec (Montreal)
10. According to Emelie Archambault Dupuis
11. Parish register fo Ste-Anne-de-Varennes, Varennes
12. Archambault, Pierre, *Dictionnaire généalogique des Archambault d' Amerique*
13. Parish records of St. Roch L'Achigan
14. Funeral card

For further information on this geneology, please contact Kateri Dupuis, 10506 W. Concordia Ave., Wauwatosa WI 53222-3355 kdupuis@execpc.com

COMING UP

31 March-3 April 2005: "New England Crossroads," 8th New England Regional Genealogical Conference; Holiday Inn by the Bay, 88 Spring Street, Portland, Maine. For additional information: www.nergc.org or phone (508) 432-5769.

23 April 2005: Milwaukee County Genealogical Society Workshop, Serb Hall; Bob Heck and Daniel Schlyter will be featured speakers.

29 April, 2005, Gene-A-Rama 2005, LaCrosse Center, La-Crosse, WI: "Genealogy for the Upper Midwest." Christine Rose, Mary Bakeman, James Landwehr and Linda Herrick will be featured speakers.

27-29 May, 2005: Ontario Genealogical Society Seminar: Cross Border Heritage; Cleary International Centre, 210 Riverside Drive W., Windsor, Ontario. Michael Neil and Ken Aitken will be featured speakers. For information, write to: OGS Seminar 2005 Box 443 Sarnia, Ontario, Canada N7T 7J2 e-mail: info@ogsseminar.org phone: (519) 542-3554

1-5 June 2005, 2005 Gentech and the Conference in the States: Tennessee Crossroads, in Nashville, Tennessee sponsored by the National Genealogical Society and the Middle Tennessee Genealogical Society.

19-20 August 2005: Midwestern Roots 2005: Family History and

Genealogy Conference; Indianapolis, Indiana; co-sponsored by Indiana Historical Society and the Indiana Genealogical Society. Speakers will include Elizabeth Shown Mills, Tony Burroughs, Amy Johnson Crow, Diane Gagel, John Humphrey and Elizabeth Kelly Kerstens. 18 Aug 2005, Preconference Sessions include computer labs, family history writing workshops and librarian sessions. To request a brochure call (317) 232-1882 or (800) 447-1830 . For information: email: welcome@indianahistory.org

NEWS AND NOTES

From *The Columns*, vol. 26, No. 1, Jan / Feb 2005: The Wisconsin Historical Society is starting a new web site — "Turning Points in Wisconsin History". It will include letters, diaries, newspaper stories, memoirs, photographs, posters, engravings and museum objects. It is free of charge. The 1757 map of the Canadian Lakes is one of the items which may be of interest to you. It can be accessed by searching for document number TP104 in the Turning Points web site. www.wisconsinhistory.org/turningpoints

From *Theakiki*, Vol. 34, No. 1, Feb 2004: The use of slashes and dashes in dates can sometimes cause confusion. You should use them correctly when communicating with other genealogists.

A Dash gives a time frame in which an event is presumed to have happened. If other evidence shows your ancestor was born in 1730 or

1731 and you don't know which is correct, write the birth date as 1730-1731.

A slash means a double date, a date which could have been written in either of two forms. Between the years 1582 and 1752, two different calendar systems were in use. The Julian calendar started its year on 25 March. The Gregorian calendar started its year on 1 January. Countries did not change from the Julian to the Gregorian calendar at the same time. Therefore, this means that double-dating is necessary from 1 January to 24 March each year there was a difference. There would be no double dating necessary from 25 March to 31 December. During this time the year would have been the same.

QUESTIONS ET LECTEURS

Sherrie LaTourette, P.O. Box 259, Tahoe Vista, CA 96148; sherrie_Lcsw@hotmail.com is seeking the birth or baptism record for **Phillip Trambly (Tremblay)** in Janesville, WI about 1847; the birth or baptism record for **Charlotte Trambly** about 1850-1852 and the death or burial record for **Sophie Trambly** about 1847-1850 in Janesville, WI. She was the first wife of **Jonas Trambly**.

Dawn Sims, 719 Watson Drive, Natchitoches, LA 71457-5722 is interested in corresponding with someone who is tracing the **Beauregard** line.

Audrey Thibado, N2518 510th Street, Menomonie, WI 54751 is seeking the vital statistics for **Maxim Thibado**, b. in Canada in 1834. He entered Detroit, Michigan in June 1853. He married **Winifred Deveny**.

Bernice Sharrow (Charron) Hackney, 8236 Baymore Way, Citrus Hts. Ca 95621-1304 is searching for marriage information, siblings and parents of **Michel Gauthier** and **Ursule Petit** between 1800-1830 in the vicinity of Montreal, Terrebonne and St. Hyacinthe.

Patricia Van Leeuwen, 25701 Parkview Drive, Glen Ellyn, IL 60137 is looking for information on the **Baltazar** family (**Leandre, Pierre, Emily, John** and **Charles**) who came to Aurora, IL in the 1840's to live with **Louis** and **Sophie Libeau**. **John** returned to WI and resided there.

Dixie Johnston, PO Box 123, Delton, MI 49046-0123 is seeking parents, siblings and marriage of **Joseph Paquin**, b. about 1803 at Montreal or Penetanguishene, Ontario. He came to the U.S. in 1845. He was found on the 1850 census in Mackinac Co., Michigan with his wife, **Marion**, and seven children. Any information would be appreciated.

Pat Ustine, 8811 W. Stuth Ave, West Allis, WI 53227 is looking for baptism records of **Jean-Romain Asselin dit Bellefleur** b. 1735-1742, **Francois Clovis Asselin dit Bellefleur**, b. 1769-1774 and **Marie Euphrasine Asselin dit Bellefleur** b. 1800-1895.



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JP



French Canadian/Acadian Genealogists of Wisconsin

Quarterly

Volume 19 No. 4

Summer 2005

From the President

The St. Louis Parish, Fond du Lac, WI Project is well on the way. **Steve McKay** and **Audrey Cayo** are doing a great job coordinating the project. They still need lots of help with extracting the records as well as proofreading. Please let them know if you can help out. They will send the materials to you.

St. Louis Project

FCGW

P.O. Box 414

Hales Corners, WI 53130-0414

The audit of the 2004 treasurer's records was completed by **Jim Gaboury**. The FCGW thanks Jim for this as well as all the other jobs he does for us. What would this group do without Jim?

Many thanks to **Joyce Banachowski** and **Marge Keshena** for staffing the table at the Milwaukee County Genealogy Workshop in April. The FCGW is very grateful to **George Findlen** for staffing the table at Gene-A-Rama in LaCrosse in April.

Thanks to **Anita Gamma** for the use of her video camera for our meetings. We will have the VCR tapes available to members who wish to use them.

Thanks to **Mary Dunsirn** for her continued help with the surnames list.

I still need someone to help with the email notices. Please call me if you can help.

Our library continues to grow. We have added another batch of books that will be helpful to you. Now that we have a copy machine (\$0.15/page) in our library, you will be able to take home copies of the material you need.

The library is open from 6:30 until 9:00 every second Thursday of the month. We would really like to have more open hours, but we will need another meeting place for that. If you have any suggestions of a possible meeting room/library space, do let us know.

Another membership year is coming to a close on 30 June. Don't forget to send in your dues and the membership information. Save yourself some money and take out a three-year membership for \$55.00 or a two-year membership for \$37.50. A one year membership is \$20.00.

Fall elections will soon be upon us. This year we will be voting for vice-president, treasurer, corresponding secretary and director-at-large. The Executive Board will be forming the slate of officers in August.

Kateri (Teri) Dupuis

414-443-9429

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THE JESUITS IN NEW FRANCE

By Joyce Banachowski

When France became interested in establishing a colony in the New World, it was in the midst of religious turmoil in France. The Huguenots were breaking from the long recognized Catholic church and there was conflict within the Catholic church itself — two points of view — preservation of French rights of the king and bishops in ecclesiastical government or the Pope as supreme head over all rulers in matters of religion. The Jesuits appealed to the middle

and upper classes, and the Franciscans appealed to the poor and lower classes. All of the religious groups lined up on one side or the other. The French kings were obviously in favor of the first. Knowing this helps to understand the conflicts that developed between the groups in New France.

There were four male religious groups who came to New France in the seventeenth century — The

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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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Récollets, the Jesuits, the Capuchins and the Sulpiciens. The king chose the Récollet order to be the first to appear in Quebec. They came with Champlain in 1615. They were a branch order of Franciscan Brothers founded by Saint Francis of Assisi in 1209. They arrived at Tadoussac on 25 May 1615, and from there went to Quebec.¹ After ten years they were not very successful at Christianizing the Indian populations. Their numbers were just too small and they had little in the way of finances. During the first fifteen years, the Récollets had sent ten priests and eight lay brothers to New France.²

Being influenced by Cardinal Richelieu, the king did not oppose the sending of the Jesuits (Society of Jesus) in 1625. The Récollets, suffered from lack of manpower and money. The Récollets welcomed the wealthy and influential Jesuits to aid them in Christianizing the Indians. After 1692, the Récollets served as chaplains at the forts and for the army. The Récollets remained in New France, but were not as involved as the Jesuits in mission work. The last Récollet priest of the French Regime died in 1813.³

¹ "Les Ordres Religieux au Canada," *Le Bulletin des Recherches Historiques*, V. 50 no. 1, Jan. 1944, p. 3.

² Jaenen, Cornelius J., *The Role of the Church in New France*, McGraw-Hill Ryerson Limited, N.Y., 1976, p. 4.

³ Trudel, Marcel, *Introduction to New France*, Holt, Rinehart and Winston of Canada,

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 the stairs. Go down one floor. Doors open at 6:30 p.m. for library use and meetings begin at 7:00 p.m.

9 June 2005: "You'll Never Know What You'll Find"— A workshop covering travel, research and little known sources —conducted by Tim Vincent, a professional genealogist. Bring your questions.

14 July 2005: Library will be open for research

11 August 2005: Finger Food. Show and Tell by members. The Canadian Homestead Pictures will be available for your viewing. Library will be open for research.

8 September 2005: Steve McKay — "Citing Electronic Sources In Genealogical Research."

13 Oct 2005: Library will be open for research

The Company of Sulpiciens was founded January 1642 in Paris by Jean-Jacques Olier. They were established in Montreal in 1657. The first four Sulpiciens to come to

Toronto, Reprint: Quintin Publications, Pawtucket, RI, 1997, p. 163. & 241.

Montreal were Gabriel de Thubières de Queylus, Gabriel Souart, Dominique Galinier and Antoine d'Allet, a deacon.⁴ In 1659 they opened a seminary in Montreal and began mission work at Lac des Deux Montagnes (Oka).

The Capuchins date back to 1525. Their order was the result of a reform of the Franciscans founded by St. Francis of Assisi. During the French regime they were in Canada and were missionaries in Acadia and Louisiana.

The Jesuits followed the Récollets and arrived before the Sulpiciens, but had a far greater influence on New France than the other three. The Jesuits took vows of poverty and obedience. They were involved in education, literary activities, scientific findings, pastoral care and overseas missions. The Jesuits had been founded by a Spanish ex-soldier, Ignace of Loyola in 1534-1535.⁵ They were men of action, willing to meet their goal of Christianizing not by prayer and meditation but by physical and spiritual intensity, self sacrifice, and zeal. Some Jesuit missionaries were tortured and / or put to death by the Indians they were hoping to Christianize.

⁴ "Les Ordres...", *op. cit.*, p. 3.

⁵ Greer, Allan, *The Jesuit Relations: Natives and Missionaries in Seventeenth-Century North America*, Bedford / St. Martin's, Boston, 2000, p. 3.

The Jesuits had sent Father Pierre Biard and Father Ennemond Massé to Acadia earlier, in 1611, to attempt to establish a mission, but they were expelled by the English in 1613. The Jesuits returned to Acadia in 1625, only to again be expelled by the English in 1629. In 1630 Récollets were again sent to Acadia. In 1630, The Company of 100 Associates which had been created by Richelieu sent two Récollets to Cape Sable, Acadia which was still being held for France by Charles LaTour. These were the only two missionaries in New France and Acadia until 1632 when the English returned the colony to France. They stayed until 1645.

In 1632 when France regained its territory in Canada from the English, Richelieu assigned the Capuchins, another branch of the Franciscans, to Acadia. This plan was supported by Rome who wanted to withdraw foreign missions from the control of Superiors of the exempt religious orders. However, the Récollets in Acadia refused to leave. The Capuchins stayed in Acadia until 1658.⁶

When France regained control of its colony in 1632, the Jesuits were sent immediately to Canada.

⁶ Jaenen, Cornelius, *The Role of the Church in New France*, Historical Booklet # 40, The Canadian Historical Association, 1985, p. 9.

In the same year, the Jesuits again returned to Acadia. Rivalry between the Récollets and Capuchins and differences between the Jesuits and Capuchins caused a struggle for the missionaries — those commissioned by Rome and those commissioned by exempt religious orders.⁷

Father Paul LeJeune led four Jesuits under the protection of the Company of 100 Associates, to Quebec. More were to follow. From then on they came steadily — usually a few on every ship.

The primary goal of the Jesuits in coming to New France was to bring Christianity to the Indians. Paul LeJeune was made the first Superior General of the Jesuit mission in New France. In order to achieve their goal, he hoped to repair the chapel, to build a residence for the mission, to build hospitals and schools for the Indians, to be selective in choosing European colonists for New France and to make nomadic groups sedentary.⁸ They were also to serve the French in the settlements as well.

After their return to New France in 1632, the Jesuits served as *curés*, (parish priests) in Quebec until

1664, in Montreal until 1667 and in Trois Rivières until 1670.⁹

The Jesuits arrived in Trois-Rivières in 1634. They lived in the fort until 1639. In that year they built a chapel which served as the parish church. When Montreal was founded in 1642, they said mass at the fort until 1654. Then they went to the Hôtel Dieu chapel. The Sulpiciens arrived in Montreal in 1657.¹⁰

Church services were organized in the church built by Champlain. The chapel was repaired and a residence was constructed. Quebec was named as the headquarters of their mission. They offered classes to boys at their residency. This later became a college. A seminary was built. In 1639 they welcomed the Hôpitaliers who would operate Hôtel Dieu and the Ursulines who would set up a school for girls, native as well as for the French. In 1637, they established a "reservation" at Sillery. They built homes and hoped to train the Hurons to live like the French inhabitants.¹¹

The Jesuits influenced civil officials to punish those who were guilty of blasphemy or drunkenness. They received choice lands near Quebec, Trois Rivières, Montreal

⁷ *Ibid.*, p. 6.

⁸ Pratt, Anastasia L., "Missionary Motives: The Jesuits in New France," *Lifelines*, Vol. 14, No. 1, Whole number 26, 1997, p. 32.

⁹ *Ibid.*, p. 240.

¹⁰ Campeau, *op. cit.*, p. 513.

¹¹ Trudel, *op. cit.*, p. 55.

and Tadoussac¹² Once they were replaced in these towns, they dedicated themselves to working in the missions.

When the Jesuits came to Quebec in 1632, they took over the former Récollet monastery, Notre-Dame-des-Anges, and continued the Récollet missionary policy of sending a few select students to France, of putting Indian children in the seminary to learn French ways and to go to the wilderness to the Indian villages to convert the Indian population. In 1636, Father Brebeuf chose six Huron boys to be educated at the seminary.¹³

In 1640 a fire forced them to move their school to Sillery. The fire destroyed their church and residency. In 1647, under the leadership of Father Lalemant, the Jesuits built a new parish church. In 1650, Lalemant built a Jesuit college. The elite of the colony went there.¹⁴

Even though the Jesuits decided to concentrate on an elementary education for the Indians, especially the first few years, the Jesuit education program was not very successful. By 1673, the few Indian boys who attended their school were usually forced to do so by exchange agreements between the Indian

tribes and the French. The boys disliked the strict discipline, the new concepts of time and order, punishments for misdemeanors, the restraints and loneliness of boarding school life, the advantages of the French students, and the irrelevant curriculum. These contributed to an unsuccessful education program. However, the program continued to be in place with short term successes here and there throughout the seventeenth and eighteenth centuries.¹⁵

In 1632, the Jesuits were hoping to convert the Montagnais who were the first they met and who were nomadic. The Jesuits attempted to establish small Indian towns where the Indians could live and adopt the French manner of living. This "reserve" system did not receive royal support. The resettlement of families at Sillery and Trois Rivières were religious experiments and were financed by wealthy patrons in France. Father Noël Brulart, commander of the Order of Malta sent workmen to clear land and build a reserve near Quebec. He received 32,000 livres.¹⁶ The reserve was not very successful until 1638 when two Indian families from Trois Rivières agreed to settle in houses the Jesuits built for them in Sillery. Others followed. In 1639 the Hôpitaliers had cared for the

¹² Jaenen, *op. cit.*, p. 8.

¹³ *Ibid.*, pp. 25-26.

¹⁴ Campeau, *op. cit.*, p. 513.

¹⁵ Jaenen, *op. cit.*, p. 26.

¹⁶ *Ibid.*

Indians who had been struck by an epidemic that year. Sillery became an attraction to the Indians. They came out of curiosity and some of them stayed.¹⁷ By 1641, the reserve had about thirty families. By 1645, there were 167 baptised at St-Michel's church. A windmill, an oven and a brewery were built and the Hospitalières were running a hospital. Farming was introduced and the first year, 15 arpents of land had been cleared and were seeded in 1646.¹⁸ However, the Montagnais would leave each fall for hunting and wouldn't return until spring. And the Attikameg stayed at Sillery to receive instruction and then they would leave. Father Lejeune was invited to visit the Indians at Tadoussac. They said they were interested in learning to pray but were not willing to live at Sillery.¹⁹ It was decided the Jesuits would have to go to the Indians if they hoped to successfully convert them.

On 13 March 1651, the reserve became a seigneurie under the guardianship of the Jesuits. Governor Lauzon declared the Indians were like children and unable to manage their own commercial or legal affairs. The Indians were controlled by Jesuit tutors or mentors. In 1656, Governor Jean de Lauzon forbid

the Indians living on the reserves to leave without permission of the missionaries. By 1656, it was standard practice to refuse recognition of native land titles.²⁰ After 1675, there were no nomadic Indians left at Sillery. They had all returned to the wilderness.

The Montagnais and Algonquin converts of Trois Rivières also formed a religious community under Christian chiefs. The chiefs were harsh with drunkards and any who married or were friendly with pagans. The Indians on these reserves became dissatisfied also. Both of the groups returned to their semi-nomadic ways.²¹

Not all the reserves operated as they did in Sillery. At Prairie de la Madeleine and at Caughnawaga (Sault St. Louis), the Jesuits received title to the land but it stipulated that the land was for the settlement and maintenance of the Amerindians. However when the lands were abandoned by the Indians, the lands would go back to the crown.²²

In time the reserves became a refuge from the wars with the Iroquois. A land grant in 1697 made to the missionaries for the Abenakis was not so much for settlement as it was for refuge. In

¹⁷ Campeau, *op. cit.*, p. 514.

¹⁸ Jaenen, *op. cit.*, p. 35.

¹⁹ Campeau, *op. cit.*, p. 514.

²⁰ Janenen, *op. cit.*, p. 35.

²¹ Pratt, *op. cit.*, p. 33.

²² Jaenen, *op. cit.*, p. 35.

1671, the Sulpiciens started La Montagne, a mission for Hurons, Algonkins, Pawnees, Sioux, Fox and Iroquois near Montreal. Soon it was moved to Sault-au-Recollet, further from the French settlements. There were reports of drunken disorders and witchcraft in 1680. In 1714, the Sulpician superior in Paris had the mission moved to Lac de Deux Montagnes. In 1717 a land concession was made to the Sulpiciens for a seigneurie for their Indians. They were to build a church and a stone fort for protection, at their own expense. The Sulpiciens were not required to grant land to their charges. They were instructed "to instruct and give spiritual care to their charges."²³

The Jesuits saw that the reserves were not as successful as they hoped. In 1639, the Jesuits made a decision concerning their missionary work. They would build a permanent center in the Huron country. It would act as a missionary headquarters; it would be a model of an Amerindian Catholic community, a commercial and administrative center, an experimental farm, and if necessary a fortress. From this center, the missionaries would go to their other missions to carry on their work. Sainte-Marie on the Isiaragui River, today, the Wye River (Sainte-Marie-Among

the Hurons)²⁴, located deep in Huron country on the Georgian Bay, was chosen as their self sufficient mission in the wilderness. Three times a year the missionary priests would return there to rest and renew their spirits so they could then return to their work. It was occupied by missionaries, *donnés*, (lay persons who would dedicate their lives to the church, working for room and board, but no wages), artisans and hired workers and military. In 1645 Sainte-Marie-Among the Hurons had a population of 58 — 18 Jesuit priests, 22 soldiers and the rest *donnés* or laymen, and artisans and other hired help.²⁵ The Jesuits would then send one or two missionaries and possibly a *donné* and / or a layman to different locations in Huronia to set up their missions among the Hurons.

In Father Paul Ragueneau's letter to the Father General in 1648-1649, he reported there were eleven missions being maintained by the Jesuits in Huronia—eight in the Huron language and three in the Algonquian language.²⁶ The Bear and Cord tribes of the Hurons were pro-French and were receptive, but divided with their acceptance to these missions.

²⁴ For more information on Ste-Marie-Among the Hurons, see article in *Quarterly*, Vol. 10, No. 3, Spring 1996.

²⁵ Costain, Thomas B., *The White and The Gold*, Doubleday & Company, New York, 1954, p. 164.

²⁶ *Jesuit Relations*, Vol. 33, p. 257.

²³ *Ibid.*

The Deer and Rock tribes of the Hurons resisted the missionaries.²⁷

Jesuit Missions in Huronia

Sainte-Marie (Among the Hurons)
La Conception (Ossossané)
Saint-Joseph (Teanostaiae)
Saint Ignace
Saint-Louis
Ihonaturia
Cahiague
Saint Mathieu
Saint-Jean
Saint-Mathias
Mission of the Martyrs

From the colony's beginning, the king insisted that missionaries had to accompany fur traders. The Jesuits cooperated with the fur trading companies. The Jesuits understood they could contact the Hurons through the fur trade network and that the fur trade was the way the French could influence them. Once the Jesuits had learned about Huron customs, religious practices and social organization, the Jesuits could influence trade privileges, and access to guns in order to convert the Hurons.²⁸

Before the Jesuits were sent by canoe among the Hurons, they were given instructions.

"You must provide yourself with a tinder box or with a burning mirror, or with both, to furnish them fire in the daytime to light their pipes, and in the evening when they have to encamp;

these little services win their hearts. You should try to eat their sagamité or salmagundi in the way they prepare it, although it may be dirty, half-cooked, and very tasteless...It is well at first to take everything they offer, although you may not be able to eat it all...You must try and eat at daybreak unless you can take your meal with you in the canoe; for the day is very long, if you have to pass it without eating... You must be prompt in embarking and disembarking; and tuck up your gowns so that they will not get wet, and so that you will not carry either water or sand into the canoe..."²⁹

Another point of departure was Tadoussac. Each year the priests would leave Tadoussac and travel into the wilderness spending two weeks with each scattered, nomadic congregation. The Tadoussac example continued to be used as long as there were Jesuits in New France. Later it was applied to the Canadian West.³⁰

Those Indians who farmed and lived in villages like the Hurons and Iroquois had to be approached differently. The Hurons were friendly to the French because they were skillful traders and the French were interested in furs. However they resisted Christianizing because of the outbreak of three epidemics between 1634 and 1639. The missionaries were blamed for the deaths and were considered "evil sorcerers". In 1640, after six years, it appeared as though the Jesuits

²⁷ Pratt, *op. cit.*, p.33.

²⁸ *Ibid.*, p. 34.

²⁹ Campeau, *op. cit.*, p. 513.

³⁰ *Ibid.*, p. 514.

were having little success with the Hurons. Yet the two were becoming familiar with each other. Slowly a few would become Christian. In 1649-1650, the Iroquois set out on a campaign to annihilate the Hurons.³¹ They attacked the missions in Huronia. The Jesuits were forced to abandon Sainte-Marie in 1649. They moved to Christian Island (now St. Joseph Island) and established Sainte-Marie II. After a disastrous winter, they left this mission and returned to Quebec in 1650 with about 400 Christian Indians. They settled near St. Lorette, Quebec.

Before 1641, the Iroquois nations did not have a great advantage over their enemies. IN 1641, the French learned the Mohawks, one of the five Iroquois nations, had guns — enough for all of their warriors. The Hurons were unable to arm themselves as quickly and had little chance against the superior arms of the Iroquois. After the Hurons were defeated, the Iroquois attacked and defeated the Petun, the Neutrals and the Erie.³²

In 1653, two Iroquois nations fought over ownership of the refugee Hurons at Quebec. The Jesuits saw this as an opportunity to begin their goal to Christianize the Iroquois. They said they would accompany the Hurons to the

land of the Onondagas, one of the Iroquois tribes and protect them there. In 1657, the first group led by Father Paul Ragueneau left Quebec. When they arrived there, the Iroquois leader ordered the men of the group be killed in front of the Jesuits, and the council of Iroquois ordered about fifty other French who were in the village be put to death . Before the orders were carried out in March 1658, Ragueneau and his group organized an escape over the rivers which were beginning to thaw. They returned to Quebec safely.³³

In 1667 after the Iroquois peace, the Jesuits went among the five Iroquois nations, but they were not very successful. Liquor purchased from the English in Albany became a problem. Most of the Iroquois warriors were not interested. The few who were Christianized moved to Laprairie to the Jesuit seigneurie and their mission near Montreal.

In 1684, mission work was stopped among the Iroquois when war again broke out between the French and the Iroquois. In 1703, the Jesuits again attempted to Christianize the Iroquois, but by that time, the English had too much influence over the Iroquois. In 1711, the Jesuits discontinued their attempts to Christianize the Iroquois.³⁴

³¹ *Ibid.*, p. 515.

³² *Ibid.*, p. 516.

³³ *Ibid.*

³⁴ *Ibid.*

**Jesuit Missions
in Onandaga or Iroquois Lands**

Saint-Michel
Saint-René
Saint-Stephen
Saint-Jean the Baptiste
La Concetion
Saint-Joseph
Sainte-Marie Gannentea
Saint Francois-Xavier
Saint-James
Saint-John

The Iroquois wars did not stop the Jesuits from their determination to Christianize other Indians. The Jesuit fathers accompanied the explorers. Father Albanel went to Hudson Bay. Marquette went down the Mississippi. Hennepin followed the Mississippi northward. They ventured into other areas where tribes had been pushed. Some went toward Lake Superior. In 1660 Father René Menard set out for this area, but he died on the way. In 1665, Father Claude Allouez made contact with Petun Indians at Chequamegon Bay. In 1667, Father Allouez returned to Quebec to enlist more help. In 1667 Father Marquette joined him and in 1670 Marquette led Christians to Michilmackinac. This became the headquarters for mission expansion to the Ottawa. In 1673, after his voyage down the Mississippi, Marquette established his mission at Kaskaskia. In 1676, they were forced to abandon this mission until after 1686. Nonetheless, they

continued working among the Ottawa Indians.³⁵ Missions had been established around the Great Lakes at Pontchartrain (Detroit), Michilmackinac, St-Marie-au-Sault (Sault Ste-Marie), St. Esprit (LaPointe), and Depere.

In 1659 the Jesuit, Msgr Francois de Laval, arrived in New France as vicar apostolic. The Sulpiciens had arrived in Montreal two years earlier and had hopes of one of theirs —de Quelylus— as being made bishop. However, he was opposed by the Jesuits. In 1674, Francois de Laval was made the first bishop of New France. He recruited priests. This allowed the Jesuits more time to do mission work among the Indians.³⁶ From 1632 until 1659, New France had become a mission colony. Jesuits on newly arrived ships were sent almost immediately to the Hurons on Georgian Bay, the Algonquians north of the Ottawa and the Iroquois south of the Lakes. They served the French in settlements, those Indians who came to them, the farming groups and the nomadic groups.

The Jesuits, having accompanied explorers and fur traders, were among the first to go into the interior of North America. They not only wrote about their voyages, but provided some of the earliest maps of the continent. A 1640 map of North

³⁵ *Ibid.*, p. 517.

³⁶ *Ibid.*, p. 513.

America by Father Ragueneau indicated Indian territories and European colonies. This map was lost, but a copy was made in 1641 probably by Father Menard. Other early maps were done by Francesco Guiseppe Bressani in 1657, by Francois-du-Creux in 1660, by Marquette in 1673 and by Joseph Aubéry in the eighteenth century of Acadia.³⁷

The Jesuits stayed until 1800 when the English finally succeeded in forcing them out. In 1670, the Récollets returned to Canada primarily as chaplains of military outposts and the fishing stations of the St. Lawrence Gulf. In the eighteenth century, they provided religious services to the garrison and inhabitants of Louisbourg.³⁸

Father de La Brosse was the last missionary to go to the nomadic Indians in northern Quebec. He died in 1782.³⁹ The last Jesuit of New France, Father Casot, died in Quebec in March of 1800.⁴⁰ They left Quebec in 1842.

JESUIT MARTYRS OF NEW FRANCE

On 29 June 1930 the following were declared Martyr Saints by Pope Pius XI; All had lived at Ste-Marie Among the Hurons at some time.

Jean de Brébeuf (1593-1649) — founder of the mission to the Huron; captured, tortured and killed by the Iroquois March 1649 at St-Ignace.

Isaac Jogues (1607-1646) — his hands were mutilated by Mohawks when he was a captive 1642-1643; he returned to them and was killed by a tomahawk to his head at present day Auriesville, New York 18 Oct 1646.

Jean de La Lande — a lay helper (donné) died in 1646 near Auriesville, New York

Gabriel Lalemant—he arrived in 1646 and was tortured to death by the Iroquois at St-Ignace in 1649.

Charles Garnier — martyred 7 Dec 1649 in Petun country after serving 13 years at the Huron mission at Saint-Jean.

Antoine Daniel — Served 14 years at the St-Joseph Huron mission; he was shot and his body burned at the St. Joseph mission at Teanaostiaiaë, July 1648

Noel Chabanel — martyred in Dec 1649 in Petun country.

René Goupil— a lay helper (donné) was killed near Auriesville, New York in 1642.

³⁷ *Ibid.*, p. 516.

³⁸ Jaenen, *Historical Booklet*, p. 9.

³⁹ Campeau, *op. cit.*, p. 514.

⁴⁰ "Les Ordres...p. 3.

THE JESUIT RELATIONS

The *Jesuit Relations* were the letters and reports of the Jesuit Fathers who came to New France. Yearly they recorded and sent back to France their experiences in trying to convert the Indians to Christianity. They described the cultures, customs, habits and beliefs of the Indian tribes they encountered. They lived among the Indians, learned their language, and became acquainted with the people. They described voyages, the progress of colonization, the epidemics, wars, and other events affecting the Indians of the Northeast and the French settlements. Others – explorers, voyageurs, coureurs du bois – also learned from the Indians as the Jesuits had. The Jesuits, however, were literate and accustomed to writing. Their order was known for using the printing press to their advantage.

Detailed letters from the priests in the field would be sent yearly by summer canoe to the superior at Quebec. He would compile, edit, paraphrase, condense, or copy verbatim what he had received and then would forward the entire package on to the Jesuit Province in Paris. At the Jesuit headquarters, further editing might be made. Then it was forwarded to the printer. They would appear about a year after they had been written. This has been one of the criticisms of *The Relations*—that they are not

identical to the original. They are the works of the writer and the editors. The Jesuit community would have no reason to falsify the descriptions of the native cultures and voyages.⁴¹

Protestant groups criticized the Jesuits as being superstitious. The Recollets criticized the Jesuits and their accounts of martyrdoms and mystic visions as fictions. They also claimed that the Indians were not really Christianized. Throughout *The Relations*, the Jesuits openly admit to the numerous disappointments in not being able to convert the Indians. They do dwell on descriptions of those they were able to convert. Although they did not have as many conversion successes as they hoped for, they undoubtedly were devoted to their mission work.⁴²

The *Jesuit Relations* were seventy-one volumes, written by various Jesuit missionaries, published in Paris between 1632 and 1673.

At first, the Jesuits did not realize the impact their yearly writings would have on France. The Superior of the Jesuit society decided to have the letters of Father Le Jeune published so that others could read them. He hired Sébastien Cramoisy, a prominent printer of Paris, to publish it. They

⁴¹ Greer, *op. cit.*, p.14.

⁴² *Ibid.*, pp. 15-16.

were sold at 20 sols per volume. Sales were so good, it was decided to put out a volume each year and the series would be called *Relations*. Publication was carried on for forty years. When Sébastien Cramoisy died, his grandson carried on the business under the company's name—Sébastien Fabre-Cramoisy.⁴³

Le Jeune had no idea of the furor created by his reports until the first ship arrived from France after its publication. He received a huge package of letters from diplomats, soldiers, people of high rank, and lowly people who were not financially well off. All religious colleges, monasteries, and convents read them and were eager to join in the work. Father Le Jeune was famous. More missionaries and artisans to help them were encouraged to come to New France to aid the mission work. The Jesuits were recognized as **the** missionary workers. They were also backed financially and by people who had influence.⁴⁴

Reuben Thwaites translated the *Jesuit Relations*. Each volume has both the French and English translation. In addition he has added extensive notes, explanations and comments at the end of each volume. The

complete set can be found in many city, university, or historical society libraries.

Letters from North America

Letters from North America by
Father Antoine Silvy

Father Antoine Silvy arrived in Quebec in 1673 where he worked with the Jesuits among the Indians. He was stationed at Michilmackinac. He was in the area south of Lake Michigan and between the Great Lakes and the Mississippi River. In 1678 he went to work at the Tadoussac mission which included Eskimos and Algonquins. In 1681, Father Silvy went with a small military unit to Hudson Bay. He died 8 May 1711.

In 1720, Father de Charlevoix picked up his writings in Quebec, took them to France, and may have used information for a book he was writing. They were then shelved at Louis-le-Grand College, Paris until 1765.

In 1762, the Jesuit estates in France were seized. In November 1764 manuscripts from Louis-le-Grand were sold. A Dutchman purchased the collection, and it was sent to the Hague. It was there until 1824. The collection was then sold to an English book collector. After his death it ended up in the Royal Library of Berlin. Here it was recorded in detail in the catalogue of the

⁴³ Costain, Thomas B., *The White and The Gold*, Doubleday & Company, New York, 1954, pp. 104-105.

⁴⁴ *Ibid.*, p. 105.

Royal Library. In 1903 it was published. It is a manuscript which never was published in the *Jesuit Relations*, but like the letters and reports in *the Relations*, it provides additional information about New France .

This book is divided into three parts —The Story of the Manuscript, An Account of a Journey by Sea to Hudson Bay and eighty nine letters written by the Jesuit priest between 1709-1710.

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Trudel, Marcel, *Introduction to New France*, Holt, Rinehart and Winston of Canada, Toronto, Reprint: Quintin Publications, Pawtucket RI, 1997.

NEW LIBRARY ACQUISITIONS

Purchases: (2005)

The Acadian Miracle by Dudley J. Le Blanc, Evangeline Publishing Compapny, Lafayette, LA, 1966. (English)

Les Bretons en Amerique du Nord des Origines à 1770, by Marcel Fournier, Société de Généalogique de Québec, 1987. (French)

Collections of the State Historical Society of Wisconsin:

Vol. 16: *The French Regime in Wisconsin, 1634-1727*, published in 1902

Vol. 18: *The French Regime in Wisconsin, 1743-1760; The British Regime in Wisconsin, 1760-1800; The Mackinac Register of Marriages, 1725-1821*, published in 1908.

Vol. 19: *Mackinac Register of Baptisms and Interments, 1695-1821; a Wisconsin Fur-Trader's Journal, 1804-1805; The Fur-Trade on the Upper Lakes, 1778-1815; The Fur-Trade in Wisconsin, 1815-1817*, published in 1910.

Vol. 20: *The Fur-Trade in Wisconsin, 1812-1825; A Wisconsin Fur-Trader's Journal, 1803-1804*, published in 1911.

L'esclavage au Canada Français, by Marcel Trudeau, Les Presses Universitaires Laval, Quebec, 1960. (French)

Joutel's Journal of LaSalle's Last Voyage by Henri Joutel (English translation)

Les Français au Québec 1765-1865, by Marcel Fournier, Septentrion, Editions Christian, 1995. (French)

La Marine: The French Colonial Soldier in Canada 1745-1761, by Andrew Gallup and Donald F. Shaffer, Heritage Books inc, 1992, 2004. (English)

La Population du Canada en 1663 by Marcel Trudel (French)

Repertoire des Mariages de la Paroisse de Terrebonne (1727-1965) by Rosario Gauthier. (French)

Donations:

Metis Families: a Genealogical Compendium, 6 vols. By Gail Morin;
donated by Joyce Banachowski

Web Sites of Wisconsin Historic Sites

First Capitol, Belmont
www.wisconsinhistory.org/frstcapitol

H.H. Bennett Studio and History
Center, Wisconsin Dells
www.wisconsinhistory.org/hhbennett

Circus World Museum, Baraboo
www.circusworldmuseum.com

Fort Folle Avoine, Burnett County
www.burnettcounty.com/tourism/forts.html

Madeleine Island Historical Museum,
La Pointe
www.wisconsinhistory.org/madelineisland

Old World Wisconsin, Eagle
www.wisconsinhistory.org/oww

Pendarvis, Mineral Point
www.wisconsinhistory.org/pendarvis

Stonefield, Cassville
www.wisconsinhistory.org/stonefield

Villa Louis, Prairie du Chien
www.wisconsinhistory.org/villalouis

Wade House and Wesley Jung
Carriage Museum, Greenbush
www.wisconsinhistory.org/wadehouse

LEWIS & CLARK EXPEDITION

The Lewis and Clark Bicentennial Celebration: 2003-2006 has been and will continue to be a momentous celebration in many states of the U.S.

We have all heard of Toussaint Charbonneau and his Indian wife, Sacajawea, who acted as guide and interpreter on the expedition. There were a number of other French Canadians who also were part of that expedition.

Jean Baptiste Charbonneau
Charles Cougee
Pierre Cruzatte*
Baptiste Deschamps
Pierre Dorion
George Drouillard
Charles Hebert
Francois LaBiche*
Jean Baptiste La Jeunesse
La Liberte (Joseph Barter)
Jean-Baptiste LePage*
Etienne Malboeuf
Peter Pinaut
Paul Primeau
Francois Rivet
Peter Roi

* were privates

COMING UP

4-5 June, 2005; Reclaiming Our Heritage: a multi-era military encampment; VA Medical Center Grounds, 5000 W. National Ave., Milwaukee. Free admission and parking.

5-7 Aug 2005; Rendezvous sponsored by the White Oak Society. Hwy 6, Deer River, MN; reproduction of 1798 NorthWest Company Post.

19-20 Aug 2005; Midwestern Roots 2005; Indianapolis. Indiana. Speakers include Elizabeth Shown Mills, Tony Burroughs, Amy Johnson Crow, Diane Gagel, John Humphrey, and Elizabeth Kelly Kerstens. For brochures call (317) 232-1882 or (800) 447-1830 www.indianahistory.org/midwesternroots/

7-10 Sep 2005; FGS /UGA Conference: Reminder of the Past: Visions of the Future. Salt Palace Convention Center, Salt Lake City. The conference hotel will be the Marriott Hotel, downtown. For information: call 888-FGS-1500 or www.fgs.org

24-25 Sep 2005; Feast of the Hunter's Moon; Fort Ouiatenon, 3129 So. River Road, West Lafayette, Indiana, 47906. Association. Step into the eighteenth century. For information, (765) 743-3921.

NEWS NOTES

From *Le Réveil Acadien*, Vol. 21, No. 2, May 2005: There is an article by Stephen White: "Acadian Origins According to the Depositions Made by Their Descendants at Belle-Ile-en-Mer in 1767," and an article by Helen Morin Maxson: "The Nantucket Island Acadians Part I: The Family of Germain Dupuis and Marie Granger," which might be of interest to many of you.

From Teri Dupuis: On May 11, the Chicago Historical Society, Newberry Library, and Northwestern University launched an online Encyclopedia of Chicago.

This online collection will be of particular interest to the family historian with ancestors from Chicago. There are detailed historical maps and loads of background material. Maps are available showing damages from the Great Fire of 1871, early transportation, maps depicting the evolution of neighborhoods, and historic events. Photographs, broadsides and newspaper clippings are accompanied by description and background information on the images. The collection is online at www.encyclopedia.chicagohistory.org

From the Centre Canadien de généalogie, a division of the Library and Archives of Canada.:

A new data base has been released. Divorce in Canada (1841-1968) contains 12732 references to acts of divorce published in official publications of the Government of Canada and provides the names of the petitioner, of the spouse and the citation number for each act. To consult it, visit the Canadian genealogy Centre Web Site at www.genealogy.gc.ca and click on Databases.

From *Je Me Souviens*, Vol. 28, No. 1, Spring 2005: There is an article about a Wisconsin family—Noël Norbert Bissonette 1836-1928.

From the *Newsletter*, Chippewa County, Vol. 24, No. 1, Jan-Feb 2004 and subsequently from the Price County Genealogical Society, Oct-Dec 2003.:

"What is 'Second Cousin Once Removed'?"

"A term often found in genealogy is "removed", specifically when referring to family relationships. Everyone has heard of a "second cousin once removed" but many people cannot explain that relationship. Of course, a person might be more than once removed, as in third cousin, four times removed. In short, the definition of cousins is two people who share a common ancestor.

"First Cousin:

Your first cousins are the people in your family who have at least one of the same grandparents as you. In other words, they are the children of your aunts and uncles.

"Second Cousins:

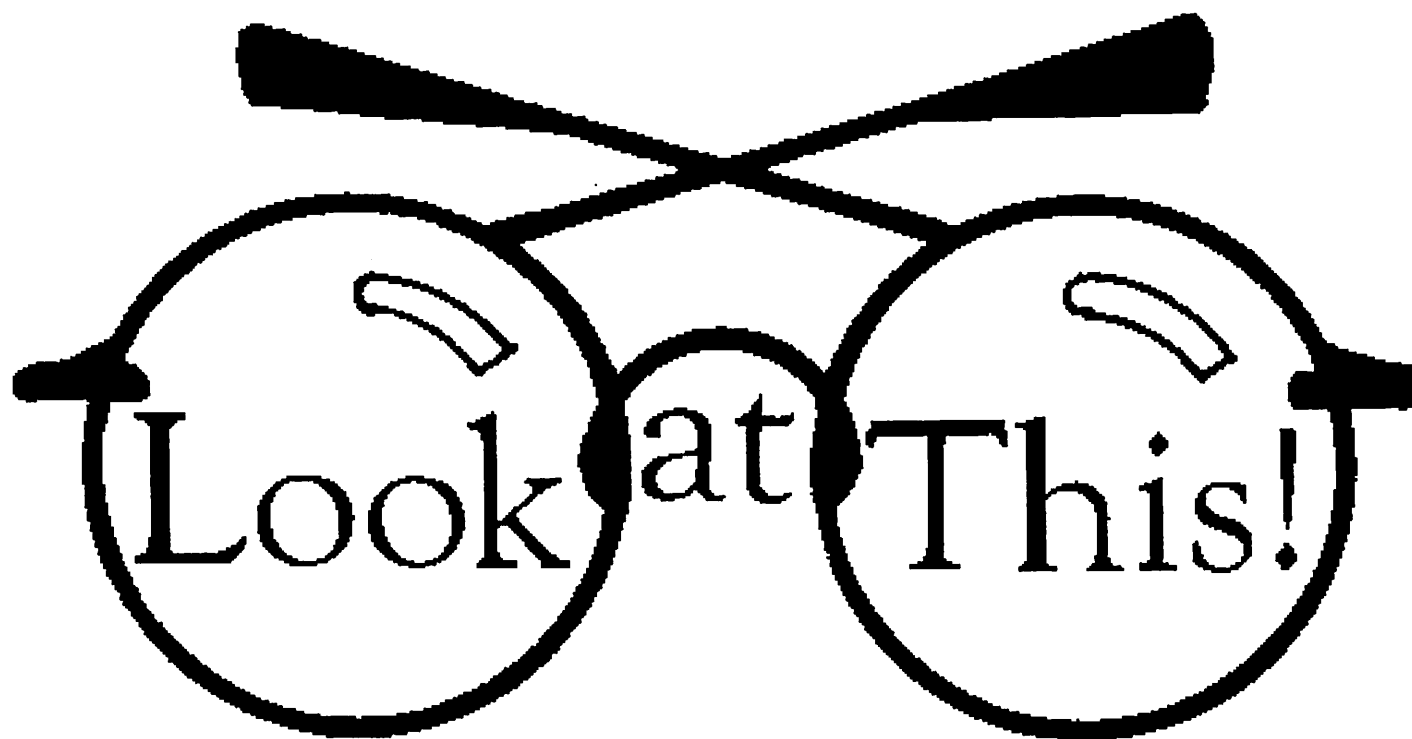
Your second cousins are the people in your family who share the same great-grandparents with you.

"Third, fourth and fifth cousins:

Your third cousins share at least one great-great grandparent and so on.

"Removed:

When the word, "removed," is used to describe relationship, it indicates that the people are from different generations. "Once removed" indicates a difference of one generation, "twice removed" indicates a difference of two generations and so forth. For example, the child of your first cousin is your first cousin, once removed. That is, your cousin's child would be your first cousin, except that he or she is one generation removed from that relationship. Likewise, the grandchild of your first cousin is your first cousin twice removed (two generations removed from being a first cousin). Many people confuse the term, "first cousin once removed" with second cousin. The two are not the same."



Our website is:
www.fcgw.org

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

Surname Lists, \$3.00 plus \$2.00 postage and handling

We Remember \$8.00 plus \$2.00 postage and handling

All name Quarterly Index for Vols 1-10, \$5.00 plus \$3.00 postage and handling

All name Quarterly Index for Vols 11-17, \$5.00 plus \$3.00 postage and handling

Packet of 39 genealogy forms, \$4.00 plus \$3.00 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