

QVLA



French Canadian/Acadian Genealogists of Wisconsin

Quarterly

Volume 21 No. 1

Fall 2006

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COUREURS DES BOIS

Joyce Banachowski

Champlain recognized the importance of furs for France. Very early, in the first half of the seventeenth century, he encouraged young men to live among the Indians, to learn their languages and their customs, to develop good relations between them and the French and later, to convince them to bring their furs each summer to Montreal or Trois Rivières to trade. Among them were Etienne Brûlé, Jean Richer, Jean Nicolet, Jacques Hertel, Thomas Godefroy, Francois Marguerie, Nicolas Marsolet and

Grenolle. The Algonquins and the Hurons were the two major groups who took part in these annual trade fairs. In 1641, the Iroquois began to wage war against the tribes who allied themselves with the French. By 1649, the Indian allies of the French, having suffered from the Iroquois attacks, began to move further westward. For about four years, this had resulted in few furs coming into the French colony. In the summer of 1653, some colonists decided to paddle into the interior to find their former Indian fur providers

FRENCH CANADIAN / ACADIAN
GENEALOGISTS OF WISCONSIN
P.O. BOX 414
HALES CORNERS, WI. 53130-0414

ISSN 1057-3488

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French Canadian /Acadian Genealogists of Wisconsin, Inc. annual dues which includes a subscription to the *Quarterly* is \$20.00 for one year, \$37.50 for two years, or \$55.00 for three years payable by the end of June each year

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and to bring back the accumulated furs. They returned from the interior in 1654 with a large supply of furs

According to Timothy Kent, this was the first time the French had gone into the interior to carry on the fur trade. This was when the term, *coureurs des bois*, wood runners, came into use. Later they were declared illegal and the term had a negative connotation.¹

The government of New France required a license for men to leave the colony and go into the forests in search of furs. But there were some men who went into the wilderness without a license. They went to seek their fortunes in furs and for the adventure. They were known as the *coureurs des bois* –wood runners. In the process of seeking fortunes and adventure, the *coureurs des bois* lived with the native Indians, discovered new lands and new tribes, and explored and opened up new trails and routes into the interior.

There were two kinds of *coureurs des bois*. The first went to the source of the beaver, to the nations of the Miamis, the Assiniboine, the Sioux etc. These *coureurs des bois* made this trip every two or three years. The second met the Indians and Frenchmen at Grand Portage, Long Sault, Michilmackinac etc. and exchanged their merchandise, usually alcohol, for the furs. This trip would take about five or six months.²

¹ Kent, Timothy, *Rendezvous a the Straits*, Vols. 1 and 2, Silver Fox Enterprises, Ossineke, MI, 2004, pp. 15-16.

² Germain, Georges-Hebert, *Adventurers in the New World: The Saga of the Coureurs des Bois*,

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 the meetings begin at 7:30 p.m.

12 October 2006: Business Meeting; The library will be open for use.

9 November 2006: Joyce Banachowski on "Little Known Facts About the Lewis and Clark Expedition"

14 December 2006: The library will be open for use.

11 January 2007: The library will be open for use.

8 February 2007: Pea Soup and Johnny Cake Meeting

At first the colonial government authorities, then trading companies established posts for the fur trade and for control of the country. *Coureurs des bois* tended to gather around these trading posts. Actually, trading usually took place outside the fort with the gates closed. Many commanders pretended to combat the illegal trading in furs, but in fact, some commanders of the forts often did fur trading on the side.³

Canadian Museum of History, Hull, Qbc., 2003, p. 69.

³ *Ibid.*, p. 105.

The Regulation of 28 April 1654 issued by the governor stated that permission was to be granted to anyone going into the interior for furs. This was to control the number and character of the traders. Fines would be placed on all who did not comply. The same year the Hurons and Ottawas sent a supply of furs to the French settlements in exchange for merchandise. The Ottawa Indians requested that Frenchmen return with them. Grosseilliers was among the French who went. This established direct trade between the French and the Ottawas.⁴

From this time on, more and more French would go into the interior to trade with the Ottawas, Hurons, Ojibways etc. on Lake Superior and then would organize canoe brigades to bring the furs to the annual Montreal and Trois Rivières trade fairs. In 1660, they began using Chequamegon Bay as their base. The 1667 peace treaty with the Iroquois allowed both the French and the Indians to move into even more areas to acquire furs. The area of penetration increased. The number of rendezvous posts increased. The number of canoes in brigades increased. The number of pelts increased; the number of French, including *coureurs des bois*, involved in the fur trade increased, and this caused the number of Indians paddling to the trade fairs in Montreal and Trois Rivières to decrease.⁵

In 1672, Frontenac arrived as governor of Quebec. His first act

forbid Canadians from leaving the colony with merchandise unless they had permission. Goods of all violators were to be seized and severe penalties were to be laid. One of these penalties was to condemn offenders to the galleys. But in this case it was to the galleys of a ship in which the governor, himself, could travel through his area of control. He also sent Jacques Bizard, a lieutenant of his guard, to stop Governor of Montreal, Perrot's, business at Brucy's fort on Ile Perrot. Perrot had hired ex-officers of the Carignan-Salieres as *coureurs des bois*. Brucy was one of them who had built a trading post on Ile Perrot. Frontenac felt that his authority had been ignored. When Perrot came to Quebec, Frontenac had him arrested and one of Perrot's *coureurs des bois*, Thomas, was hanged outside his window. Perrot returned to Paris.⁶

In 1673, France stopped giving assistance to the colony for protection. Frontenac quickly organized a militia under local captains. They were sold muskets which they paid for in monthly installments and had permission to use them for hunting until they were needed for military service. With guns, these farmers only needed trade goods and brandy, and they could be a *coureur du bois*.⁷

In an edict in 1676, only those with official permission were allowed to go into the interior to trade.

⁴ *Op. cit.*, Kent, pp. 16, 625.

⁵ *Ibid.*, pp. 19, 36.

⁶ Gibbon, J. Muray, "The Coureur de Bois and his Birthright," *Royal Society of Canada*, Vol. 30, 1936. Series 3, Section 2, pp. 69-70.

⁷ *Ibid.*, p. 70.

Frontenac gave a number of permits for trade in the upper country. Intendant Duchesneau wrote to the French court against Frontenac stating Frontenac, alone was issuing permits, and he was giving them to his friends. The young men in the settlements believed that this privilege was their right, and they arranged to get trade goods, left for the Upper country, brought back their furs and secretly sold them. Merchants saw the profits they could make, and advanced these *coureurs des bois* the trade goods and supplies they needed. The edict of 1676 did not work. In 1677 an amnesty was offered.⁸

In 1678 both Intendant Duchesneau and Governor Frontenac issued new ordinances. The following year Duchesneau reported that he had made laws against the *coureurs des bois*, the merchants who provided goods, the gentlemen who helped them and anyone who had knowledge of them. All was to no avail. They operated openly. The wealthy families were interested in investing and profiting from the fur trade; the governor also made profits and let them continue.⁹

Although the *coureurs des bois* were illegally in the fur trade, they often sold their furs to French merchants in Montreal. However, some (due to conflicts which arose) chose to deal with the Dutch at Albany and with the English — at first in trading the furs, later as collaborators, providing information by sharing their knowledge of the country and

relations with the Indians.¹⁰ Unlicensed traders, knowing they were already considered outlaws, saw no reason why they should not trade with the English and the Dutch. French supply ships arrived only once a year. The English and the Dutch were able to provide supplies faster, cheaper, and had a wider variety of merchandise, especially a thick, red scarlet wool fabric called stroud which was much desired by the Indians.¹¹

By the middle of the eighteenth century, the Hudson Bay Company posts were not allowed to shelter French *coureurs des bois*. Probably the most famous *coureurs des bois* were Pierre-Espirit Radisson and Médard Chouart des Groseilliers. Groseilliers left the service of the Jesuits in 1646 and went into the Huron country for fur trading. In 1658, he went into partnership with his brother-in-law, Radisson, who had been a prisoner of the Iroquois for two years and was adopted into their tribe. Radisson found refuge with the Dutch when he escaped from the Iroquois family which had adopted him. In the 1660's, Governor Baron d'Avaugour fined them more than half of their cargo of furs. In 1662, after disagreeing with the French over trade monopolies, they went to Boston. In 1665, they were in England and had gained the interest of the English in regards to the Hudson Bay fur trade.¹² In 1670, the Hudson Bay Fur Company was established by the English.

⁸ Kent, *op. cit.*, p. 36.

⁹ *Ibid.*, pp. 37-38.

¹⁰ Germain, *op. cit.*, pp. 96-97.

¹¹ Gibbon, *op. cit.*, p. 66. (Stroud was named after Stroud, England)

¹² *Ibid.*, p. 65.

At first there were only a few who went off to live among the Indians and trade illegally. Between 1630 and 1650, there were only a few dozen. In 1650, the Huron were nearly wiped out by the Iroquois. They had been the main suppliers of furs. After this the French had to go into the interior to the Indians themselves to acquire the beaver and furs in demand in Europe. It was more dangerous but also more profitable.

In 1671, Talon had already warned Colbert that the numbers of *coureurs des bois* should be reduced. By 1672, there were 300 to 400 *coureurs des bois*, by 1679, 500-600, and by 1680 between 600 and 800. In 1680, Duchesneau reported to the king on the illegal trade in the west.

All were illegal except a few who were there on government business. Seven were arrested and questioned. Duchesneau felt that the absence of the *coureurs des bois* from the colony was a threat to its existence. Farms were uncultivated, and there were 800 less guns for defense. In 1681, Intendant Jacques Duchesneau informed Minister Colbert, that between 500 and 800 young men were going into the woods each year.¹³

¹³ Germain, *op. cit.*, p. 59. (It is estimated that in 1681, there were between 2000-2500 single and married males who were of working age in the colony. As stated, Duchesneau had estimated 500-800 men were in the woods. 500 *coureurs des bois* would be between 20-25 % of the male working age. This does not include the investors, outfitters and merchants and those who supported the *coureurs des bois*.) [Kent, p. 48]

In 1679, a royal edict was issued. Hunting permits were to be limited to January 15 to April 15 each year. Liquor was not to be taken to the Indians. However, it could be sold to them in the colony. Permits were to be limited to twenty-five and amnesties were offered to returning illegal traders. In 1679, Intendant Duchesneau had a *coureur du bois*, Pierre Moreau la Taupine, arrested for illegal trading with the Ottawas. Moreau showed him a license issued by Governor Frontenac allowing him and two others to go to the land of the Ottawas to carry out secret orders. Duchesneau accused Frontenac of scheming with the *coueurs des bois*. He also accused René Robineau de Bécancour, Baron of Portneuf and minister of roads, and Louis Bolduc, public prosecutor, of also taking part in illegal trading.¹⁴

By this time, Frontenac realized how beneficial the *coureurs des bois* could be. They could provide information on Indian relations between tribes and with the French. They had knowledge of trails, rivers and lakes in the interior. They could locate new areas for furs; the western *coureurs des bois* were experts in Indian ways and Indian warfare. They were able to live off the land and they were willing to fight.¹⁵

In the fall of 1680, the Iroquois broke the peace. A period of attacks by Iroquois war parties in the colony and in the west would follow until 1701 and the Great Peace.

¹⁴ Gibbon, *op. cit.*, pp. 70-72.

¹⁵ *Ibid.*, pp. 72-73.

In May 1681, the king's minister issued a decree:

1) A system of legal trade licenses (*congés*) would be established.

2) A general amnesty would be given all *coureurs des bois* who came out from the interior.

3) The governor or intendant could issue 25 official licenses each year. These were to be sold for 600 livres each or they were to be given free to deserving widows, orphans, charities or churches to finance charitable works. Free ones could also be given to individuals who needed money to start a worthy private enterprise.

4) No one was to receive a license two years in a row.

5) A recipient did not have to use the license himself. He could hire a voyageur trader to use it for him or he could sell the *congé*. (These would sell for 1000-1200 livres.)

6) Each *congé* (license) allowed the departure of one canoe with a crew of three men with provisions, supplies and merchandise.

7) In addition, administrators could issue any number of free permits to worthy traders who had performed special services for the government.¹⁶

In the same year, 1681, the authorities of New France initiated the leave system. An amnesty was offered to all *coureurs des bois* involved in the illegal fur trade. They could return to the colony without receiving a fine or imprisonment. Some chose to stay with the Indians. Some did choose to return and sign on with a Montreal outfitter who had an official fur trading license. This

was the beginning of the *voyageur*. Unlike the *coureurs des bois*, the *voyageurs* were professionals working under a legal contract. They were individualistic and in time a kind of solidarity developed between the *voyageurs*.¹⁷

However, few *coureurs des bois* accepted the amnesty. They continued operating beyond the reach of the law. The limitless numbers of special trading permits had many abuses. The new law did not reduce the number in the fur trade. It did not control the merchandise going in or the amount of furs coming out of the interior. Frontenac, governor of Quebec, decided to postpone the issuing of *congés* for a year. When some of the *coureurs des bois* were returning to take advantage of the amnesty, they heard about the postponement and returned to the woods for another year.¹⁸

After this decree, the term *voyageur* (traveler) came into usage. It differentiated between the *voyageur*, those with legal licenses or permits from *coureurs des bois*, those who were illegal. In the eighteenth century, *voyageur* came to mean all canoemen who were hired by a licensed trader.¹⁹

More and more edicts and ordinances were passed to discourage *coureurs des bois* from operating. The problem was not only the *coureurs des bois*, but the investors, the merchants and

¹⁶ Kent, *op. cit.*, p. 49.

¹⁷ Germain, *op. cit.*, pp. 70-71.

¹⁸ Kent, *op. cit.*, p. 51.

¹⁹ *Ibid.*, p. 49.

outfitters and others who aided the *coureurs des bois*.

Because of the arguments between Governor Frontenac and Intendant Duchesneau, King Louis recalled both of them. Antoine Lefebvre de La Barre was sent to New France as governor and Chevalier Jacques de Meulles as intendant. In a short time, both men were taking part in the fur trade. Muelles paid the salaries of his secretaries by selling two *congés* for 700 livres each. La Barre became friends with the *coureurs des bois* and shared in their profits. The number of *congés* were increased. La Varennes, governor of Trois Rivières, traded at Fort La Gabelle. By 1684, instead of the twenty-five canoes as limited in the 1681 ordinance, there were 120.²⁰ Frontenac was later returned to New France.

In October 1684 and February and May 1685, additional decrees were issued against the *coureurs des bois*. A few of them were officially licensed but many others continued to deal in furs in the interior illegally. On 4 October 1684, Governor Antoine Lefebvre La Barre issued an ordinance which stated that permits had to be seen by Governor Callière of Montreal who in turn was to issue a pass allowing a trader to go through guard posts. The ordinance granted to Governor Callière of Montreal, the power to place penalties on merchants who dealt with illegal traders. He could declare that half of the merchandise which would be confiscated would go to the denouncer and to those who would

take the persons, canoes and merchandise from the *coureurs des bois*, and the other half to whomever the officials chose. Callière was given the authority to seize and arrest all *coureurs des bois* who left without permission loaded with trade goods or brandy and also to seize, arrest and imprison merchants who helped outfit them, either by goods or information. On 26 February and 17 May 1685, the intendant complained that by their leaving the settlement, the *coureurs des bois* would completely ruin the colony. "Those who had farms let them lie fallow.... Married men desert their wives and children who are then dependent upon the public for their living, or go into debt to the merchants."²¹

In January 1686, in another attempt to eliminate the unlicensed traders, Governor Denonville issued another set of regulations. Merchants were to provide a list of all the merchandise they provided to anyone in the fur trade. Traders were to have only three *voyageurs* in a canoe. At St. Ignace, all traders were to obey the orders of La Durantaye, the commandant of Michilmackinac, and when they were to return to the St. Lawrence, they were to have a certificate from the Superior of the interior missions at the Straits, Father Enjalran.²² Denonville had named La Durantaye "Commander of the *coureurs des bois* that trade upon the Lakes and in the Southern Counties of Canada."²³

²⁰ Gibbon, *op. cit.*, p. 73.

²¹ Kent, *op. cit.*, pp. 89-90.

²² *Ibid.*, p. 97.

²³ Gibbon, *op. cit.*, p. 71.

In 1690, the governor was still complaining about the problems of legal and illegal traders at Michilimackinac and other interior posts. The *coureurs des bois*, he said, had harmed the colony by "physically and morally corrupting the settlers" who don't marry because of their "vagabond, independent and idle spirit." When they returned they put on airs by their dress and their drunken celebrations. They considered marriage to settler's daughters as beneath them and chose not to work the land.²⁴

In 1693, a flotilla of Indians with 200 *coureurs des bois* with their furs from the Great Lakes region came to Montreal. At first, there was a great amount of excitement and happiness, but within a few years, the fur market was gone. By 1695, the fur market in France was flooded with beaver pelts. Warehouses were full of pelts which no one wanted. There was a stored supply of pelts in France to last for ten years.²⁵ The number of *congés* was again reduced.

In 1696, export of furs was put in the hands of a local company made up of 150 merchants. There was such a surplus that about ¾ of their beaver skins were burned deliberately.²⁶ The fur market in France was still glutted. Furs were decaying in the warehouses of France. French authorities decided to recall the *coureurs des bois* and close most western trading posts.

Michilmackinac as officially closed. In 1701, Detroit was founded by Cadillac. Detroit was to become the official center of the fur country. This had been the position of Michilmackinac prior to its closing. In spite of its official closing, *coureurs des bois* and Indians had not stopped going to Michilmackinac. It might have been officially closed, but it was still located at the junction of the important trade routes. Actually, a settlement began to develop and a better protected fort was built later.²⁷ The *coureurs des bois* lived on a street of log cabins with cedar roofs built along the bay's shore. The Hurons and Ottawas lived in adjoining villages, surrounded by a palisade.²⁸

Not only were the forts closed in 1696, but King Louis XIV and the Minister of the Marine, Pontchartrain, decided all Frenchmen were to withdraw from the interior; no more permits or licenses were to be issued; no companies were to accept any more pelts; most of the interior forts were to be destroyed; troops were to be withdrawn; Indians would have to go to the communities on the St. Lawrence to conduct trade and receive gifts. In New France, Governor Frontenac, the fur traders, the military and the citizens complained. The law was postponed and was put into effect in 1698.²⁹

By the end of October 1698, all traders and soldiers in the interior were to return to the settlements along the St. Lawrence. However,

²⁴ Kent, *op. cit.*, p. 116.

²⁵ *Ibid.*, p. 150.

²⁶ Gibbon, *op. cit.*, p. 75.

²⁷ Germain, *op. cit.*, pp. 86-87.

²⁸ *Ibid.*, pp. 75-76.

²⁹ Kent, *op. cit.*, p. 150.

large numbers chose to continue their lives and remained in the interior. Merchants continued to send out merchandise at night. Colonists acted as though the law had never been passed and continued doing the jobs they had been doing — building canoes, sewing trade clothing, making copper, tin, brass, pewter, silver and iron trade items, producing kegs and packing cases for transporting trade items and providing food provisions.³⁰

Between 1698 and 1716 when the ban on open trade was lifted, the government issued a number of amnesties to get the men in the interior to return to the settlements. They were not successful. Officials were not effective in preventing merchandise from leaving the colony to go into the interior and the furs from being transported back. It was suspected that the canoes that were carrying supplies to the missionaries were carrying trade goods to the *coureurs des bois* and that the missionaries were trading themselves. In 1705, Intendant Raudot defended the missionaries stating that the missionaries had servants, *donnés* or hired men who were allowed to take goods for their own profit.³¹ This had been a practice since 1648 when the Council of the Company of Habitants allowed settlers to go into the Huron lands under the leadership of a captain appointed by the Council. They were to serve as escorts to the missionaries going into Indian country and for Indians who went to French forts to trade. The escorts

were allowed to hunt and trade furs because they received no pay from the missionaries.³² Illegal goods were also brought into the interior by those who had official permission to travel there — carrying documents, delivering amnesties, settling disputes between Indian tribes, or by going outside areas where trade was allowed (two forts in Illinois country, Ft. St. Louis, Ft. Frontenac, and the fort on Lake Nipigon). Some just ignored the law and left from the St. Lawrence, taking their supplies and merchandise with them.³³

Although the fort was officially closed, some traders continued to operate out of the Straits of Macikinac because of its location. Others moved to new locations, along the Mississippi and up the Missouri Rivers. The development of settlements in the Louisiana colony — Biloxi, Ft. La Boulay, Ft. Mobile — opened new markets and sources of merchandise. However, most of the furs continued to move out through the St. Lawrence.³⁴

Efforts were made to enforce the edict. In the summer of 1699, the governor ordered the seizure of some canoes which carried trade merchandise at Lachine. The merchants paid heavy fines. That fall, small groups of *coureurs des bois* returned to Montreal because they were out of trade items.³⁵

In 1700 Henri de Tonti was sent by Governor Callière into the *pays d'en*

³⁰ *Ibid.*, p.158.

³¹ *Ibid.*, pp. 158-159.

³² Gibbon, *op. cit.*, p. 65.

³³ Kent, *op. cit.*, pp. 158-159.

³⁴ *Ibid.*, pp. 159-160.

³⁵ *Ibid.*, p. 161.

to offer clemency and to bring out illegal *coureurs des bois*. Most refused. He brought out twenty of them. The other eighty-four escaped into the woods and went deeper into the interior to the Wisconsin and Mississippi Rivers and Louisiana.³⁶ Tonti, himself, led some to the Gulf coast. In 1701, officials in the colony suggested the boundary between Canada and Louisiana should be set at the Wabash River, with posts to be constructed there and along rivers accessing the Mississippi River. This would prevent the *coureurs des bois* from going to Louisiana or to the English and Dutch as well as control the English in the area and help prevent disagreements among the Indians. The king did not agree. He did not want the expense of the garrisons, the possibility of trade by the soldiers, or the dispersion of the fur trade in the colony unless the governor and intendant would be responsible for the costs and would not cause any dispersion. Instead they chose to push for granting of *congés* and more amnesties.³⁷

Again in 1702, Sieur des Boishébert, a government emissary, went to the Mackinac Straits to offer amnesty if they returned to eastern settlements. They laughed at him and threatened him.³⁸ Officials in the colony pushed for reoccupation of the military and trading forts.

³⁶ Germain, *op. cit.*, p. 62.

³⁷ Idle, Dunning, *The Post of the St. Joseph River During the French Regime 1679-1761*, Support the Fort, Niles, MI, 2003, pp. 40-41.

³⁸ Kent, *op. cit.*, p. 164.

By 1709, there already was interest in reestablishing the fort at the Straits of Mackinac. The large surplus of pelts in France from the 1690's was no longer a problem. Most of them had been destroyed by moths and rodents.³⁹ Furs from Detroit were going to the English. In 1709, Daigrement who had made an inspection tour suggested that if the French wanted furs, they had to go into the interior for them. He recommended the reopening of Michilmackinac.⁴⁰

In 1711, the English posed a threat to New France and in 1712, a number of Fox, Sauk and Mascoutens from Green Bay had moved to Detroit and attacked the French at the fort. These events led the French to consider reopening their forts and making use of the *coureurs des bois* and Indian allies to take part in the upcoming campaigns. In addition in March 1714, another amnesty declaration was issued by the king.⁴¹

In 1715, the license system was unofficially reinstated, and officially reinstated the following year. A large number of legal traders from the St. Lawrence valley arrived at the Straits both of these years. In addition, many *coureurs des bois* from the interior also arrived at Michilmackinac these same years to receive amnesty in return for taking part in the war expedition — the campaign against the Fox nation in the Green Bay region.⁴² In 1717,

³⁹ *Ibid.*, p. 178.

⁴⁰ Idle, *op. cit.*, p. 41.

⁴¹ Kent, *op. cit.*, pp. 178-183.

⁴² *Ibid.*, p. 186.

de Louvigny, a military officer, was sent to bring about a peace agreement and deliver another amnesty declaration and bring out as many *coureurs des bois* as possible. He was unable to settle with the Fox, but he did bring a number of *coureurs des bois* back to the colony, but there were others who refused.⁴³

Between 1716 and 1722, more forts and posts were established throughout the Great Lakes region. Military, diplomatic and economic activity was restored. Illegal traders were still at Michilimackinac and other forts and posts in the interior.

In 1737, the king issued another amnesty to get the *coureurs des bois* to return to the settlements. The unlicensed traders had continued to be a part of the fur trade for over eighty years. Again prohibitions against the illegal traders were to be enforced. However, there just weren't enough troops to enforce such laws among the residents or the traders. On 27 June 1737, Sieur de Vercheres, commandant of Michilimackinac, stated that there were about thirty *coureurs des bois* in the vicinity of the fort. They were armed with swords, guns, and pistols and were ready to fight anyone who would oppose their passage. They were also backed by a number of Indians.⁴⁴ In 1748, Commandant St. Pierre of Mackinac had sent a list of *coureurs des bois* who were still working in the west.

In 1755, yet another group of laws were issued by the governor regarding legal and illegal trade at Michilimackinac and other interior posts.

1) Commandants were to check all permits on arrival to be sure the number of canoes were the number allowed. If not, he was to seize the entire cargo, sell it and send the money to the hospitals. The persons in charge of the cargoes were to be arrested.

2) He was to check the amount of brandy allowed. If it were illegal, the same punishment was to be administered.

3) He ordered the commandant to send back to the colony all *coureurs des bois* who were living at the fort.

4) The commandant was not to send anyone to trade at a post outside of his jurisdiction nor was he to allow anyone from another jurisdiction to trade in his area. Again if this were violated the commandant was to confiscate all goods, sell the merchandise and donate the amount raised to hospitals.⁴⁵

Threats and laws did not prevent the *coureurs des bois* from going into the forests to seek their fortune or to live their lives as they wished. Most of them went up the Ottawa River to the Great Lakes. The country was large and sparsely populated. Once a man was in the back country, he could disappear in the woods. Here it was difficult to control the fur trade. They bartered pots and pans, beads, cloth, iron tools and weapons, trade silver, knives, guns and alcohol in exchange for furs. The Indians liked the *coureurs des bois* because they

⁴³ *Ibid.*, p. 219.

⁴⁴ *Ibid.*, p. 265.

⁴⁵ *Ibid.*, p. 369.

made the Indians laugh. They endured hardships cheerfully, and shared what they had. The *coureurs des bois* never complained when they were tired or hungry, cold in the winter and hot in the summer or assaulted by the mosquitoes and blackflies which were a constant annoyance.⁴⁶

Who were these *coureurs des bois*? Baron de La Hontan called them *coureurs de risques* – risk takers. Drownings, hernias, heart attacks, constipation, other injuries and ambushers were common on portages. If they fell in the hands of the Iroquois they would be tortured and/or killed. If they were caught without a license, they would be fined, flogged or put on the galleys especially if they sold their furs on the black market rather than to a trading company.⁴⁷ What was the attraction the *coureurs des bois* had for a way of life which was filled with so many privations, hardships and dangers, and giving up and forgetting their civilization in Canada?

The *coureurs des bois* ignored authority. They did not recognize the king or governor or any of their emissaries. They felt they were free and did not have to answer to anyone. They made their own law. They said what was on their minds. When they returned from the *pays d'en haut* (upper country or back country), they wore their Indian garb and tattoos to provoke others. They drank, and spent their money on women, gambling and liquor. They

refused to farm or do any manual labor. They felt they were above such work. They were free men and felt they had the right to hunt and carry their weapons when and where they chose. They were compared to the bandits of Naples and the buccaneers of Santo Domingo by Governor Frontenac. The Jesuit historian, Francois-Xavier de Charlevoix, said "these young men were good for nothing and incapable of the least restraint." Intendant Champigny felt these delinquents would lead to the destruction of the country.⁴⁸

Civil and religious authorities wanted to do away with the problem of the *coureurs des bois*. When civil and religious authorities wrote to their superiors, they referred to the *coureurs des bois* as "unreliable, improvident, irresponsible, lawless, depraved and unfit for civilized society." They were called deserters, men of no faith, seduced to a life of wandering, licentious and were in danger of losing their lives and their souls. They also were accused of reducing the birth rate by not getting married, and of not cultivating the land, or helping to colonize New France and hindering the religious conversion of the Indians.⁴⁹

On the other hand, the general population of New France envied and admired the *coureurs des bois*. It is believed that most of the population had a part in the illegal fur trade. Much of the population provided goods and services for them. Officials, merchants, outfitters

⁴⁶ Germain, *op.cit.*, p. 59.

⁴⁷ *Ibid.*

⁴⁸ *Ibid.*, p. 62.

⁴⁹ *Ibid.*

and investors made money. Most families had a son or brother in the woods. Many young men felt if they did not go they would be viewed as lazy or a coward.

Actually, their taking a part in the illegal fur trade helped the colony. Economically they helped the colony to survive. They established alliances with the Indians and helped extend the boundaries of New France. They adapted the toboggan and sled to their needs just as they had adapted the canoe. They explored the rivers, lakes and trails of North America. Many Indian tribes encouraged one of their daughters to marry a *coureur du bois* to ensure ties with the white population. Ironically, those who condemned the illegal fur trade were often involved in it themselves. Officials—governor and intendant, outpost commanders and missionaries — themselves protected and invested in the ventures of the *coureurs des bois*. In 1703, 16,000 livres of trade goods were sent to the *Pays d'en haut*. The Jesuits called them supplies for the missions. The *coureurs des bois* were also vital to the defence of the colony. For many years they had prevented the Hudson Bay Company from moving into the French interior. They also delayed the Dutch and Anglo-Americans from moving west of the Atlantic coast. They willingly fought in the interior.⁵⁰

The population of New France was never large in comparison with that of the English colonies. By the mid eighteenth century, there never were more than a thousand white men in

the upper country. About 750 or $\frac{3}{4}$ of them were *coureurs des bois* who were there temporarily or had become part of the Indian population.⁵¹

Who were the men who made up this group called the *coureurs des bois*? They were interpreters who had lived among the Indians and liked the free spirit and adventure. From the very beginning, interpreters learned the native languages by living among the Indians. They very quickly adopted the free living style of the Indians. Many took Indian wives. They already had the courage, the diplomatic skills, the familiarity with the country, the knowledge of handling a canoe and use of firearms, the confidence and trust of friendships, associations, and contacts and the bargaining skills necessary to take part in the fur trade in the ranks of the *coureurs des bois*.

They were the fur traders and merchants who could not always get the legal *congés*. One year they had a license and were legal, and the next year they had no license and were illegal, but they continued trading whether or not they had licenses.

They were the Indian prisoners who had survived tortures, were adopted into Indian tribes and learned to appreciate the Indian way of life. They married and stayed with their adopted tribes, and joined the fur trade.

⁵⁰ *Ibid.*, p. 63.

⁵¹ *Ibid.*, p. 109.

They were the *donnés* of the Jesuits who while accompanying the missionaries were attracted to the adventure and free life of the Indians. The *donnés* who served the Jesuits were not bound by religious vows. Instead, they signed civil contracts to serve the missionaries. In return the Jesuit fathers provided food, clothing and care in case of illness. They received good training and many also learned to read and write. Many of the *donnés* were as devout as the Jesuit missionaries; but there were some who acquired new skills and experiences in the wilderness which changed them. "They went Native." By the mid seventeenth century, the life of the *coureur du bois* appealed to them and many joined the fur trade.⁵²

There were military men who remained in Canada. Of the four hundred men of the Carignan-Salières Regiment who remained in Canada, about one hundred became *coureurs des bois*. Seventeen of their officers went into the fur trade. Major Balthazar de Flotte de la Frédière who was in command of the Montreal garrison in 1666-1667 was banned from the colony three years later. La Frenaye de Brucy and Gabriel de Berthé, Sieur de Chailly established forts on Ile Perrot and the end of the island of Montreal, respectively. These two and Philippe de Carrion, Sieur de Fresnay were working as *coureurs des bois* for Francois Perrot, governor of Montreal. Another Carignan officer, Michel Sedrac Dugué, constructed a trading post near de Berthé's post.⁵³

⁵² *Ibid.*, pp. 48-49.

⁵³ Gibbon, *op. cit.*, p. 68.

And there were the young farmers and laborers of New France and later, Canada, who saw adventure and fortunes waiting for them in the wilderness. Clearing and preparing land for the plow was a difficult job. After a year, he might have one arpent of land cleared and two felled. After ten years he probably would have ten arpents which were plowed. A farmer generally spent his whole life clearing land so it could be farmed. No wonder the young looked to the wilderness.

There were more *coureurs des bois* from Montreal than from Quebec and Trois Rivières. Here they had closer contact with the Indians. Former soldiers, farmer's sons and laborers often left the colony to seek their fortune, adventure and independence. Most were young. A *coureur de bois* could make more money than others his age in the colony. He was knowledgeable about the fur country and its inhabitants. He had to have courage, endurance, strength, and good judgment. He had to be physically fit, had to be brave and cunning when in contact with hostile as well as friendly tribes, had to have bargaining skills, and had to take risks and work hard.⁵⁴ They paddled their canoes twelve to fourteen hours a day, carrying trade items over sharp rocks and through strong rapids. After which they had to repair their canoes regularly for the next day, cook their meal and prepare shelter for the night. He had to find interpreters and guides. He had to bargain for the furs with the tribes. He had to get canoes and

⁵⁴ Germain, *op. cit.*, pp. 58-59.

organize the Indians in brigades to transport the furs back to Montreal

Some *coureurs des bois* came back to the colony with a fortune in furs—worth hundreds of thousands of livres. Some came back with little. Some became a part of an Indian society, adopting Indian customs, and way of life and taking Indian wives. Taking an Indian wife was a valuable helpmate. She aided her husband by acting as interpreter and / or negotiator; she skinned and prepared hides, provided food, made moccasins and strung snowshoes. By the time France lost its empire in America to the English, many *coureurs des bois* were becoming engaged *voyageurs* for merchants

who had licenses. Others later became prominent members, even partners, of the Northwest Company.

By the age of 30-35, many of the *coureurs des bois* had given up their wandering free life. Some had accumulated enough money to settle down in the colony and have a good life. Others totally adopted the Indian way of life and never returned. The further away from Montreal these men ventured the more unlikely they were to return to the St. Lawrence settlements. Hunting was more appealing than farming. Many of them settled with their Indian wives and families around Lake Superior, on the edge of the prairies or in the Red River Valley.

The following was taken from Wilson, Keith, "Fur Trade Companies" in *The Fur Trade in Canada*, The Grolier Album Series, p. 12. The account was written by Denis Riverin, a citizen of New France in 1705.

"Coureurs-de-bois are Frenchmen who were either born in Canada or who came to settle there. They are always young men in the prime of life, for old age cannot endure the hardships of this occupation...

"Since all of Canada is a vast and trackless forest, it is impossible for them to travel by land: they travel by lake and river in canoes ordinarily occupied by three men....

"They embark at Quebec or Montreal to go three hundred, four hundred, and sometimes five hundred lieues (2000 km) to search for beaver among Indians whom they have frequently never seen. Their entire provisions consist of a little biscuit, peas, corn and a few small casks of brandy. They carry as little as possible in order to make room for a few bundles of merchandise and are soon obliged to live from hunting and fishing....If fish and game are scarce, as frequently happens, they are obliged to eat a sort of moss, which they call tripe, that grows on rocks. With it they make a broth that is black and loathsome but which they would rather eat than die of starvation. If they have nothing to eat on their return journey or on their travels from one tribe to another they will resort to their moccasins or to a glue they make from the skins they have bartered.

"....They endure the jeers, the scorn and sometimes the blows of the Indians, who are constantly amazed byFrenchmen who come from so far away at the cost of great hardship and expense to pick up dirty, stinking beaver pelts which they have worn and have discarded."

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Some Known *Coueurs des Bois*

The *coueurs des bois*, like the *voyageurs* played a significant role in New France. As far as the work was concerned, the only difference was the terminology. Some *coueurs des bois* came from seigneurial families; others were colonists or sons of colonists — merchants, farmers, tradesmen or common laborers; others were former military men — officers or enlisted men. Although higher government officials did not go into the interior, they were still involved in the fur trade, investing money and making profits

The *coueurs des bois* were unlicensed therefore illegal. The *voyageur* signed a contract with a licensed trader. The hope of making more money than by working at home was the same for both. Some *coueurs des bois* took their own goods to the Indians; Some borrowed merchandise or money for merchandise from merchants to be paid for upon their return and the sale of the furs. Some were hired by merchants, officials, seigneurs, etc. and worked for wages. Some went into partnerships with merchants or officials. Early explorers — Daniel Greysolon Dulhut, Robert Cavelier de LaSalle, Paul Gaultier de LaVerendrye and Jean Nicolet had *coueurs des bois* accompany them on their expeditions.

It is impossible to know all of those in the fur trade who were *coueurs des bois*. Those who have been identified have been referred to in documents, primarily correspondences. Below is a listing of *coueurs des bois* who had that reputation and were known as *coueurs des bois*. There were very probably many more who were trading illegally with the Indians on a part time or full time basis, but no documentation has been identified as yet to prove it. In the chart below, the name and information on the *coureur du bois* is given. Some of them you will recognize because of their accomplishments or notoriety. The sources where these were located are indicated in the last column. (Full citations are in the bibliography.)

Sources:

- 1) *Dictionnaire généalogique des familles* by Jette, Rene, 2) *Adventurers in the New World* by Georges-Hébert Germain; 3) "The Coureur de bois and his Birthright" by J. Murray Gibbon 4) *Les Coueurs de Bois au Lac Superieur* by Benjamin Sulte; 5) "The Coueurs-de-Bois," in *The Canadian Magazine* by William McLennan; 6) "The Last Coueurs des Bois," in *The Beaver*; 7) *Civilization.ca* at <http://www.civilization.ca/vmnf/popul/coueurs/family.htm>

NAME	INFORMATION	S
Accault, Michel	1673, he borrowed 568 livres to get merchandise to go into the Upper country.; he accompanied La Salle on his expedition; Dulhut freed him when he was captured by the Sioux. 1693: he married the daughter of a Kaskaskian chief; He settled in Kaskaskia & never returned to Quebec.	7
D'Aragon dit La France, Joseph	Born at Michilmackinac;. At age 5, he was sent to Quebec to learn to read, write and learn French correctly. At 16, he returned to Michilmackinac. He hunted, trapped and traded furs near Green Bay & went down the Mississippi to the Missouri. 1736, he returned to Montreal & gave Gov. Beauharnois a gift of furs, & paid for a license for the following	2

	year which he never received. The governor refused because he had given brandy to the Indians. He was not refunded the fee he had paid. Later he traded with the English & became one of their most valuable collaborators	
Aubuchon dit Lesperance, Jean	Of Trois Rivières; wintered 1660-1661 at Oak Point west of Chagouamigon Bay with Du Colombier, Jolliet, Claude David Lafleche, & Brotier. These 6 had accompanied Jean Guerin & Father Menard. They spent much time together. 25 July 1663: The 6 returned to Montreal accompanied by 30 Indian canoes carrying 150 men (47 Indians) and many furs. Each canoe was enormous & paddled by 5-7 men, carrying cooking utensils, necessities for encampment and a number of packets of furs that were exchanged for European merchandise that were to be sent back to Lake Superior for new furs; 1657: he was fined for using brandy for trade.	3, 4
*Beaubien-Desrivieres, Francois	A member of the Trottier fur trading family of Montreal; he went up the Assiniboine after leaving Michilmackinac in 1794. Winter 1794-1795, he was at Grand Rapid about 15 miles north of Brandon House; 1795, he brought 3 canoes to the Saskatchewan & got 9 pack of furs at Nipawin and 3 at Edmonton after facing opposition from the Hudson Bay & North West Companies.; probably the only south man who had enough money to not go into some kind of alliance with the North West Company. He remained opposed to them. Oct. 1798, he signed the original XY company agreement.	6
Berthe, Sieur de Chailly, Gabriel	Formerly of Carignan-Salieres; hired by Francois Perrot, governor of Montreal, to establish a trading post for him at the end of the island of Montreal	3
Bidaud	1669--signing of treaty in which Sioux ceded lands to France; 1671 at Sault Ste-Marie, he and several others witnessed the formal takeover of the Great Lakes region for the King of France	2
Bonhomme	(See Bidaud)	2
Bouchard, Charles		1
Bouchard dit Dorval, Paul		1
Brotier	1660-1661: wintered in northern Wis. (See Aubuchon)	4
Brucy, Lafrnaye de	Worked for governor of Montreal, Francois Perrot & built a trading fort on Ile Perrot; an ex-Carignan-Salieres officer	3
Brûlé, Étienne	At 19, he was one of the first to be sent by Champlain to live with the Hurons. He explored their region, learned their customs & language & established trade relationships & was an intermediary between The French & Hurons. When the Kirks took Quebec for the English in 1629, he stayed with the Hurons & sold his furs to the English. The Hurons believing he was attempting to be an intermediary with the Seneca for the French, executed and ate him in 1633; 1 st white man to reach Lake Superior; he was a coureur de bois for Guillaume & Emery de Caën of the Montmorency Co. He received 100 pistoles a year (\$200) to convince Indians to come from the Upper country with furs to trade.	2, 3, 4
*Cadotte, Jean-Baptiste	Originally a coureur de bois. But in 1765, he is a partner of Alexander Henry; father of Jean-Baptiste and Michel below	3, 6
*Cadotte, Jean-Baptiste	went to college in Montreal; about 1791-1792: he, with Réaume & his brother, Michel, went by way of the Mississippi	6

	River to the Leaf River and Crow Wing; Later, took Ojibway of the Leech Lake bands to the Red River valley; Summer 1794, he had passed Brandon house, of the Hudson Bay Co; in summer he set himself up on the Assiniboine. In spring he left early to return to Lake Superior by way of Grand Portage. 1797: he was in Red Lake & was visited by David Thompson who said Cadotte was fluent in Ojibway, Latin, English & French; he spent several seasons within present day Minnesota; 1801, he was admitted as a partner in the North West Company at Grand Portage. 1803, he lost his partnership because of drunkenness; then had different jobs for the Canadian government as storekeeper & interpreter.	
*Cadotte, Michel	Brother of the one above; lived at Sault Ste Marie before the conquest. 1791-1792: (See Jean-Baptiste Cadotte, brother)	6
De Carrion, Philippe	Ex-Carignan officer associated with Brucy	3
Chouart des Groseilliers, Médard	Along with Radisson, encouraged the English to establish trade on Hudson Bay. (See Radisson)	2, 3
Couture		4
David, Claude	1660-1661: wintered in northern Wis. (See Aubuchon); from Trois-Rivières	4
De La Flotte de la Fréière, Major Balthazar	Formerly officer of Carignan-Salieres; outlawed from the colony in 1670	3
Denoyon, Jacques		4
Desroches, Nicola	He was in the Upper country for some years and got enough money (625 livres) to settle his father's estate's debt. After the estate was settled he gave up his life as a coureur de bois.	7
Dubosq, Laurent	Grandfather of Etienne who married in 1662 the daughter of Joachim Arontio, the 1 st Huron baptized by Breboeuf	5
Dubosq, Etienne	Was one of the most notorious coureur de bois; 1701 he showed up in Montreal during the night & demanded to be taken to Governor de Callières; He related a story about how he was captured by Iroquois, they got drunk & he killed 8 of them and took 2 squaws with him to attest to the facts. He had the 8 scalps & wanted payment for them. Callières agreed but put him under guard until morning, but Dubosq had escaped during the night leaving a single scalp pinned to the door.	5
Dugué, Michel Sidrac	Ex-Carignan officer who built a trading post near the one built by Gabriel Berthé	3
Dupuis	(See Bidaud)	2
*Fournier	He had left Michilmackinac & wintered in Sioux territory. In May 1794 he returned to Lake Superior by way of Grand Portage. That same summer, he was one of those establishing himself on the Assiniboine	6
Grenoble	One of those sent by Champlain to learn the language & customs of the Algonquin	4
Guerin, Jean	1660-661: wintered in northern Wis. (See Aubuchon)	4
Jolliet, Adrien	1660-1661: wintered in northern Wis. (See Aubuchon); Brother of Louis	4
Jolliet, Louis	(See Bidaud); (See Peré); was an organist at Quebec	2
Largillier dit Castor	(See Bidaud)	2
*Laviolette, Gabriel Atina	Traded in the Lake Superior District a number of years. Winter of 1794-1795, was further north than Beaubien. In spring he left early to return to Lake Superior by way of Grand Portage;	6

	winter 1795-1796: he was near the narrows of Lake Manitoba; July 1796: North West Company gave him and Beaubien 30,000 livres for their property in the country. & took on their debt of 40,000 livres & Laviolette was hired to winter for 2 yrs. on the Pabima River to repay the debt. 1797: he became a clerk for the North West Company & in order to get rid of his debt spent 4 seasons in the Lake Winnipeg district	
Marion, La Fontaine	French coureur de bois who led more than 60 English traders into French territory between Lake Erie & Lake Huron.	3
Le Noir dit Rolland, Francois	He had a trading post near Lachine & violated the law that bachelors could not hunt, fish or trade with Indians. He was given 3 weeks after the ship arrived to marry or have everything confiscated. The wedding took place in front of Governor Perrot of Montreal & his friends in the fur trade, but he continued to use liquor in trade until Governor Frontenac intervened.	3
Marsolet, Nicolas	Was sent by Champlain to live with the Algonquin	2
Moreau La Taupine, Pierre	(See Bidaud) Received an illegal license from Frontenac.	2, 3
*Nolin	Was an outfitter at Sault Ste Marie and in 1791, had been a winterer at Sand Lake	
Peré, Jean	1668: with Louis Jolliet they were hired to go on a fur-trading & copper finding expedition to Lake Superior	3
*Perrault, Jean-Baptiste	Had traded for a number of years in the Fond du Lac region. 1789-1790: he had been in a temporary partnership with John Sayer, Jean-Baptiste Cadotte, Cazelai or Cazelet, Joseph Réaume, & Laviolette with Alexis Réaume; summer, 1793: John Sayer, who was now acting for the North West Company hired him to build a fort for the company at the head of Lake Superior to be used as a depot for the new Fond du Lac region. The wintering partners had already left & did not know about the new district.	6
Perrot, Nicolas	He came to New France as a donné to the Jesuits. 1660—at age 16 he went into the Ottawa valley & Great Lakes region. For 40 years he negotiated peace with the Indians & acted as mediator for the French. He was a prisoner of the Iroquois a number of times. 14 June 1671, he gathered representatives of 14 Indian nations to Sault Ste. Marie to learn they were under French control. (See Bidaud); He married M-Madeleine Raclos and settled in Champlain; 1685 he was sent by Gov. Denonville to convince Illinois, Winnebagos, Fox & Ojibway to go to war against the Seneca. He returned as the commander of Green Bay & the surrounding area. He also was mediator between Iroquois & French; 1688: He was sent with 40 men to trade with the Sioux & take control of the Upper Mississippi.	2, 3, 4
Pouterel Du Colombier, Jean .	1660-1661: wintered in northern Wis (See Aubuchon); was of the family of Jean-Francois Le Pouterel de Bellecour; He was from Trois Rivières	4
Le Pouterel de Bellecour, Jean-Francois	(See Trottier)	4
Radisson, Pierre-Esprit	At age 17, he was taken prisoner by the Iroquois, tortured, and then adopted by them. He killed 3 of his adoptive brothers to escape; He and Chouart explored Lakes Michigan & Superior. They studied the various cultures they encountered. Between	2, 3, 4

	1654-1663, the 2 partners conducted their fur trade each year. In 1663, they arrived in the colony with 60 canoes with furs valued at 40,000 to 50,000 pistoles or 300,000 livres (about \$400,000 today). The furs were confiscated by D'Argenson because they traded without a license & infringed on the monopoly held by the Company of New France. The next year they brought their furs to the English. (See Chouart)	
*Réaume, Joseph	Had traded in the Fond du Lac region & in 1791, equipped by Alexander Henry were intending to take the Leech Lake band of Indians into the Red River valley; winter 1795 was with Lavolette near the narrows of Lake Manitoba	6
Richer, Jean	Was sent by Champlain to live with the Montagnais & Algonquins; he lived 2 years with the Nipissings	2, 3
Taupine, Pierre	Considered one of most outrageous coureurs de bois; (See Moreau)	2
Trottier, Antoine	13 Oct 1663: Trottier, Jean-Francois Poutrel de Bellecour & some of their cohorts went before the Conseil Souverain to request the right of exemption of 1/4 of their furs as a tax which would be 25 of every 100 furs that they had brought back from the Ottawas at great risk to their lives. The Conseil refused the request because they said the tax was from the summer and they had made a big profit off the colony; 8 of his sons took dit names — Desruisseaux, Desrivieres, Desaulniers, Labissonniere, Beaubien, Pombert & Bellecour — & were in the fur trade in some capacity.	4
Trotier-Desrivieres, Pierre Julien	One of five brothers who were in the fur trade on Lake Superior and southern Manitoba before the English conquest. 1747: Julien leased Fort Maurepas & Fort La Reine from La Vérendrye; Julien retired after 1759.	6
Trotier-Desrivieres, Jean-Noel	One of the brothers in fur trade on Lake Superior and southern Manitoba prior to English conquest; retired after 1759.	6
*Trotier-Desrivieres, Eustache-Ignace	One of brothers in fur trade on Lake Superior & southern Manitoba prior to English conquest; involved in trade on the upper Ottawa.; used the name Beaubien; James McGill was a supplier of goods to him; Winter 1794-1795: at Grand Rapid about 15 miles above Bandon House with Cadotte & Lavolette	6
Trotier-Desrivieres, Joseph-Amable	One of brothers in fur trade on Lake Superior & southern Manitoba prior to English conquest; died in 1771; James McGill married Amable's widow.	6
Trotier-desrivieres, Jacques Hypolite	One of brothers in fur trade on Lake Superior & southern Manitoba prior to English conquest; in 1780's still had interests in trade out of Lake Michigan.	6

*South Men – last of the fur-traders of New France before the conquest by the English in 1760. In the 1770s and 1780s independent traders would operate in the Fond du Lac region along the south shore of Lake Superior. They would get goods on credit at Michilmackinac. When these traders arrived in the area, they would pool all their goods together, then divide it and the territory among all the traders. In the spring they would meet at Sandy Lake & divide the furs according to the amount of goods they had put in. The next year a new temporary company would be formed. By 1790, the Fond du Lac region was not large enough to accommodate all the traders. Furs were being depleted. Some went to other locations to be outfitted and eventually some began moving out beyond the Mississippi into the Red River or the Sioux territory, etc. By 1795, the South Men were becoming a part of the big companies or disappearing. These were the last of the *coureurs des bois*.

There is no doubt the *coureurs des bois* were a colorful group of men. Their contemporaries and later historians have made comments about them. We don't know how much is fact and how much is exaggeration. These were extracted from "The Coureur de Bois and His Birthright" by J. Murray Gibbon. (See the bibliography for full citation.)

19th Century: Francis Parkman's description is from his book,
The Old Régime in Canada

"It was a curious scene when a party of *coureurs de bois* returned from their roving. Montreal was their harboring place, and they conducted themselves much like the crew of a man-of-war paid off after a long voyage. As long as the beaver skins lasted, they set no bounds to their riot. Every house in the place, we are told, was turned into a drinking shop. The newcomers were bedizened with a strange mixture of French and Indian finery; while some of them, with instincts more thoroughly savage, stalked about the streets as naked as a Pottawattamie or a Sioux. The clamor of tongues was prodigious, and gambling and drinking filled the day and the night. When at last they were sober again, they sought absolution for their sins; nor could the priests venture to bear too hard on their unruly penitents, lest they should break wholly with the church and dispense thenceforth with her sacraments."

A Contemporary of the seventeenth century,
Baron de Lahontan's description

"You would be amazed if you saw how lewd these Pedlers are when they return; how they Feast and Game, and how prodigal they are, not only in their Cloaths, but upon Women. Such of em as are married, have the wisdom to retire to their own Houses; but the Batchelors act just as our East-India Men, and Pirates are wont to do; for they lavish, eat, drink and play all away as long as the Goods hold out; and when these are gone, they d'en sell their Embroidery, their Lace and their Cloaths. This done, they are forc'd to go upon a new voyage for Subsistence."

Nicolas Perrot (1644-1717), a *coureur de bois*
His description of his profession

"Young men in their prime—some of good family, others simple habitants or their children—others who had no professions and call themselves 'volunteers'—the desire for profit is common to them all—Some carry their own merchandise to the savage—others rent it from merchants. Some carry on this business for individuals, others take a share of the risk with merchants. All their victuals consist of some biscuit, peas, corn and some small barrels of brandy. They are soon reduced to living off the hunting and fishing they find along their route....When that give out they are reduced to eating a kind of moss which they call 'tripe de roche.'"

LIBRARY ACQUISITIONS

Purchases:

St. Roch de L'Achigan 200 Ans de Souvenirs 1787-1987 by Roger Lemay

Répertoire des Mariages de Berthier-Sur-Mer Ou Berthier-en-Bas 1720-1973
(Comte de Montmagny) by Bergeron

Berthier Sur Mer, Nécrology (1710-1977) Et Annotatiions Marginales (1839-1928) by Bergeron

An Index of the French Neutrals of Massachusetts, 1755-1766, information
extracted from MA Archives by the Acadian Cultural Society

Documents Concerning Acadian Deportees in Massachusetts towns, 1755-1766,
vol. 1, compiled by Paul Albert Cyr

Rochfort Point A Silent City in Louisbourg by Albert Almon

La Petite Histoire de L'Ange-Gardien by Azilda Marchand.

Dictionnaire Biographique du Canada –Volume Premier-de L'An 1000 à 1700;
Volume II de 1701 à1740

La Conquête du Canada par les Normands by Émile Vaillancourt

Emigration Rochelaise en Nouvelle-France by Archange Godbout

Les Origines de La Prairie (1667-1697),by Yvon Lacroix

Nos Origines en France des Débus à 1825, 13 volumes, edited by Archiv-Histro
de Montreal.

Vendéens au Canada aux 17 et 18 siècles by Léon Auger.

L Grand Récrue: The Colonists Who Saved Montreal, by Roland Auger.

Donations:

Nicolas Rivard, Sieur de la Vigne, Captain of Militia by André Defresne donated by
Marlyss Rivard Hernandez

Village in the Vaucluse, An Account of Life in a French Village by Laurence
Wylie; donated by Kateri Dupuis

Journal of Colonel John Winslow of the Provincial Troops While Engaged in Removing the Acadian French Inhabitants From Grand Pré in the Autumn of the Year 1755, from Nova Scotia Historical Society; donated by Janet Dupuis Cox

"The War That Made America," PBS Video donated by Anne Lamarre

Various Publications of interest to French Canadians donated by Art Bugenhagen

COMING UP

14 Oct 2006: Wisconsin State Genealogical Society 2006 Fall Seminar, "Crossroads at the Foot of the Lake,," University of Wisconsin-Fond du Lac Campus, 400 University Drive, Fond-du-Lac. Paula Stuart-Warner will be the featured speaker. The Topics covered will be: Railroad Records and Railroad History, Twentieth & Twenty-First Century Research, Organizing your genealogical Materials and A Baker's Dozen of Simple Ways to Write Your Family History. For more information, go to www.wsgs.org

15-22 October 2006: Archives Week at Wisconsin Historical Society

21 Oct 2006: Discovering your Family —Past to Present; Free genealogy workshop sponsored by Milwaukee Family History Center, 9600 West Grange Ave., Hales Corners, WI : 8:00 a.m. to 4:00 p.m. Sixteen different topics will be offered. For more information and to register contact The Family History Center (414) 425-4182 or E-mail FHC@Rworld.net

4 Nov 2006: "Records From Far and Near," Lake County Il. Genealogical Society and College of Lake County 14th Annual Workshop: 19351 W.

Washington Street, Grayslake Illinois 60030.

2007: 400th Anniversary of the Founding of Jamestown

NEWS NOTES

From Newsletter of Taylor County Genealogical Society, Vol. 10 #4, March 2006: The Dictionary of Wisconsin History is now online at <http://www.wisconsinhistory.org/dictionary/>

It provides more than 2000 brief lives of famous people of Wisconsin. It provides information on the origin of names of counties and of 800 cities and towns. It gives descriptions of about 500 cities and towns.

From *Le Réveil Acadien*, Vol. 22 #3, August 2006: There is a timeline titled "Chronology of Deportations and Migrations of Acadians" by Paul Delaney which will be of utmost interest to anyone having Acadian ancestry.

From *Le Forum*, Vol. 32 # 1 & 2, Spring/Summer 2006: There is an article by S. Ella Marie Germain CSJ about the Germain family in Somerset Wisconsin.

QUESTIONES ET LECTEURS

Richard Belmore, 6652 So. Scenic Ct., Franklin, Wis 53132 is seeking information on the marriage between **Raphael (Ralph) Bellemare** and **Agnus Aubertin** (about 1860-1885). He is also looking for the death record of **Agnus Aubertin** about 1880-1885

Mary Ann Defnet, 253 Little Road, Green Bay, Wis. 54301-1903 is searching for the correct origin of **Francois Baudoin**, b. about 1783 in Quebec; married **Catherine Gauvreau**; died at Green Bay, 1 Feb. 1850.

Nancy Kerr Reed, 10812 Balboa Dr., Sun City, AZ 85351 is searching for the birth place of **Tsphoro Cobron (Coburn)** The name was changed when he came to Superior, WI.

Bernice G. Hackney, 8236 Baymore Way, Citrus Hts., CA 95621-1304 Is seeking information on **Francois Decairy** and **Justine Gauthier** married in 1880 at Notre-Dame-de-Grace, Montreal, Quebec.

Cathy McTavish, 6280 White Buck Tr., Rockford, IL 61102 is looking for information on **Narcisse Juneau**, married 14 Nov 1845 to **Madeleine Trudel**. They had one child for certain, **Mary Eloise Luneau (Juneau)** born 1 Sep 1844.

Lori Damuth, 4169 N. 96th St., Wauwatosa, WI 53222-1528 is searching for the parents of **Joseph Duchene dit Laprairie**, fur trader, who married **Pimiquigigoakove**, Ojibwe, at Michillmackinac or

Thunder Bay, Ont. in 1789. In 1835, he is old and blind, living near Ayer's Pokegama Minnesota mission.

Kateri Dupuis, 10506 W. Concordia, Wauwatosa, WI 53222-3355 is searching for places and dates of births and deaths of **Joseph Nouvion** dit **Sanscartier** and **Charlotte Trudelle**. They were married 7 August 1827 at L'Assomption. The mar. record states he was from St. Roch. According to this church record, his parents were **Jean-Baptiste Nouvion**, & **Cécile Beaudoin** who was deceased. Her parents were given as **Charles Trudelle** and **Louise Monette**.

The parish records of St. Roch L'Achigan do not indicate any children born to **Jean Baptiste Nouvion** and **Cécile Beaudoin** but they do have records of (b/bap) for children of **Jacques Nouvion** and **Cécile Baudoin**. They are **Jean Baptiste** 17/18 Aug 1799; **Joseph** 23/23 Sep 1802; **Marie Archange** 20/21 Oct 1804; **Francois-Xavier** 27/27 Aug 1807. The book, *Mariages de Paroisse St. Roch L'Achigan* states that **Jean-Baptiste Nouvion** m. **M-Marguerite Lavoie** 22 Nov 1824; **M-Hippolyte Nouvion** m. **Jean Baptiste Trudel** 2 Jan 1824; This book and the Loiselle Index shows **M-Cécile Nouvion** dit **Sanscartier** m. **Michel Lavoix-Gagné** 7 Feb 1825 at St. Roch L'Achigan All were children of **Jacques Nouvion** and **Cécile Beaudoin**. No mar. record appears for **Jacques** or **Jean Baptiste** with **Cécile Baudoin**. Are **Jacques** and **Jean Baptiste** the same person??

.....

**Mark your Calendars
Now for the Eve of St.
Jean Baptiste Day!
The 25th Anniversary
of FCGW Is Coming:
June 23, 2007.**

Plans are being made for an anniversary booklet, awards, door prizes, raffle of a replica of a Hudson Bay Trading Co. quilt, historical table as well as a speaker and/or entertainer for the evening. A sit-down dinner will be held at Klemmer's on Oklahoma Avenue in Milwaukee, WI, with menu selections and registration form to be sent in a future mailing. Be sure to reserve this date for the celebration and renewal of old friendships!



Wisconsin Residents

Would you like to help out the French Canadian/Acadian Genealogists of Wisconsin (FCGW)? Pick and Save (all stores in Wisconsin) donates a small percentage of your purchases to FCGW. It's easy! Next time you are shopping at Pick and Save, go to the service desk and tell the attendant that you would like your purchases to be recognized by the FCGW. The FCGW identification number is: **243280**

SAVE YOUR USED INK CARTRIDGES

They can be sent in for cash for FCGW

\$

Our organization receives a dollar
for each cartridge we can send in to be recycled!

\$

JOIN US

At Our Web Site

www.fcgw.org

The French Canadian / Acadian Genealogists of Wisconsin

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



Jul LA
LW

French Canadian/Acadian Genealogists of Wisconsin

"Quarterly"

Volume 21 No. 2

Winter 2006-2007

From the President

THANK YOU!!!

MERCI BEAUCOUP!!!

This being my last "From the President" letter, I want to take the opportunity to express my gratitude to all members of the FCGW especially those who have served on the Executive Board and the Committees. An organization is only as strong as its membership, and our volunteers are a strong bunch. Thank you for your tolerance and understanding. Thank you for all the help.

Steve McKay has had to give up working on the website, so I will be trying again. Without my friend, **Brooke Haney** of TechLand Creations, I would be lost. She answers all my questions and often gets me out of trouble. If you are able to help, please call or email me. I need all the help I can get.

Member **Lori Damuth** passed away in November. She served on the Executive Board and committees, coordinated our efforts for the NGS Conference, acted as a mentor to many new members, was

ready, willing and able to lend a hand to all and was a dear friend. We will all miss her.

As of this writing the FCGW has no president or recording secretary. The Executive Board is searching for volunteers. Please call or send an email if you can help.

The St. Louis Project is progressing with many volunteers working arduously to extract the birth, marriage and death records of the St. Louis Church in Fond du Lac, WI. Hopefully, the Répertoire that we finally publish will be a great help to many French Canadian/Acadian genealogists. We need more volunteers not only to extract records but to compare the extractions. If you can help, please call or send me an email. You do not have to be in the area. We can mail the hard copies of the records to you.

Needless to say, I will continue to be actively involved with the FCGW. Maintaining the website, being co-chair of the St. Louis Project, as well as doing a host of other FCGW "jobs" will be enough to keep me busy. I would like to spend more time on my own genealogical research.

Thanks again.

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

LORETTA (LORI) DAMUTH

b. 4 October 1925

d. 3 November 2006

An active member of FCGW for many years

An avid French-Canadian Genealogist

Chairperson of our booth and display at the NGS Convention in 2002

On the Executive Board

Director at Large

Mentor to new members

Contributor to the Quarterly

Member of many committees

Volunteer at Bastille Days

Lori, You will be sadly missed.

FRENCH CANADIAN / ACADIAN GENEALOGISTS OF WISCONSIN

P.O. BOX 414

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ISSN 1057-3488

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French Canadian /Acadian Genealogists of Wisconsin, Inc. annual dues which includes a subscription to the *Quarterly* is \$20.00 for one year, \$37.50 for two years, or \$55.00 for three years payable by the end of June each year .

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Publications Chairperson: Pat Geyh

Publications Committee: Marilyn Bourbonais,
Beverly La Belle, Linda Boyea, Pat Ustine, Sister
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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Larry Labelle

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

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A QUARTER OF A CENTURY! WOW! LET'S CELEBRATE!

By Patricia Keeney Geyh

Twenty-five years? I can't believe it! It was a while ago, of course. But twenty-five years? Well, I guess I just have to accept the fact that time does pass rapidly—but I won't accept it without a little time reminiscing.

Way back then, what is now the Family History Center in Hales Corners, Wisconsin ran genealogy conferences every year or so. In 1981 **Laurie Becker** was asked to conduct several sessions on French Canadian genealogy. She felt insecure and refused, but she said that she would ask **Marie St. Louis** to make the presentations. Now at that time Marie St. Louis was the premier French Canadian genealogist in the Milwaukee area. She had a huge collection of books relating to French Canadian genealogy and it seemed that her entire life was centered on researching her family. She actually had no close relatives—only a few cousins well out of the Milwaukee area—and it almost seemed that those ancestors she discovered substituted for a family not around her.

In 1980 I spent two weeks in Salt Lake City at the huge genealogy library there. I managed to locate the birth record of my great grandfather, **Pierre Hubert Douville**, and then, using the Loiselle Marriage Index, I was able to go back many generations. I was delighted, to say the least, and chattered about it at the Family History Center in Hales Corners upon my return. This must have been how Marie heard of me. She phoned me, and we got together as genealogists will. Now Marie was not one to stand up and give speeches, so when **Laurie Becker** asked that she speak at the Family History Center conference, she refused immediately, but said that I would do it. No—not that she would ask me if I would do it—but **Pat Geyh** would do it. Marie convinced Laurie and me that we should give the presentations and that she, Marie, would tutor us ahead of time. I had little experience in French Canadian research other than the two weeks in Salt Lake the previous year, but during the next two months Marie gave Laurie and me a crash course. We hit every university library in Milwaukee. We went to Madison. We sat in her living room going over records. This was the time just before Quebec church records were available on film. Doing any primary research involved going to Quebec. But, if it was a secondary record, Marie saw that we studied it.

So there Laurie and I were, lecturing a group of genealogists for about 4 ½ hours. Marie sat right in front of us, indicating with frowns, nods, head-shaking her approval or disapproval of what we said. The group was interested, asking good questions, never drifting off into never-never land. When we suggested that we all get together on a regular basis, about thirty signed up. And that was the beginning of the French Canadian/Acadian Genealogists of Wisconsin.

Not all thirty became involved in the organization, of course. Most of the names are familiar, however. Those who attended this first meeting were **Sharon Babby, Jo Christon, Lynn Corriveau, James Gaboury, Pat Geyh, Bob Heck, Pat Kucavish, Kris Kurtz, Bev LaBelle, Kathy Melius, Lucille Meurette (dec.), Linda J. Michaud, Karen Milewski (now Pierce), Charlotte Olsheske, Ruth Paquette, Dawn Pociask, Marie St. Louis (dec.), Mae Sazama, John Slusar, Jean Steumpfl, Jeanne Syarto, Marilyn Urban, Pat Ustine and Nelda Rouleau Womack.**

Our first meeting was held on 9 February of 1982 at the Family History Center itself. There were no officers, no dues, no official routines—just a group of genealogists getting together. After a few months the people at the FHC asked us to leave, since the church congregation was getting larger and they needed the time and space we were occupying. For a brief period we met at a member's house, but shortly we found a home at The Great Midwest Bank near Southridge where we stayed for a good many years. Eventually, in the spring of 1997, we settled in a meeting room at the Mayfair Mall where we now meet and store a "library on wheels" which is available for all those attending the monthly meetings.

During our stay at Midwest Bank it became apparent that we needed more structure and the group settled down, wrote by-laws, calling themselves *The French Canadian Genealogists of Wisconsin*, and elected officers. Regular meetings and programs were set up. The first officers were President, **Pat Geyh**, Vice-President, **Josephine Christon** and Secretary/Treasurer, **Jim Gaboury**. (In 1990 the name was changed to *French Canadian/Acadian Genealogists of Wisconsin*.)

Marie St. Louis was an active member of the group during the following months and years. She donated countless hours to all of us in our various quests. She had untiring patience and loved the challenge of solving a frustrating problem. Marie gave a number of personal tours of the Marquette University and University of Wisconsin-Milwaukee libraries to show us exactly where to locate pertinent materials. At an autumn meeting in 1984 we realized that no one had been able to reach Marie for several weeks. I had been unable to contact her on the phone to pick her up for the meeting. Others had tried unsuccessfully to contact her. Something seemed very wrong, so the next day one of our members went to her apartment and, sad to say, found her dead. We all mourn her to this day. I myself think of her with great fondness. The French Canadian Genealogists of Wisconsin organized a memorial mass for her at St. Joan of Arc Chapel on the Marquette University campus and a large group of friends and distant relatives attended.

The group continued forging ahead. In July of 1986 we participated in Bastille Days, a large street festival celebrating French culture and held on the east side of Milwaukee next to and in Cathedral Square. The contacts we made there increased our membership to 75. We were jubilant. We continued participating in Bastille days for a good many years—setting up displays, fielding questions and generally having a good time.

The group had always hoped to produce a newsletter and the first issue of the *French Canadian Genealogists of Wisconsin Quarterly* was published in February of 1987 and continues publication to this day. There have been only two editors over the past twenty years: **Patricia Geyh** and **Joyce Banachowski**. Most issues of the *Quarterly* have included a column, entitled *Border Lines*, which features a genealogy of one of our members, tracing his/her family from the present, back each generation until the families' records are recorded in a published book or film. Not only does the *Quarterly* go to all the membership, but it is now found in such libraries as the Library of Congress, The Family History Library in Salt Lake City, Utah, the Wayne County Library, Fort Wayne, Indiana as well as many others.

One of the most joyous events in the memory of many members of FCGW was the trip to Quebec in 1989 taken by seventeen of us: **Marilyn Bourbonais, Ellen Cootware Conner, Howard Gauthier, Patricia Geyh, Anne Keller, Beverly LaBelle, Larry LaBelle, Clair La Faive, Georgianna Landry, Darlene Longrie, Nancy McCarthy, Lucille Morgan, Germaine Natrop, Susan Ohde, Charlotte Olsheske, Betty Plombon, and Patricia Ustine.**

Howard Gauthier, one of the voyageurs, wrote the article that appeared in the *Quarterly* dated February 1990 describing that trip. We have reprinted it elsewhere in this issue.

Through the years various other activities and events have filled our calendar. Publications have been produced, research trips scheduled, and interesting programs presented.

In the early days research trips to the Wisconsin Historical Society in Madison, Wisconsin were scheduled twice a year. We would meet at Brookfield Square, leave some cars there and all of us would carpool to the University of Wisconsin campus where the Historical Society library is located.

For the past several years various members of the group have met with **Kateri Dupuis** at the Family History Library in Salt Lake City.

The group has published several books. **Beverly LaBelle** brought together research information obtained from members of the group and published in two volumes called *Nour Nous en Souvenons!* This was an alphabetical listing of descendants of the French Canadians and Acadians who were married during the 1800's or 1900's or who lived in what is now the United States before that time.

It is important for genealogist to learn about the lives and customs of their ancestors as well as such things as dates and places of births, marriages and deaths. One publication aimed at adding to that information as well as being useful to those of us alive today, was the publication in 1991 of a small cookbook called *From the Kitchens of Our Grandmeres*. Here members contributed recipes popular with their families that have come down through the generations. None came from published cookbooks. In addition to the recipes themselves many of us supplied information about the women from whom these recipes

came. While using these recipes and enjoying their delicious flavors we also learned first hand that these early French brought with them Medieval French cooking which they adjusted and adapted to their new circumstances. Thus we found that vegetables were frequently root vegetables or dried beans and peas, which could be stored easily through the long cold winters. Wild vegetables and fruit were eaten seasonally—asparagus, fiddleheads, berries etc. And in the early days the only sweetener available was maple syrup and maple sugar.

Each year a listing of all members, with names and other identifying information, along with their ancestors' surnames is published. Using this list others throughout the country can locate genealogists researching their own names and exchange information. **Mary Dunsirn** has meticulously prepared this publication for many years and continues to do so even though she has moved to northern Wisconsin.

In 1996 the publication committee met monthly at my home. The members at that time were **Linda Boyea, Joyce Banachowski, Marilyn Bourbonais, Karen Humiston, Beverly LaBelle, Sister Francile Sherburne, Patricia Ustine** and **Pat Geyh**. We decided that it would be a good idea to pull together articles from the past issues of the *Quarterly* that would be of value to researchers, and publish them in a book. I photocopied the articles and provided each member of the committee with a set of them. Everyone thought it was a good idea until they started reading them. I know I recoiled from the thought of republishing those articles that I had written ten years before. Everyone quickly recognized that the material would have to be updated and expanded. We met each month and one person would bring copies of an updated article to the meeting. As each person read the article the writer would read it aloud, paragraph at a time. At the end of each paragraph suggestions for improvement would be given if deemed necessary. The next meeting the same procedure would be followed with the amended text. This would go on month after month until the group approved the article. Very seldom, however, was it necessary to come back with more than one amended text. Usually at each meeting we would deal with a new article and also with an amended article. Among other things we learned during this entire experience was humility.

Naturally it did not take much time to realize that there were other French Canadian sources that needed to be covered—those not previously published in the *Quarterly*. So those were added. This time, however, the articles were written from scratch and took a good bit of research to prepare. **Joyce Banachowski's** "dictionary" was amazing. Her annotated bibliography was equally terrific. **Karen Humiston** wrote the article on naming patterns in Quebec. She lives in Sheboygan and frequently commuted to Milwaukee to attend meetings. One time she arrived with her newborn child—a delightful addition to our committee. **Sister Francele Sherburne** traveled to Madison, Wisconsin several times to confer with James Hansen about the fur trading records. I flew to Montreal and worked in the Salle Gagnon writing several other articles. **Linda Boyea** was on the phone and computer getting information for some of the articles she wrote.

Transcribing and translating original church records from various centuries was an important part of the book. A huge task was locating original French-Canadian records from the 17th, 18th and 19th centuries that not only illustrated the points we wanted to make, but also were clear enough to be reproduced. Thank heavens for the films at the Family History Library. Picture this if you will; **Joyce Banachowski** and **Linda Boyea**, each with a copy of the same record, working to read the archaic handwriting and then translate it into English; debating whether that letter was an "e" or an "a"; going back and forth, back and forth over the words; comparing the writing with other samples; all this until a consensus was reached. Nearby I am sitting at my computer, poised and ready to record all the information as Joyce and Linda dictated it to me.

The group had initially conceived of a book which we would publish ourselves—one with a comb binding. As time passed it became clear that this book was going to be complete—too good to appear in a comb binding and to be marketed by our small group. We contacted Ancestry Publishing Company and to our delight they contracted with us to publish our work. At this point our meetings were at least twice a month and then were increased to once a week. Finally at the end of 2002 the final product—*French Canadian Sources*—was in our hands. When the question arose as to how to distribute the dividends, we all quickly decided that all dividends would be paid the French Canadian/Acadian Genealogists of Wisconsin. Using these funds a fine library has been built up and is available for research at meetings.

The current major project being worked on is the extraction of all the sacramental records of St. Louis Church, Fond du Lac, Wisconsin. This repertoire will include all the data found on the church records. This is a huge task and all volunteers are welcomed. Those currently part of the project are **Audrey Cayo**, **Steve McKay**, **Kateri (Teri) Dupuis**, **Joyce Banachowski**, **Bart Jacques**, **Anne Lemarre**, **Patricia Ustine**, **Susan White**, **Suzanne Holton**, and **Don Cayen**.

Many activities have been ongoing throughout most of these past twenty-five years. One such task that comes to mind immediately is taking care of the various mailings. During all this time **Marilyn Bourbonais** has mailed our *Quarterly* to all the membership as well as to organizations on our exchange list. Many of our publications that have been offered for sale through the years have also been packaged and mailed by Marilyn. Over and above the task of packaging and addressing all of this material she has kept track of the ever-changing postal regulations. We all owe her a huge debt of gratitude.

Another service offered to members is the Mentor Program. Upon joining the organization, new members are offered the help of a mentor. **Patricia Ustine**, who has coordinated this program from the beginning, ties up the new member with an experienced genealogist who, via mail, phone, or email gives the support needed for the newcomer to take off into the world of genealogy. This is a well used service.

With the arrival of the age of the Internet the French Canadian/Acadian Genealogists of Wisconsin went on line. Thanks to **Kateri (Teri) Dupuis** we

acquired a domain name and a vivid and useful web site was created and maintained. For several years **Steve McKay** stepped in and took over the task, but now Teri is back at the helm.

Genealogy and History are the central interests of our group and **Josephine O'Hara Christon** is in charge of keeping a record of the genealogy and history of our organization. Her folders, albums and files are impressive and at special events she brings them for all to enjoy.

These are a few of the things that have been going on since that day in February 1982. Maybe it's not surprising that twenty-five years have passed. So much has been accomplished, but there is so much more to do. What will be written in the *Quarterly* at the end of the next quarter century?

But until then let's get together and celebrate our accomplishments and plan for the future. Let's celebrate! Mark your calendar! Join us on the eve of St. Jean-Baptiste Day, June 23, 2007 for dinner, music, memories, friendship and fun. See you there!



As part of our anniversary issue, we decided to reprint an article written by Howard Gauthier which appeared in the FCGW *Quarterly* volume 4, # 3, February 1990. It is Howard Gauthier's article on the FCGW. trip to Quebec, June of 1989.

The FCGW. voyageurs were Marilyn Bourbonais, Ellen Cootware Conner, Howard Gauthier, Patricia Geyh, Anne Keller, Beverly LaBelle, Larry LaBelle, Clara LaFaive, Georgiana Landry, Darlene Longrie, Nancy McCarthy, Lucille Morgan, Germaine Natrop, Susan Ohde, Charlotte Olsheke, Betty Plombon, and Patricia Ustine.

QUEBEC LAST JUNE (JUNE 1989)

By Howard Gauthier

"...ancestors, festivals, adventure, artisans, sore feet, singing, dancing, --yes, in search of all of this and more, the French Canadian Genealogists of Wisconsin, seventeen strong, headed for Quebec for ten days this past June.

"Now a tour is a tour, but with the FCGW, it's that, all of the above and a wee bit more. What's nice is that they handle the transportation and sleeping arrangements and you are left to do whatever you want.

"The trip to Montreal from Milwaukee was terrible! Instead of arriving before noon, most of us got there at 9:30 at night. Some of us arrived via Toronto, but Larry, Bev and I had to wait four hours in the Detroit airport before take off to Montreal. That was where the three of us teamed up and became the three musketeers for the rest of the trip.

"Our rooms in Montreal were at McGill University, high on Mont Royale. To go anywhere was all downhill, but coming back it was an uphill climb. Larry said he would always remember "the hill" and never would live on a hill again. Guess he

didn't appreciate my sort of dancing up the hill when we came back from dinner that first night. But shucks, Larry, it wasn't so bad. I even went down again with four of the ladies to have another beer.

"The rooms themselves, which previously had been inhabited by very careless college students, did nonetheless, provide an excellent place for Marilyn, Dede, Germaine and Ellen to begin their nightly tradition of playing sheephead after returning from the days activities.

"After a bus tour of Montreal on the first full day we were there, everyone did their own thing. Marilyn and Pat (Ustine) went to St. Joseph Oratory where they were given a private tour of the museum. Nancy, Clara, Betty and Ann met with Brother Julien, a long time friend, who took them to the monastery where they were able to use the library and even got a full dinner from the brothers. Others went to the archives, but the three musketeers roamed the city, visited the Old Town and checked on refreshments. In the Old Town we were introduced to the outdoor cafes that are everywhere in the province—and no insects!

"On the evening of our departure from Montreal we all met at the restaurant "Les Filles du Roy" which featured French Canadian cooking. I didn't see any of the king's daughters around, however.

"Traveling by bus through the countryside, we began to notice the ever present silver and red roofs and the bright red doors on many of the homes.

"In Trois Rivières we billeted at the University of Quebec which had better accommodations. We stayed in living units, each of which had four bedrooms, a bath, a kitchen and a living room. Here the three musketeers shared one of the units which was nice and roomy and a relaxing place for Larry's cocktail hours. In the parking lot we could pick up a bus for the downtown area. By the way, that parking lot provided a good dance floor for Anne and me to polka.

"Again it was a do-it-on-your-own, and we all did. Dede (Georgianna), Leola, Charlotte, Darlene and Pat (Ustine) took the boat cruise on the St. Lawrence. As they passed the church on Cap de la Madeleine, everyone on the ship, led by the captain, sang the "Ave Maria"! Sue, Nancy and Pat (Geyh) rented a car and traveled to all the small towns in the area from which their families came. They hit St. Casimir, Ste. Anne de la Perade, Batiscan, St. Thuribe amongst others. Each town is highlighted by a tall church steeple, usually in silver colored metal. Along the roadsides are shrines, with life sized statues. Most of these churches were built in the late 1800's on the site of the older parishes.

"Some of the group went to the archives in Trois Rivières where the one staff member on duty was an intelligent, pleasant woman who could speak no English. Anne Keller came to the rescue and served as an excellent interpreter.

"On the eve of our departure for Quebec City we gathered in one of the units to toast Trois Rivières Canada, the French, the English, and ourselves. The evening ended in the midst of much laughter and song, and the next day, we boarded the bus to our next stop.

"In Quebec City, we went first class, staying in the Hotel au Jardin du Gouverneur (Governor's Garden Hotel) which was right next door to the Chateau Frontenac, and walkable to all parts of the Upper and Lower City of Old Quebec.

"It was St Jean Baptiste Day, festival time, and Quebec City was an exciting place to visit with lots of things to see — historic sites, old churches, street artists, jugglers, street dancers, excellent restaurants, and of course information on one's ancestors if one could squeeze in the time between eating and sightseeing.

"We had a mass said at the Basilica of Notre Dame in Quebec City for Marie St. Louis, a founder of our group who died some years ago. It is a magnificent church and the perfect place for us to remember Marie.

"Pat (Ustine) and Claire did their fitness thing by walking the Dufferine Terrace, all three hundred and sixty-five steps, up and down.

"The food was good and I liked the tourtiere, but the others liked the pea soup. Pat Ustine said she enjoyed the Creton Pate.

"Two carloads of us traveled out to the Ile de Orleans where Bernadette Morin, an islander herself, spent the day with us. A large percentage of French Canadians have ancestors who spent years living on the island, and we all enjoyed seeing the communities, visiting the churches and talking with the people. Pat (Geyh) especially liked visiting the shop and home of Noella DeBlois, a master weaver, who showed us her workshop and from whom we bought a great many hand woven articles. Bernadette then took us to the original Rouleau home which is 300 years old. There we met the tenth generation Rouleau family to live in the home.

"The highpoints of Quebec City besides the food, were the bus tour of Upper and Lower Quebec, the riverboat cruise, the old churches and the nearby areas such as Ste. Anne de Beaupre, Les Sept Chutes, the Citadel, and the Ile de Orleans.

"Incidentally Betty, what's this about you dancing with a handsome French Canadian on the streets of Old Quebec City? How did I miss out on that???

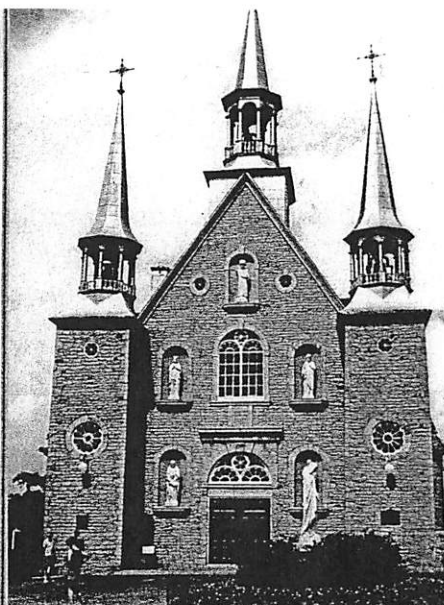
"But good things come to an end too quickly, and suddenly it was the eve of our departure for home. We all met on the Ile de Orleans and had a special dinner at L'Atre restaurant. The building was constructed in 1680 and the traditional French Canadian meals are all cooked on the hearth (hence the name of the restaurant. Everything was quite special, including Nancy getting doused with a glass of wine by the waitress. But then, Nancy, who else got to wash up at Madam's house, an historic site itself, and wear her borrowed blouse while yours was dried by the fireplace?

"The next morning we all took the bus back to Montreal and flew back to Detroit, parting with our four Chippewa Falls friends there. On to Milwaukee where we were welcomed home."

June 1989 Quebec Trip

Left: Louis Hebert, 1st farmer of New France

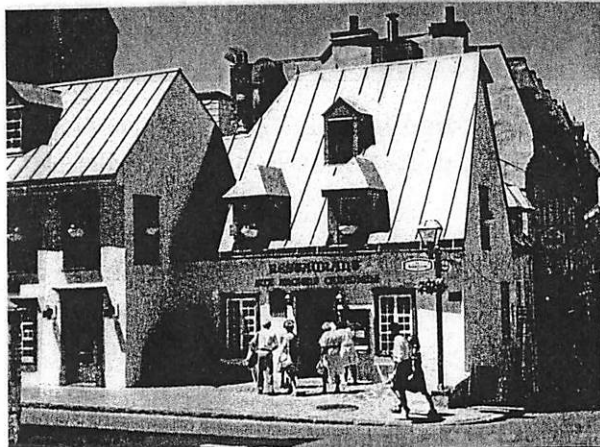
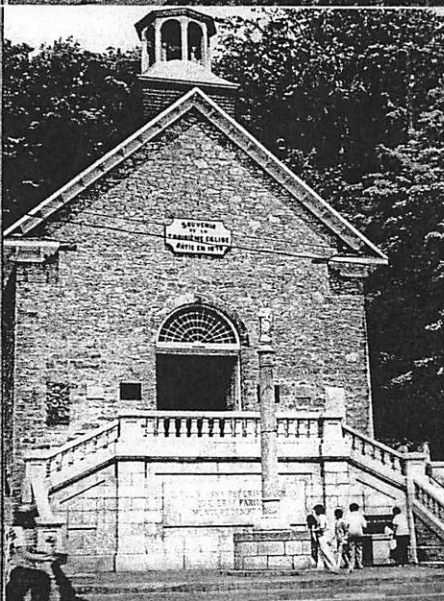
Right: Ste. Famille, Ile d'Orleans



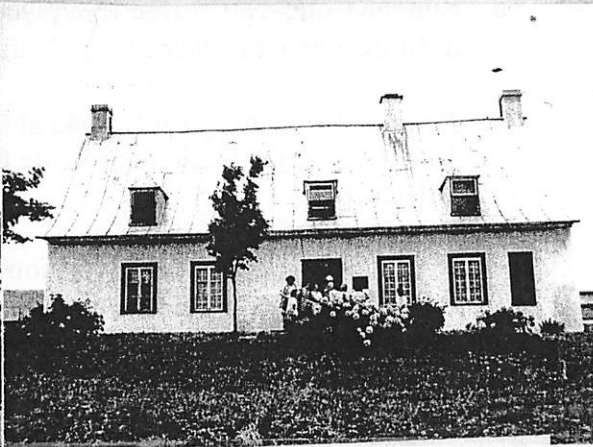
Left: Proprietors at Ste-Anne-du-Petit-Cap

Right: Ste Anne de Beaupre Old Church

PROPRIETAIRES	DATES	TERRES
TERRES VENDUES-A-		
CHARLES CADIEU PAR		
LA FABRIQUE R.D. DE		
QUEBEC EN 1656 ET		
RETROCEDEES LE 26 MAI 1658		
TERRE NON CONCEDEE	108	5
TERRE NON CONCEDEE	106	3
JEAN PICART	1655	105
JEAN-BAPTISTE CARON	1659	104
TERRE NON CONCEDEE	103	3
TERRE NON CONCEDEE	102	3
TERRE NON CONCEDEE	101	3
V. PIERRE GAGNE	1655	100
LOUIS GUIMONT	1657	99
ROBERT CARON	1654	98
PIERRE PICARD	1650	97
LOUIS GAGNE	1650	96
JULIEN MERCIER	1651	95
ROBERT CIGUIERE	1651	94
ETIENNE DE LESSARD	1657	93
FABRIQUE STE-ANNE C-	1658	92
CLAUDE POULAIN	1651	91
ROBERT FOURERT LACROIX	1655	90
GEORGES PELLETIER	1655	89
FRANCOIS BOIVIN	1653	88
MATHURIN LE MONNIER	1655	87
PIERRE RIBOUIN	1655	86
ROBERT PARE	1655	85
JEAN PARE	1657	84
JACQUES CAMACHE	1656	83
TERRE NON CONCEDEE	82	2
ETIENNE RACINE	1650	81



Former Jacquet House, 1675-1676, Quebec City



Rouleau House, Ile d'Orleans, over 30 years old

Photos courtesy of Pat Ustine

BORDER LINES BACK TO JEAN CÔTÉ.

Joyce Banachowski

Border lines uses a variation of the format established by the New England Historic Genealogical Society Register – Number 1 being the immigrant ancestor. Numbers in brackets refer to footnotes. Numbers in parentheses 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 Côté: b. at Mortagne, Perche, France, an area where a number of early colonizers of New France originated. His father may have been Abraham Cote. Our ancestor, Jean was recruited by the Seigneur, Robert Giffard,. He arrived at Quebec and went on to Beauport with Robert Giffard and the rest of his contingent of recruits in 1635. On 17 November 1635, Jean married Anne Martin at Notre Dame de Quebec. They were married by the Jesuit, Father Lalement.[3,4] Anne may have been the daughter of Galeran Martin who was a widower living at Beauport at this time. [2]

Jean died at his home on Ile d'Orleans on 27 March 1661, and was buried the following day from the church of Notre Dame de Quebec. [4] His wife, Anne died on 4 December 1684 and was buried the fifth at Quebec.[3,4]

Children:

- a. Louis Côté: bap. 25 Oct 1635, Quebec[1]; m. Elisabeth Langlois, 6 Nov 1662, Notre Dame de Quebec. Her parents were Noel Langlois and Francoise Grenier; d. before 15 Dec 1669, Chateau Richer [1]
- b. Martin Côté: bap. 12 July 1638-1639, Quebec [1]; m. Suzanne Page, 25 July 1667, at Chateau Richer. Her parents were Raymond Page and Madeleine Bergeron of Beauport. [6] He died and was buried 30 Aug 1710 at St. Pierre, Ile de Orleans. [3]
- c. Simone Côté: bap. 9 Dec 1637, Quebec [1]; m. Pierre Soumande, 16 Nov 1649, at Notre Dame de Quebec [5]; d. after 30 Oct 1698, Quebec
- d. Mathieu Côté: bap. 6 July 1642 at Quebec [1]; m. Elisabeth Gravel, m. ct. 11 Sep 1667 (Aubert) at Beaupre or Ile de Orleans [6]; d. 25 Feb 1696 St. Pierre, Ile de Orleans [1]
- (2) e. Jean Côté: bap. 25 Feb 1644, Notre Dame de Quebec [1]; 1m. Anne Couture 11 Nov 1669, Notre Dame de Quebec. Her parents were Guillaume Couture and Anne Aymard, [5,6]; 2m. Genevieve Verdon, 25 Feb 1686, Notre Dame de Quebec. Her parents were Vincent Verdon and Genevieve Pelletier. [5,6]; d. before 26 March 1722.
- f. Noel Côté: bap. 4 May 1646, Notre Dame de Quebec [1]; m. ct. with Helene Graton, 13 Feb 1673 (Vachon), at Beauport. Her parents were Claude-Jacques

Graton and Marguerite Mancion. [5] d. 7 and bur. 8 March 1701, St. Pierre, Ile de Orleans [1]

- g. Marie Côté: b. 11 and bap. 12 Jan 1648, Notre Dame de Quebec [1]; d and bur. 25 Jan 1648, Notre Dame de Quebec. [1]
 - h. Louise Côté: b. 10 April and bap. 18 April 1650 at Notre Dame de Quebec. [1]; m. Jean Grignon, 4 Nov 1663, Notre Dame de Quebec. His parents were Antoine Grignon and Suzanne Supet.[5]; d. before 30 April 1696, La Rochelle, France. [1]
2. Jean Côté dit La Frise: b. 25 Feb 1644, Notre Dame de Quebec. [1]; His godparents were Joanne Alarie and Elizabetha Couillard. [4] 1m. Anne Couture 11 Nov 1669 at Notre Dame de Quebec. Their marriage contract was signed 10 Nov 1669 with the notary, Becquet. Her parents were Guillaume Couture and Marie Aymard or Emard. [5, 8] ; Anne Couture was b. 22 Jan 1652 at Levis [8]; Anne d. 26 Nov 1684 and was bur. the next day from Notre Dame de Quebec [1]; 2m. Genevieve Verdon, 25 Feb 1686 at Notre Dame de Quebec. Their m. ct. was 4 Feb 1686 with Genaple. Her parents were Vincent Verdon and Genevieve Pelletier. [5, 8]; Genevieve Verdon was b. 21 Jan 1666 at Sillery. [1] We are descended through Jean's second marriage.

Jean Côté dit La Frise was a farmer, fisherman and fur trader. In 1704 and 1707, he was captain of the militia.

Children of first marriage:

- a. Jean-Baptiste Côté: b. 24 Aug 1670 at Beauport; bap. 31 Aug 1670 at Notre Dame de Quebec [1]; m. Francoise-Charlotte Choret, 24 Oct 1695 at St. Pierre, Ile de Orleans. Her parents were Joseph Choret and Anne Loigon. [7]; bur. 26 March 1736 Rimouski [8]
- b. Noel Côté: b. and bap 11 Dec 1672, Notre Dame de Quebec [1]; m. Marie-Madeleine Drouin, 28 Feb 1696, Ste-Famille, Ile de Orleans. Her parents were Nicolas Drouin and Marie Loignon. [6]; d. 29 March and bur. 30 March 1701, St. Pierre, Ile de Orleans [1]
- c. Marguerite Côté: b. abt 1674 [1]; d. 17 Dec 1702, Notre Dame de Quebec [1] She was a sister at Hôtel Dieu, (Sister Paul) She was made a novice 7 Feb 1693 and professed 17 Aug 1694. [1]
- d. Marie Côté: b. about 1676 [1]; bur. 21 Dec 1702, Notre Dame de Quebec [1]; She was a sister (Sister Gertrude). She was made a novice 21 June 1694 and professed 17 Jan 1696 [1]
- e. Pierre Côté: b. 22 Nov and bap 23 Nov 1679 at St. Pierre, Ile de Orleans [1]; m. Marie-Charlotte Rondeau, 27 Apr 1707, St. Pierre, Ile de Orleans; Her parents were Thoms Rondeau and Andrée Remondiere [6]; d. 18 and bur. 19 Aug 1715, St. Pierre, Ile de Orleans [1]

- f. Guillaume Côté: b. 7 and bap. 9 Nov 1681, St. Pierre, Ile de Orleans [1]
m. Clotilde Amelot, 8 May 1719, Notre Dame de Quebec. Her parents were
Jacques Amelot and Angelique Godin. [5,7]
- g. Anne Côté: bap. 27 July 1683, St. Pierre, Ile de Orleans [1]; d. 13 April 1723,
Hôtel Dieu, Quebec; She was Sister Sainte-Genevieve at Hôtel Dieu, Quebec [1]
- h. Elisabeth Côté: b. about 1677, Quebec [8]; bur. 24 Jan 1744, Quebec [8]

Children of second marriage:

- i. Marie-Charlotte Côté: b. 31 Oct, bap. 9 Nov 1686, St-Pierre, Ile de Orleans [1];
m. Francois Tinon-Desrochers at St. Pierre, Ile de Orleans. His parents were
Aymard Tinon-Desrochers and Aimée Roue. [9]; bur 9 Dec 1755, Notre Dame de
Quebec [8]
- j. Joseph Côté: b. 28 and bap. 29 June 1689, St. Pierre, Ile de Orleans [1]; 1m.
Therese Huot, 13 April 1711 at L'Ange Gardien. Her parents were Mathurin Huot
and Marie Letarte.[10]; 2m. Marie-Jeanne Roussin, 23 Jan 1730 at L'Ange
Gardien. Her parents were Joseph Roussin and Anne Jacob. [10]; bur. 22 Dec
1760, Grondines [8]
- k. Marie dit Genevieve Côté: b. 31 Aug and bap, 1 Sep 1691, St. Pierre, Ile de
Orleans [1]; m. Louis Boissel 18 Nov 1709 at L'Ange Gardien. His parents were
Noel Boissel and Marie Morin-Beaumont. [13];
- l. Jacques dit Gabriel Côté: bap. 10 Dec 1693, St. Pierre, Ile de Orleans [1]; d. 23
Apr 1707, Hôtel Dieu, Quebec [1]
- m. Jean-Marie Côté: b. 1 and bap 8 Mar 1696, St. Pierre, Ile de Orleans [1]; m.
Marie-Madeleine (Claire) Huot, 14 Feb 1716 at L'Ange Gardien. Her parents
were Mathurin Huot and Marie Letarte. [10]
- n. Francois Côté: b. 7 and bap. 8 Feb 1698, St. Pierre, Ile de Orleans [1]; d.
- o. Ignace Côté: b. 24 and bap. 27 Mar 1700, Malbaie/Baie St. Paul; His godparents
were Jean-Baptiste Mondain and Marie Marlot, sister of the infant. [11]; m.
Veronique Hebert, 5 Oct 1733 at L'Ange Gardien. Her parents were Guillaume
Hebert and Anne Roussin [10]
- p. Gabriel Côté: b. 2 Feb 1702 and bap. 30 Apr 1702, Malbaie/Baie St. Paul; His
godparents were Francois Côté and Genevieve Costé. [11]; m. Cecile Gosselin,
14 Nov 1739, Notre Dame de Quebec; Cecile was the widow of Pierre Sorbes. [5]
bur. 11 Nov 1742, Notre Dame de Quebec. [8]

- q. Charles Côté: b. 5 and bap. 6 Sep 1704, St. Pierre, Ile de Orleans. [1]; 1m. Genevieve Fiset, 7 Apr 1739 at L'Ange Gardien. Her parents were Charles Fiset and Marie Garnier. [10]; 2m. Francoise Estiambe, 14 Apr 1749, Charlesbourg. [8]
- (3) r. Thomas Côté: b. 28 Mar and bap. 1 Apr 1707, St. Pierre, Ile de Orleans [1]; 1m. Genevieve Simard, 8 Jan 1733 at Baie-St-Paul. Her parents were Etienne Simard and Rosalie Bouchard of Petite Riviere. [8]; 2m. Genevieve Gagnon, 2 May 1735 at l'Assomption, Emboulements. Her parents were Joseph Gagnon and Madeleine Tremblay. [12]
- s. Marie Côté: b. 6 and bap. 8 Mar 1711, L'Ange Gardien [1]; m. Andre Allies, 14 June 1733, Notre Dame de Quebec [5]
3. Thomas Côté: Thomas Cote was born on the 28th of March and was bap. on the first of Apr 1707 at St. Pierre, Ile de Orleans. [1] He married the first time to Genevieve Simard on 8 Jan 1733 at Petite Riviere. [14] Genevieve was born the 27th and bap. the 28th of Aug 1707 at St. Francois-Xavier, Petite Riviere. Her parents were Etienne Simard and Rosalie Bouchard. [14] They were married about six months when his first wife, Genevieve Simard died and was buried 26 June 1733 at Baie St. Paul [11] Thomas married a second time to Genevieve Gagnon on 2 May 1735 at L'Assomption-de-la Ste-Vierge, Eboulements. [15] Genevieve Gagnon, daughter of Etienne Gagnon and Madeleine Tremblay was bap. 29 June 1716 at Baie St Paul [11] She was bur. 9 Jan 1776 at the age of 59 at Baie St. Paul. [11]

No children by first marriage:

Children by second marriage:

- (4) a. Joseph Côté: b and bap. 12 Feb 1736, L'Assomption-de-la-Ste-Vierge des Eboulements. [15, 17]; m. Dorothee Tremblay, 20 Feb 1759 at Petite Rivieres. Her parents were Louis Tremblay and Brigitte Fortin. [8,12]; d. 4 and bur, 6 March 1822, Baie St. Paul at about 86 yrs. [11]
- b. Marie-Genevieve Côté: bap 29 July 1737, Baie St. Paul. Godparents were mssr. De Tronguidy? and Marie-Magdeleine Gagnon. [11]; m. Jean-Baptiste Castigny, 14 Oct 1776 at Baie St. Paul. His parents were Philippe Castigny and Francoise Saborin. [11]; d. 1 and bur. 2 Apr 1806 at age 67 yrs at Baie St. Paul. [11]
- c. Marie-Rose Côté: b. 17 or 18 and bap. 19 Jan 1739, Baie St. Paul; godparents were Francois-Etienne Corneau and Marie La Pierre, daughter of Jacques Duchene dit Laramé. [11]; m. Jean-Charles Simard, 1 March 1764, St. Pierre and Paul, Baie St. Paul. Jean-Charles was a widower of Dubour. [11]; bur. 4 March 1810, Baie St. Paul. [11]
- d. Marie-Angelique Côté: b. 22 and bap. 23 June 1740, Baie St. Paul. Godparents were Francois Fortin and Felicite Bouchard. [11]; d. 21 Dec 1742 at age 3 yrs. 1 mo; bur. 16 Jan 1743, St. Pierre and Paul, Baie St. Paul. [11].

- e. Augustin Côté: b. and bap. 24 Nov 1742, Baie St. Paul. Godparents were Noel Symard of Cap de Mailland and Barbe Gangné. [11]; m. Dorothée-Ursule Guay, 18 Nov 1767, Baie St. Paul. Her parents were Noel Guay and Marie-Josephe Tremble. [11]; d. 25 and bur. 27 Sep 1817, age 74 yrs. at Baie St. Paul. [11]
- f. Angelique Côté: b. 1 and bap. 2 Sep 1744, Baie St. Paul. Godparents were Pierre Lavoye and Agathe Levallier. [11]; m. Jean Boivin, habitant, 30 Jan 1764, Baie St. Paul. His parents were Augustin Boivin and Marie-Reine Simard. [11]
- g. Marie-Symphorose-Sophie Côté: b. 16 and bap. 18 July 1746, Baie St. Paul. Godparents were Moise Four and Francoise Gagne, wife of Jean Olece. [3]; m. Jean Leforêt, 24 Jan 1786, at Baie St. Paul. His parents were Antoine Leforet and Marguerite Martel. [11]
- h. Pierre Côté: bap. 4 July 1748, Baie St. Paul. Godparents were Joseph Gagnon and Marguerite Barée. [11]; d. 24 and bur. 26 Nov 1748 at age of 5 mo., Baie St. Paul. [11]
- i. Anonyme: b. 24 and bap. 28 Aug 1749, Baie St. Paul; d and bur. 28 Aug 1749, Baie St. Paul. [11]
- j. Leonard-Joseph Côté: b. and bap. 11 Nov 1750, Baie St. Paul. Godparents were Joseph-Leonard Borelle and Felicite Peron. [11]; m. Agnes Guerin-St. Hilaire, 28 Oct 1771, St. Joachim de Chateauguay. Her parents were Guillaume Guerin-St. Hilaire and Marie Michel. [3]; d. 12 and bur. 14 Apr 1819, Baie St. Paul. [11]
- k. Felicite Côté: b and bap. 13 Nov 1752, Baie St. Paul. Godparents were Antoine Peron and Felicite Duchesne or Ducharme. [11]; m. Godfray Simard, 8 Nov 1773, Baie St. Paul. His parents were Joseph Simard and Cecile Tremblay. [11]
- l. Rose Côté: b and bap. 30 July 1754, Baie St. Paul. Godparents were Jean Marceau, habitant, and Madeleine Giguere. [11]
- m. Ursule-Dorothée-Constance Côté: b and bap. 19 May 1756, Baie St. Paul. Godparents were Joseph Peron and Ursule-Dorothée-Constance Symard. [11]; bur. 8 June 1756, Baie St. Paul. [11]
- n. Amable Côté: m. Jean Boily, 14 Sep 1779, St. Pierre and Paul, Baie St. Paul; his parents were Paul Boily and Marie-Louise Gagne. He was a widower of Ursule Duchene. [11]

4. Joseph Côté: Joseph Côté was b. and bap. 12 Feb 1736 at Notre Dame de L'Assomption, Eboulements. His godmother was Catherine Lavoie. He was baptized by the missionary priest, Abrat of LaBaye St. Paul.[15]; On 19 Feb 1759, he made a m. ct with Dorothée Tremblay. The next day they were m. at Petite Riviere. [8] Dorothée was bap. in Petite Riviere on 1 May 1739. Her parents were Louis Tremblay and Brigitte Fortin.[8] Joseph Côté served as captain of the militia. He d. on the 4th of March 1822. Two days later he was bur. at Baie St. Paul at the age of 86 yrs. [18] Shortly after, his wife, Dorothée Tremblay, d. on the 14th of Apr 1822 and was buried two days later at the age of 83 yrs. [18]

Children:

- a. Joseph-André-Elie-Samson Côté: bap. 31 May 1760, Petite Riviere. [8]; m. Marie Simard, 9 Oct 1780, Baie St. Paul. Her parents were Francois Simard and Ursule-Marguerite Gagne. (The couple received a dispensation for consanguinity of the 4th degree.) [16, 22]
- (5) b. Alexis-Bruno Côté: b. 14 and bap. 21 Apr 1762, St. Pierre and Paul, Baie St. Paul. [11]; m. Marie-Josephite Gladu, 25 Oct 1784, Ste-Marguerite-de-Blairfindie, St. Jean, Lacadie. Her parents were Jean-Baptiste Gladu and Marie-Anne Brosseau. [19]; Alexis-Bruno d. 8 and bur. 10 Apr 1846, at St. Joachim, Chateauguay at the age of 84 years. [21] Marie-Josephe was bur. 13 Jan 1853, St. Joachim de Chateauguay. [21]
- c. Louis-Marc (Marie)-Theodore-Thierry-Gaspard:Côté: b and bap. 15 March 1764, St. Pierre and Paul, Baie St. Paul. Godparents were Andre-Augustin Boivin and Dorothée-Genevieve Gagnon. [22]; m. Marie-Anne Bouliane, 1 Oct 1787 at Baie-St. Paul. Her parents were Louis Bouliane and dec. Marie-Anne Tremblay of L' Isle aux Coudres. [22]; bur. 13 Mar 1806, St. Pierre and St. Paul, Baie St. Paul at the age of 42 years. [18]
- d. Dorothée-Ursule-Constance Côté: bap. 20 Jan 1766, Baie- St. Paul. Godparents were Joseph Leonard Côtée and Dorothy-Ursule-Constance Gay. [22]; m. Jean-Baptiste Tremblay, 30 May 1786 at Baie St. Paul. His parents were Jean Tremblay and Catherine Bissonet. (dispensation or a third and double fourth degree of consanguinity) [22]
- e. Marie-Josephe (Josette)-Barbe Côté: b. 30 Nov and bap. 5 Dec 1767, St. Pierre and Paul, Baie St. Paul. Godparents were Francois Fortin and Brigitte Tremblay. [22]; m. Joseph Fortin, 18 July 1786. His parents were Jacques Fortin and Angelique Tremble. (dispensation for fourth degree of consanguinity) [22]
- f. Laurent-Moise (Noel) Côté: b. and bap. 10 Aug 1770, St. Pierre and St. Paul, Baie St. Paul. Godparents were Augustin Faucher and Felicite Boivin. [22]
- g. André Côté: b. 30 Nov 1770 and bap. 16 Feb 1771, St Pierre and St. Paul, Baie St. Paul. His godparents were Bruno Tremblay and Marie-Josephite Tremblay.

[22]; d. 11 Mar and bur. 15 Apr 1773, Baie St. Paul at the age of 15 months. [22]

- h. Marie-Magdeleine Côté: b. and bap. 3 Apr 1774, Baie St. Paul. Godparents were Etienne Doré and Dorothee Bouchard. [22]; m. Michel Hervey / Harvey, 22 Sep 1794, Baie St. Paul. His parents were Pierre Michel and Marie Magdelene Tremblay of St. Loran I'isle Courdes. [22]
 - i. Felicite Côté: b. and bap. 16 Sep 1776, Baie St. Paul. Her godparents were Zervy Fournier and Marie-Catherine Tremble. [22]; m. Basile Villeneuve, 23 July 1793, Baie St. Paul. His parents were Joseph Villeneuve and Marie-Anne Gagne. [22]
 - j. Thomas Côté: b. and bap. 3 Aug 1782, St. Pierre and St. Paul, Baie St. Paul. His godparents were Antoine Gagnon and Marie-Lucie Gaultier. [22]; m. Angele Gagnon, 2 Aug 1808, Baie St. Paul. Her parents were Augustin Gagnon and Therese Tremblay. [18]
 - k. Marie-Angele Côté: b. and bap. 3 Sep 1784, St. Pierre and St. Paul, Baie St. Paul. Her godparents were Pierre Peron and Dame Nurve Gauvain. [22]; m. Ambroise Simard, 24 May 1803, Baie St. Paul. His parents were Francois Simard and dec. Charlotte Tremblay. [18]; d. 9 and bur 11 Mar 1828, Baie St. Paul at the age of 44 years. [18]
 - l. Simon Côté: b and bap. 19 Nov 1778, St. Pierre and St. Paul, Baie St. Paul; Godparents were Joseph Peron and Marie Perron Guy. [22]; d. 13 and bur. 14 Aug 1782, Baie St. Paul at the age of 2 yrs. 4 months. [22]
 - m. Moise Côté: b. 15 July and bap. 27 Aug 1780, St. Pierre and St. Paul, Baie St. Paul; His godparents were Louis Lavois and Marie Simard. [22]; m. Olive Gauthier-Larouche, 25 Jan 1803, Baie St. Paul. Her parents were Gaspard Gauthier-Larouche and dec. Therese Tremblay. [18]
5. Alexis-Bruno Côté: b. 14 Apr and bap. 21 Apr 1762 at St. Pierre and St. Paul, Baie St. Paul. His godparents were Alexis Peron and Rose Cote. [16, 11]; Alexis married Marie-Josephthe Gladu on 25 Oct 1784 at Ste- Marguerite-de-Blairfindie, St-Jean, Lacadie. [19]. They had made a marriage ct. with Grias on 14 Oct 1784. [23] Marie-Josephthe Gladu's parents were Jean-Baptiste Gladu and Anne Brosseau. Marie-Josephthe was born in 1763 at Laprairie. Alexis Bruno died on 8 Apr and was buried on 10 Apr 1846 at St. Joachim, Chateauguay at the age of 84 years. [21] His wife, Marie-Josephthe Gladu was buried at St-Joachim, Chateauguay on 13 Jan 1853 at the age of 88 years. [21]

Children:

- a. Josephthe Côté: b. and bap. 9 Sep 1786, Ste-Marguerite-de-Blairfindie, St-Jean, Lacadie. His godparents were Hypolite Donet and Marie Tremble. [19]; m. Jean-Baptiste Dorais, 9 Nov 1812 at St-Joachim de Chateauguay. He was a widower of Marie Primeau [24]; Josephthe d. 12 and bur. 13 July 1825, St-Joachim de

Chateauguay at the age of 39 years. [25]

- b. Joseph-Simon Côté: b. and bap. 5 Jan 1788, Ste-Marguerite-de-Blairfindie, St-Jean, L'Acadie. His godparents were Bruno Tremblay and Marie-Charlotte Petrimoux, wife of Pascal Pinsonneau. [19]; m. Joseph Roy, 29 July 1816 at St-Joachim de Chateauguay. Her parents were Joseph Roi and Marie Mallet.(married after one ban of publication, dispensation by Msr. Rouse, vicaire general). [24]
- c. Magdeleine Côté: bap. 20 Oct 1791, St-Joachim de Chateauguay. Her godparents were Joseph Garnier and Angelique Durant. [20] m. Joseph Lepage 5 Feb 1810 at St. Joachim de Chateauguay. His parents were Joseph Lepage and Marie-Louise Mallet. [24]
- d. Felicite Côté: bap. 11 May 1793 at St. Joachim de Chateauguay. Her godparents were Jean-Baptiste Durant and Felicite Roufael. [20] m. Jacques Amyot /Amiot on 21 Nov 1814 at St. Joachim de Chateauguay. His parents were Jacques Amyot and Marie Primeau / Primo. [24] bur. 2 July 1825 at St. Joachim de Chateauguay. [25]
- e. Jean-Baptiste Côté: bap. 24 April 1795, St. Joachim de Chateauguay. His godparents were Jean-Baptiste Gladu and Marie Bro. [20]; m. Rose Poupart on 15 July 1816 at St. Joachim de Chateauguay. Her parents were Jean-Baptiste Poupart and Catherine David of St. Constant. [24]
- f. Antoine Côté: bap. 24 June 1797 at St. Joachim de Chateauguay. His godparents were Antoine Decent and Celeste Gervaise. [24] m. Marie-Angelique dite Le Pailleur on 26 June 1820 at St. Joachim de Chateauguay. (married after one ban; a dispensation was granted for the other two.) [25]
- g. Clerice (Claire) Côté: b. and bap. 24 Oct 1799 at St. Joachim de Chateauguay. Her godparents were Etienne Durant and Ursule Dufour. [24] m. Edouard Therrien on 7 Nov 1826 at St. Joachim de Chateauguay. His parents were Francois Therrien and Marie Guenet /Guinet. [25] d. 26 and bur. 29 Mar 1834 at St. Joachim de Chateauguay at age 33. [26]
- (6) h. Ignace Côté: b. 6 and bap. 7 Dec 1801, St. Joachim de Chateauguay. [24]
 - 1m. Ursule Quesnel on 30 Oct 1826 at St. Joachim de Chateauguay. Her parents were Louis Quesnel and Angelique Bourcier. [25] 2m. Catherine Bourdeau, widow of Pierre Poupart, on 29 Jan 1855 at St. Isidore, Laprairie. [28]; 3m. Clair Laberge, widow of Pierre Grandmaitre, on 22 June 1868 at Beauharnois. [7]
- i. Alexis Côté: bap. 20 Feb 1804 at St. Joachim de Chateauguay. His godparents were Joseph Côté and Catherine Bregier. [24]; m. Monique Laurin on 26 Jan 1829 at St. Joachim de Chateauguay. Her parents were Alexis Laurin and Reine Malboeuf. [25]

- j. Vincent Côté: bap. 19 July 1808 at St. Joachim de Chateauguay. His godparents were Jean-Baptiste Mallet and Magdeleine Cote. [24] d.
6. Ignace Côté: b. the 6 and bap. 7 Dec 1801 at St. Joachim de Chateauguay. His godparents were Ignace Reid and Marie-Anne LaBerge. [24] This ancestor was married three times. We are descended from his first wife, Ursule Quesnel. He had no children by his second or third wives. Ursule Quesnel was bap. 28 July 1808 at St. Anges, Lachine. Her godparents were Paul Dumouchelle and Marie-Helene Picard of Lachine. Her parents were Louis Quesnel, a farmer, and Angelique Bourcier dit LaVigne [27] Ignace Cote and Ursule Quesnel married 30 Oct 1826 at St. Joachim de Chateauguay. [25] They signed a marriage contract 26 Oct 1826 by the notary, F.G. Pailleur. Since both of Ursule's parents were deceased at the time of her marriage, her brother, Jean-Baptiste, was her guardian. [47] Ursule died 13 Jan 1852 at the age of 43. She was buried at St. Joachim de Chateauguay on 15 Jan . [21] According to the 1851 census, she died of *paralyssee*. [29]

2m. to Catherine Bourdeau, widow of Pierre Poupart and daughter of Amable-Marie Bourdeau and Catherine Lonctin on 29 Jan 1855 at St. Isidore. [52,28] A marriage contract between Ignace Cote and Catherine Bourdeau was signed 27 Jan 1855 before the notary, Francois Langevin. [48] (It is interesting to note that Catherine Bourdeau was the mother-in-law to Remi Cote, one of the children of her 2nd husband, Ignace and his first wife, Ursule Quesnel, and Catherine Bourdeau and Ignace were married about two weeks after the marriage of Catherine Boudreau's daughter by her first marriage, Catherine Poupart, to Remi Cote at the same parish, St. Isidore.) Catherine Bourdeau was b.1809 at St. Isidore. It is not known when she died. She does not appear in the 1861 census.

3m. to Claire LaBerge, widow of Pierre Grandmaitre, on 22 June 1868 at Beauharnois. [7] The marriage contract between Ignace Cote and Claire LaBerge was 18 June 1868 by the notary, Vital Canope de Montigny. [49]

No children by 2nd and 3rd marriages

Children by 1st marriage:

- a. Maurice Côté: b and bap. 31 Oct 1827 at St. Joachim de Chateauguay. His godparents were Toussaint Quesnel and Josephte Gladu. [25] m. Adile Guerin 22 July 1856, at Ste. Philomene, Chateauguay. Her parents were Jean-Baptiste Guerin and Marie Caron. [9,50]
 - b. Alexis-Vincent Côté: b. and bap. 8 Dec 1828, St. Joachim de Chateauguay. His godparents were Alexis Cote and Josephte Mayce. [25]
- (7) c. Remi Coté: b. and bap. 3 May 1830 at St. Joachim de Chateauguay. [26]
 m. Catherine Poupart, widow of Julien Bouchard and daughter of Pierre Poupart and Catherine Bourdeau. on 15 Jan 1855 at St. Isidore, Laprairie. [6]
 d. 21 and bur. 22 Sep 1903 at Terrebonne, Minnesota. [30]

- d. Suzanne-Marguerite Côté: bap. 11 Aug 1831 at St. Joachim de Chateauguay. Her godparents were Joseph Cote and Josephthe Quesnelle. [24] m. Pierre Dorais on 4 Oct 1853 at St. Joachim de Chateauguay. His parents were Ignace Dorais and Josephthe Bergevin. [21]
 - e. Marie-Lucie Côté: b. and bap. 1 Apr 1833 at St. Joachim de Chateauguay. Her godparents were Jean-Baptiste Côté and Marguerite Dorais. [26]
 - f. Jean-Baptiste-Gilbert Côté: b. and bap. 22 June 1834 at St. Joachim de Chateauguay. His godparents were Jacques Amiot and Angela Quesnel. [26]
 - g. Xavier Côté: b. 1835
 - h. Marie-Philomene Côté: b. and bap. 11 May 1837 at St. Joachim de Chateauguay. Her godparents were Toussaint Quesnel and Olive Côté. [26] m. Pierre Loisselle on 5 Nov 1860 at St. Isidore, Laprairie. His parents were Pierre-Mathieu Loisselle and Marie Cottathine of Ste. Philomene. [28]
 - i. Antoine-Hilaire Côté; b. 26 and bap. 27 Apr. 1839 at St. Joachim de Chateauguay. His godparents were Antoine Prud'Homme and Marguerite Quesnel [26]
 - j. Francois Michel Côté: b. and bap. 30 Sep 1841 at St. Joachim de Chateauguay. His godparents were Edouard Terrian and Monique Lorrain. [27]
 - k. Honoré-Isaie Côté: b. and bap. 2 June 1843 at St. Joachim de Chateauguay. His godparents were Louis Quesnel and Felicite Cote. [27]
7. Remi Côté: b. and bap. 3 May 1830 at St. Joachim de Chateauguay. His godparents were Antoine Cote and Louise L'Ecuyer. [26] m. Catherine Poupert, widow of Julien Bouchard and daughter of Pierre Poupert and Catherine Bourdeau on 15 Jan 1855 at St. Isidore, Laprairie. There was a dispensation for two bans. [31] Catherine had a daughter, Marie-Catherine, born about four months after the death of her first husband, Julien Bouchard. Marie-Catherine Poupert was b. the 9th and bap. the 10th of Jan 1853 at St. Isidore, Laprairie. [28, 31, 39]

In 1880 Remi Côté migrated with his family from St. Urbain, Quebec, through Port Huron, Michigan, where he filed his first papers for naturalization, [34] and then continued on to northwestern Minnesota. Here he applied for a land grant under the 1862 Homestead Act. It is believed they may have traveled by boat to Michigan, then by train to Crookston, Minnesota where he filed his application for land, and from there, they walked with a cart, possibly a Red River cart, to Terrebonne, a distance of about 40 mile by road today. On 2 July 1889, he received his homestead of almost 160 acres in Terrebonne, Minnesota. He received his land deed 2 July 1889. [35].

Catherine Poupart d. 11 April 1901 at Terrebonne, Minnesosta and was buried at St. Anthony's church, Terrebonne. She died of dropsy. [32, 33] Remi Cote died 21 Sep and was buried 22 Sep 1903 at St. Anthony's cemetery, Terrebonne, Minnesota.. He was found in the field where he was working and died of a heart attack at the age of 72. [36]

Children:

- a. Honoré (Henri)-Isaie Coté: b. and bap 5 July 1856 at St. Isidore, Laprairie. [28, 31] m. Marie-Vitaline Cyr in Nov 1884 at St. Francois-Xavier, Lambert, Minnesota. [53] d. 14 July 1931 at Red Lake Falls, Minnesota. [38, 36]
- b. Marie-Olevine Coté: b and bap. 28 Feb 1858 at St. Isidore, Laprairie. Her godparents were Maurice Cote and Felicite Gojet. [39, 31, 28] d. 5 and bur. 7 July 1867, St. Urbain, 8 years 6 months. [40]
- c. Joseph-Remi Coté: b. and bap. 20 Feb 1860, St. Isidore, Laprairie. [31, 28, 36] m. Zelia Lambert on 4 July 1887, Lambert, Minnesota. [41] d. 17 and bur. 19 Aug 1930, Terrebonne, Minnesota. He was gored by a bull.[33, 36]
- d. Marie-Ursule Coté: b. and bap. 11 May 1862 at St. Urbain. Her godparents were Andre Lecle? and Marguerite Levasseur. [40] m. Joseph Marsonette, 26 June 1882, Red Lake Falls, Minnesota [41] d. 25 Oct 1932, St. Paul, Minnesota [53]
- e. Marie-Catherine-Philomene (Melina) Coté: bap. 16 Nov 1864, St. Urbain. Her godparents were Fabus Cote and Marguerite Boudas. [40] m. Olivier Paradis on 7 Feb 1887, Red Lake Falls, Minnesota. His parents were Francois-Xavier Paradis and Delima Richard. [41] d. 11 March 1914, Poplar River Twp, Minnesota. [36]
- f. Marie-Marguerite Coté: bap. 24 Sep 1866, St. Urbain. Her godparents were Joachim Panel and Marguerite Poupart. [40] m. David Paradis, 8 Feb 1885, St. Anthony's Church, Terrebonne, Minnesota. His parents were Antoine Paradis and Natalie Morin. [41] d. 6 July 1916, Terrebonne, Minnesota. [36]
- g. Aurelie Coté: bap. 27 Oct 1868, St. Urbain. Her godparents were Pierre Poupart and Claire Laberge. [40] bur. 6 Sep 1869, St. Urbain at the age of 11 months. [37]
- h. Alexandre-Remi Coté: b. and bap. 2 June 1870, St. Urbain. His godparents were Honoré Cote and Marie Poupart. [40] m. Fresilda or Fredilda Chatelle on 10 June 1895 at Red Lake Falls, Minnesota. [41] d. Washington
- (8) i. Valery-Joseph (Valore) Coté: b. 13 and bap. 17 May 1876, St. Urbain. [40,44] m. Bertha (Lily) Boucher 30 Nov 1901 at Terrebonne, Minnesota. [41] d. 30 June 1956 at Crookston, Minnesota. Bur. at Holy Sepulchre Cemetery, South Milwaukee, Wisconsin.

8. Valery-Joaph (Veloire) Cote: b. 13 and bap. 17 May 1876 at St. Urbain, Quebec. His godparents were Delvido Yuele/Yuelt and Ursule Cote. [40, 44] He came with his parents to Terrebonne, Minnesota via Port Huron, Michigan in 1880. He m. Bertha known as (Lily) Boucher at St. Anthony Church, Terrebonne, Minnesota on 30 Nov 1901. Elodie Marsonette and Joseph Boucher were witnesses at their wedding. [41] They lived on the homestead with Valery's father and mother, Remi Cote and Catherine Poupart. On 15 April 1901, Valery/Veloire received ownership of the farm.

Bertha (known as Lily) Boucher was probably born in Huntsville, now called East Grand Forks, Minnesota on the farm they had homesteaded on 20 Aug 1883. However she was baptized at St. Michel's church in Grand Forks, North Dakota which was accessible by a road which bordered their land and crossed the bridge into Grand Forks and St. Michel's church. (However officially, her birth is registered by a late registration on 18 April 1942 in Grand Forks, North Dakota. The two pieces of evidence for her birth being in Grand Forks were her baptism record and an insurance policy she bought in July 1908. [58]) Her parents were Jean-Baptiste Boucher and Elisabeth/Elis Pelland/Pellant. After the death of her mother in 14 Mar 1891, [36] she and the other younger siblings were given to different families to work. My grandmother, Lily Boucher, lived with the Remi Cote family in Terrebonne, Minnesota where she met Veloire Cote and were later married.

Veloire Cote with his daughter, Estelle, moved to Carrollville, Wisconsin to work at the Cooper Glue factory in 1925. The following year, 1926, the farm was auctioned off and his wife, Lily, and children, George, Mabel and Blanche joined him in Carrollville. The older children were either married or had jobs and remained in Minnesota. Later Veloire moved his family to South Milwaukee. On 15 June 1944, Lily died of pancreatic cancer and was buried 19 June at Holy Sepulchre Cemetery. Later, Veloire moved to Crookston, Minnesota where he died 30 June 1956. However, he was buried in South Milwaukee, Wisconsin 5 July 1956.

Children:

- a. Anna-Elizabeth Cote: b. 21 July 1902 at Terrebonne, Red Lake County, Minnesota. [54] m. Jack Bruggeman 4 Aug 1925 at St. Anthony Church, Terrebonne, Minnesota. His parents were Henry Bruggeman and Grace Olinger. [57] d. 27 Jan 1980, Red Lake Falls, Minnesota bur. Mentor, Minnesota. [55]
- b. Alma-Marie Cote: b. 25 Feb 1904, Terrebonne, Minnesota. [54] m. Vivian-Arthur Lemay 31 Dec 1923 His parents were Arthur S. Lemay and Elmire Gibeau. [57] d. 3 Dec 1991 at Redmond, Washington and bur 6 Dec 1991 at Seattle. [53]
- c. Laura-Marie Cote: b. 24 Nov 1906 at Terrebonne, Minnesota. [43] m. Reuben Fouts on 27 Oct 1929, Terrebonne, MN. [56] d. 24 Aug 1994 San Jose, CA [36]
- d. Marie-Louise-Estella (Estelle) Cote: b. 1 Aug 1909, Terrebonne, Minnesota

- [43, 56] m. Ernest Bourgeois on 28 Aug 1929, St. Matthews, Carrollville, Wisconsin. [45] d. 20 Oct 1997, South Milwaukee, Wisconsin [42]
- e. George Cote: b. 19 Feb 1911, Terrebonne, Minnesota. [56] m. Mildred Buckner 24 Apr 1937, Cudahy, Wisconsin. Her parents were George Buckner and Eva Ritter. [45] d. 21 June 1994, Milwaukee, Wisconsin. [53]
- (9) f. Mabel-Rose-Marie Cote: b. 3 and bap. 9 Nov 1913, Terrebonne, Minnesota. [43, 44, 56] m. Andrew Soltis 4 May 1935, St. John Church, South Milwaukee, Wisconsin. [41] d. 6 Jan at Trinity Hospital, Cudahy, Wisconsin and bur 9 Jan 1991, St. Adalberts Cemetery, Milwaukee, Wisconsin. [46]
- g. Blanche-Alice Cote; b. 1 June 1917, Terrebonne, Minnesota. [43] m. John Bonnett on 22 Aug 1936, St. Mathews Church, Carrollville, Wisconsin. [45] d. 20 Nov 1981, South Milwaukee, Wisconsin.[42,55]
9. Andrew Soltis: b. 14 Oct 1907, Milwaukee, Wisconsin; [51] bap. St. Stanislaus; [44] m. Mabel Rose Marie Cote, 4 May 1935, St. John's Church, South Milwaukee, Wisconsin. [45] d. 27 Apr and bur. 1 May 1978, Milwaukee. Wisconsin. [46] Mabel died 6 Jan 1991 , Cudahy, Wisconsin. bur. St. Adlberts Cemetery, Milwaukee. [46]

Andrew Soltis and Mabel Rose Marie Cote are the parents of Joyce Banachowski. For further information on this genealogy, please contact Joyce Banachowski, 3230 So. 15th St., Milwaukee, WI. 53215-4632. obanachowski@wi.rr.com

FOOTNOTES:

- [1] Jetté, René, *Dictionnaire généalogique des familles du Québec des origines à 1730*, Les Presses de L'Université de Montreal.
- [2] Langlois, Michel, *Dictionnaire Biographique des Ancêtres Québécois (1608-1700)*, Tome 1, LaMaison des Ancêtres, Sillery, 1998.
- [3] *Fetes de Familles Cote*
- [4] Extract of the *Registre de Notre Dame de Quebec*
- [5] *Repertoire de Mariages de Notre Dame de Quebec*
- [6] Loiselle Index
- [7] Loiselle Supplement
- [8] Tanguay, Cyprien, *Dictionnaire Généalogique des Familles Canadiennes*
- [9] Drouin, *Repertoire Alphabetique Mariages de Canadian-Francais 1760-1935*
- [10] Parish Registre de L'Ange Gardien (FHL microfilm # 1290498)
- [11] Parish Registre de St. Pierre and Paul, Malbaie/Baie St. Paul 1681-1763, (FHL microfilm # 1293159)
- [12] *Repertoire des Acts de Baptêmes, Mariages, Sepultures et Recensements de Ancien Quebec*
- [13] *Repertoire Mariages de L'Ange Gardien*
- [14] Parish record of St. Francois, Petite Rivieres (FHL microfilm # 1293159)
- [15] Parish records L'Assomption de le Ste-Vierge, Eboulements (FHL microfilm

- # 1293155)
- [16] Extract of register of the parish of Baie St. Paul
 - [17] Extract of Registre of parish of Notre Dame de L'Assomption, Les Eboulements
 - [18] Parish records of St. Pierre and Paul, Baie St. Paul 1802-1830, (FHL microfilm # 1293161)
 - [19] Parish Registre of Ste. Marguerite-de-Blairfindie, St. Jean, Lacadie (FHL microfilm # 1031782)
 - [20] Parish Registre of St. Joachim de Chateauguay 1735-1796, (FHL microfilm # 1028323)
 - [21] Parish register of St. Joachim de Chateauguay, 1840-1860, (FHL microfilm # 1028327)
 - [22] Parish Registres St. Pierre and St. Paul, Baie St. Paul 1763-1802 (FHL microfilm # 1293160)
 - [23] Notary records of Antoine Gris  3M#2628
 - [24] Parish Registre of St. Joachim de Chateauguay 1797-1818. (FHL microfilm # 1028 324)
 - [25] Parish Registre de St. Joachim de Chateauguay 1819-1829 (FHL microfilm #1028325)
 - [26] Parish Registre de St. Joachim de Chateauguay 1829-1839, (FHL microfilm # 1028326)
 - [27] Parish Registre of St. Anges, Lachine (FHL microfilm # 1018219)
 - [28] Parish Registre of St. Isidore (FHL microfilm # 1290053)
 - [29] 1851 census (Wisconsin Historical Society, Madison microfilm #P73-3124)
 - [30] Death Record, Red Lake Falls, MN Courthouse
 - [31] Extraction of Parish records of St. Isidore.
 - [32] Mrs. Derosier, Red Lake Falls Library found this death date in a book of records in the courthouse, but when the courthouse changed to a new building, the book was lost or misplaced.
 - [33] Red Lake Falls Gazette
 - [34] A copy of the Declaration of Intent
 - [35] Homestead Papers, U.S. National Archives
 - [36] A copy of the death certificate
 - [37] A copy of the warranty Deed
 - [38] Tombstone
 - [39] Parish Registre of St. Isidore, Montreal Archives #260
 - [40] Parish Registre of St. Urbain, Quebec (FHL microfilm # 1031576)
 - [41] Copy of marriage certificate.

- [42] Prayer Card
- [43] Certified copy of birth register
- [44] Baptism Record
- [45] Marriage Records, Milwaukee County Courthouse
- [46] Death Records, Milwaukee County Courthouse
- [47] Copy of Marriage Contract # 2791 of notarial records of F.G. Le Pailleur
- [48] Copy of Marriage Contract #2387 of notarial records of Francois Langevin
- [49] Copy of Marriage Contract # 6163 of notarial records of Vital Cenope de Montigny
- [50] Marriage Index to Registre of St. Joachim de Chateauguay (FHL microfilm #1266516)
- [51] Copy of birth certificate
- [52] *Repertoire Mariages de Comte de Laprairie*
- [53] Information provided by a close relative
- [54] Information provided by the person herself
- [55] Newspaper Obituary
- [56] Polk County Birth Records at Red Lake Falls, Minnesota court house
- [57] Polk County Marriage Records at Red Lake Falls, Minnesota court house
- [58] Copy of late birth record registered by State Board of Health of North Dakota.

LIBRARY ACQUISITIONS

Purchases:

Les Lorrains en Amérique du Nord by Jean Houpert.

Morts Tragiques et Violentes au Canada, 17e et 18e Siècles, 2 volumes. by Léonard Bouchard.

French and Native American Marriages and Other Sources, volume 2 by Paul Brunnell.

Donations:

The Canadian Magazine, Vol. LXI , #2, June 1923, donated by Jo Christon.

The American Historical Review, Vol. 89, #2, April 1984 donated by Jo Christon.

American Heritage, Vol. 8, #3, April 1957 donated by Jo Christon.

Historic Northeast Wisconsin: A Voyageur Guide Book by Dean W. O'Brien donated by Jo Christon.

Kaskaskia Records ed. By Clarence Walworth Alvord donated by Pat Geyh

Les Canadiens de l'Ouest by Joseph Tassé donated by Pat Geyh.

Notebook: French Canadian Settlement in the Champlain Islands, Grande Isle County, Vermont Before the Year 1880 compiled by Virginia Easley De Marce, donated by Pat Geyh

COMING UP

13-14 April 2007: Gene-A-Rama, sponsored by the Wisconsin State Genealogical Society; Olympic Resort and Conference Center, Oconomowoc, WI. Megan Smolensky will be speaking on "Reverse Genealogy Techniques for Finding Your Lost Loved Ones," "Building a Village Based Community," "Remembering Our Ancestors," "Trace Your Roots With DNA," and "Beyond DNA: Your Genetic Genealogy." Other featured speakers will be James L. Hansen, David McDonald, Nancy Emmert and George Findlen. For information: www.wsgs.org

26-29 April 2007: CONNECTIONs, the Ninth New England Regional Genealogical Conference at Hartford, Connecticut and Hartford Marriott Downtown. Featured speakers will be Patricia Law Hatcher, Cyndi Howells and Henry Z "Hank" Jones. For information: phone (860) 249-8000 or www.nergc.org

16-19 May 2007: NGS Conference in the States and Family History Fair; Richmond, Virginia. For information: www.ngs.org

18-20 May 2007: Crossroads Rendezvous, Saukville, WI: sponsored by Saukville Historical Society. For information write: SAHS
P.O. Box 80015
Saukville, WI 53080
Or
www.saukvillehistory.org/rendezvous.php

23-28 June 2008: 28th Annual International Congress of Genealogical and Heraldic Sciences; Quebec City, Quebec. For information: www.sgg.qc.ca/congres2008/welcome.htm

15-18 August 2007: FGS Annual Conference, Fort Wayne, Indiana. For information: (512) 336-2731 or FGS,
P.O. Box 200940,
Austin, TX 78720-0940
www.fgs.org/2007/conf/FGS-2007.htm

13-14 Oct 2007: 40th Annual Feast of the Hunters' Moon, Fort Ouiatenon, near West Lafayette, Indiana; sponsored by the Tippecanoe County Historical Association. For information: www.tcha.mus.in.us/feast.htm

NEWS NOTES

From *American-Canadian Genealogist*, issue 110, Vol. 32 #4, 2006: There is an interesting article by C. Melvin Surette entitled "Phantom Letters – Part I." These are transliterations into English of correspondence between exiled Acadians (1757-1785). Seven of these letters are translated in this issue. Letters 8-15 will appear in the next issue of *American-Canadian Genealogist* Issue #111.

There is an interesting website: Virtual Museum of New France at www.civilization.ca/vmnf/vmnfe.asp

Je Me Souviens, Vol. 29 #2, Autumn 2006 has several articles of interest— on Médard Chouart des Grosseilliers, on Joseph Gravelines and the Lewis and Clark Expedition and on New Legislation Affecting *Genealogist*.

Questions et Lecteurs

Sherrie Tramblié-LaTourette, 10288 Wateridge Circle # 248, San Diego, CA. 92121 is searching for **Onas T. Tremblay** (changed to **Jonas Tremblay**), b. abt 1820 in Quebec; lived in Janesville, WI 1847-1870; d. abt 1900 in Wichita, K.S. and his wife, **Sophie Guyon / Dion / Dyon**, b. in Quebec in the 1820's; d. in Janesville between 1847 -1850; m. 18 Jan 1843 at Mission des Cantons de L'Est.

Kateri Dupuis, 10506 W. Concordia. Wauwatosa, WI 53222-3355 is looking for the date and place of birth of **Tharcile Arbour / Harbour**. Her

parents were **Joseph Arbour / Harbour** and **Louise Langlois**. She m. **Francois-Xavier Galarneau** on 19 Aug 1845 at Rawdon, Quebec and she d. 14 June 1907 at St. Theodore, Cheutsey, Qbc.

She is also searching for the birth date and place for both **Joseph Arbour / Harbour** and **Louise Langlois** and for death date and place for **Louise Langlois**. **Joseph Arbour / Harbour** and **Louise Langlois** were m. 13 Oct 1817 at St. Sulpice, Qbc. **Joseph** d. 26 May 1872 at L'Assomption, Qbc.

Queries are provided free to members. Please be specific with your questions.

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 the meeting begins at 7:30 p.m.

8 February 2007: Pea Soup and Johnny Cake meeting. Library will be open.

8 March 2007: Business; Library will be open for Research

12 April 2007: Library will be open for Research

10 May 2007: Pat Geyh will speak on "Immigration Patterns"

MARK YOUR CALENDARS NOW FOR THE

25th
Anniversary
OF THE
FRENCH CANADIAN/ACADIAN GENEALOGISTS OF WISCONSIN

COMING
Saturday
23 June 2007

*The Eve of
St. Jean Baptiste
Day!*

We are planning an anniversary booklet, awards, door prizes, a raffle of a replica of a Hudson Bay Trading Co. quilt, a historical table and have booked James L. Hansen for our after-dinner speaker. He is a nationally-known genealogical specialist at the Library of the Wisconsin Historical Society. A sit-down dinner will be at Klemmer's Banquet Center on West Oklahoma Avenue (Milwaukee), followed by entertainment.

Menu selection and registration form will be sent in a future mailing.

Be sure to reserve 23 June 2007
for the celebration and renewal of old friendships!



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French Canadian/Acadian Genealogists of Wisconsin

Quarterly

Volume 21 No. 3

Spring 2007

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12 July 2007: Library will be open for research

9 August 2007: Business meeting; Finger foods; library will be open for research

FRENCH CANADIAN / ACADIAN GENEALOGISTS OF WISCONSIN

P.O. BOX 414

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ISSN 1057-3488

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French Canadian /Acadian Genealogists of Wisconsin, Inc. annual dues which includes a subscription to the *Quarterly* is \$20.00 for one year, \$37.50 for two years, or \$55.00 for three years payable by the end of June each year .

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

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

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ACADIAN EXILES

Information for the following introduction was extracted from Kane, William, *Journeys Taken: The Search for a Better Life*

The conflicts between England and France spilled over into the French and English colonies in North America. The French colonists of Quebec and Acadia suffered, especially the Acadians. Their location on the Atlantic coast and the desire to exchange trade goods, made it logical to conduct trade between Acadia and New England, but when England and France were in conflict in Europe, it also made them vulnerable to frequent attacks by ships from the English colonies south of New France. When France controlled Acadia, trade was conducted, although not encouraged, between Port Royal and Boston and New England. When the English controlled Acadia, there was a fear that the Acadians would prove to be more loyal to France and therefore could not be trusted by the English. The Acadians preferred to remain neutral in the various English-French disputes, but with each new dispute, the situation in Acadia grew more and more difficult for the population.

As early as 1629, the conflict in Europe had its effect on North America. The Kirk brothers from out of Boston sailed to Quebec and were able to take control. The inhabitants with the exception of a few who escaped were sent by ship back to France. In 1632 with the Treaty of St. Germaine, Canada was returned to France and the French returned to New France. In 1654, Cromwell sent an English force to again take control of Acadia. The Treaty of Bréda signed in 1667 returned Acadia to France. With another war came another invasion of Acadia in 1690. Seven years later, the Treaty of Ryswick, Acadia was again restored to France. With the War of the Spanish Succession in 1701, the English were bound to return. In 1710, English and Provincial forces were at Port Royal. With the Treaty of Utrecht in 1713, the French once again regained control. 1744 saw another war, the War of the Austrian Succession, and another English conquest. With each war, came increased suspicions, mistrusts, doubts and tensions.

The Acadians had strong ties to their land; they wanted to remain neutral, they did not want to fight for the English, but neither did they want to fight against their French countrymen. As the situation escalated, they were pressured more and more to take loyalty oaths to the English. The English became more and more distrustful, and demanded more and more proof of loyalty. Talk of dispelling the Acadians started and began to grow until 1755 when it was obvious the Acadians were to be dislocated, and their lands confiscated and turned over to British subjects. In September, the ships appeared in the harbor, and the Acadians were told they would be transported elsewhere. In disbelief, confusion, desperation, sorrow, and hopelessness, families were put aboard ships destined to elsewhere—some for the 13 colonies, others for England, some for France, for prison, for unknown islands and some to their death on ships which did not make the crossing. Some were with members of their families. Other families were separated. A few escaped to Quebec and elsewhere in New France. All were destitute, taking only what they could carry. All were taken to places where they were unwanted and alone. All hoped to return to their homeland— Acadia. Few returned to Acadia.

Here are some of our member's stories about their exiled Acadian ancestors.

The first is reprinted with permission of the author, William Kane, from his book *Journey's taken: The Search for a Better Life*, Chapter 8.

The Acadians in Exile

William Kane

"Finally, by early November, more than 1,500 people had been sent off in nine ships, but more than six hundred still remained. Another 1,660 people had been rounded up from the Annapolis region along with others from smaller towns. Many people escaped by fleeing into the woods, especially young men, including Paul **LeBlanc**'s three oldest boys, Joseph, Charles and Bonaventure.

"It was decided to spread the Acadians over all the British colonies so they couldn't regroup and return. Only Massachusetts and Connecticut knew what was happening. The other colonies had no inkling that a horde of humanity was about to descend on them. We have to remember that, at this time, The English colonists not only looked on the French as enemies, but they also looked with horror on their religion. The pope was considered by many to be the anti-Christ. Massachusetts had a law prohibiting any Catholic priest from setting foot in the Colony under pain of death. Worse still, the memory of French and Indian raids on towns in Maine and Massachusetts were still fresh in their minds. There was not a worse time for over 7,000 French Catholics to be unleashed among the Puritan and Protestant colonies.

"The first contingent of ships from Grand Pré and Annapolis assembled off Annapolis harbor to begin the voyage in convoy. Each ship's captain was given a letter to the governor of the intended colony due to receive the human cargo. The ships were old freighters. They had been rented for this purpose and many were not seaworthy. No sooner had the convoy left the protection of the harbor, than a violent storm hit. The vessels were tossed about and the convoy scattered. Most of the passengers were soaked through and many were sick and cold. Their belongings, for the most part, had been left behind and they were not dressed for the weather and the winter that was starting to set in. Six of the ships destined for South Carolina were forced to put into Boston harbor for repairs. A state commission investigating the situation found these boats overloaded; with insufficient food; the water polluted; and the people near naked. As a result some of these exiles were kept in Massachusetts instead of being forced on to South Carolina.

"A final count shows us that about 2,000 Acadians were deposited in Massachusetts. The other states received less; 700 to Connecticut, 300 to New York, 550 to Pennsylvania, 1,000 to Maryland, 1,200 to Virginia, 400 to Georgia and 500 each to North and South Carolina. Those who went to Connecticut and Maryland received the best treatment. Maryland was a Catholic colony so they escaped the religious persecution the others had to endure. Those unfortunate enough to be sent to the Southern colonies probably suffered the most. In fact, some of the younger stronger exiles were sent to plantations where they lived with, and were treated no better than, the black slaves.

“Except for his three oldest sons who had escaped, Paul **LeBlanc**’s family and all but two of his brothers and sisters were sent to Massachusetts. The Massachusetts General Assembly devised a plan for the settlement of these poor unfortunates. They were distributed to the various towns in the Commonwealth and put under the jurisdiction of the town Selectmen. Each town was to billet these families in a household that had space to house them. A small stipend was given for their care. Over time they were supposed to become self-supporting.

“What happened to some of the other **LeBlancs**? Many were sent to Massachusetts as well, but we also know they were scattered all along the coast and some were even sent to England where they made their way to France. Many of these refugees settled on Belle-Isle-en-Mer off the west coast of France. From there, many migrated to Louisiana. Although many Acadians live there today, it is interesting that none of those exiled were sent directly to Louisiana. They came from other places at the end of hostilities. When they started arriving, they were asked who they were and where they came from. When they answered, “Acadians,” in their thick accents it sounded more like ah-KAY-JUNS. They were then called CAJUNS, the name that has stuck ever since. **LeBlancs** are plentiful in this area. The Lafayette, Louisiana phone book lists over three pages of **LeBlancs**.

“Some were sent to the Carolinas and Georgia. One group of Acadians in Georgia who were sent to work on plantations with the slaves managed to escape. They made it to South Carolina, where they got hold of a boat and tried to make it back to Nova Scotia. The boat washed ashore on Cape Cod and many of them remained in Massachusetts, although some of them were resettled elsewhere.

“René **LeBlanc**, the notary and grandson of Daniel, was not spared in spite of his service to the British Crown as a Royal Notary. He, although quite elderly and poor in health, was sent with his wife and two youngest children to New York. The rest of his 20 children and 150 grandchildren were scattered throughout the colonies. He did make it to Philadelphia where he joined three more of his children and where he died, not long after. The Acadians in Philadelphia sent a petition directly to King George noting the shabby treatment that René **LeBlanc** had suffered at the hand of the Crown, stating that he was treated no better than the rest of them.

“A Charles **LeBlanc**, who was a cousin of Paul **LeBlanc**, was sent with his wife, Madeleine Vincent and their only child, also called Charles, to Philadelphia. The latter Charles was a small boy at the time. Charles grew up in Philadelphia and adopted the name **White**. He served as a sergeant in the American Revolutionary Army and, after the war, became a successful merchant in the city. He died leaving a fortune of \$36,000, quite a sum for that time. Since he was a bachelor and left no heirs. A long court battle ensued for his estate. It was finally distributed sixteen ways to the children of his father’s brothers and sisters. Some of his land went to the city of Philadelphia and it is my understanding that the City Library sits on land once owned by Charles.

“But now back to Massachusetts where most of Pierre **Le Blanc**’s children were sent. Pierre’s second wife, Madeleine Bourg, as we mentioned before, had a daughter by a previous marriage. This is a very interesting tale in itself, but we won’t go into details here because it is not germane to this story, except in this way. After she married Pierre Maisonnat dit Baptiste at sixteen and had a child, it was learned he had at least one other wife in France and rumors of more in other ports. Madeleine moved back with her family, the marriage was annulled, and she married Pierre **LeBlanc**.

“Madeleine’s daughter, Mary, from her first marriage married an Englishman much to the chagrin of her mother. More to the point, several of her granddaughters also married Englishmen, one of whom was John Handfield, who was in charge of the Expulsion of the Acadians of Port Royal. Handfield carried out this charge to his utmost, shipping off, not only, all of Pierre and Madeleine’s children, who were uncles and aunts of his wife, but even some of her brothers who had married Acadian women. We do know he delayed the exile of Jean-Simon (Paul’s brother) for six months, sending him and his family to Boston on an uncrowded ship with a letter of introduction to Governor Shirley of Boston. We don’t know if he was as kind to any other members of the family. Jean-Simon, his wife, and two daughters arrived in Boston some time in May of 1756. His oldest sons had already been exiled to Boston before him. Jean-Simon remained in Boston only about three months, from where he was taken to Westboro with his wife and youngest daughters. Two unmarried boys, who had arrived in December, were reunited with the family in Westboro. His three married children were located in Lynn, Manchester and Cambridge, Massachusetts.

“We know more about Jean-Simon than any other Acadian in exile in Massachusetts because the Rev. Ebenezer Parkman, Pastor of the Congregational Church of Westboro, befriended him. Rev. Parkman kept a detailed diary which related his encounters with monsieur **LeBlanc**, as he called him, as well as meetings with other Acadians introduced to him by **LeBlanc**. From this we learn something of everyday life of the exiles in Massachusetts.

“What happened to Paul’s other siblings? His youngest brother Charles escaped deportation with his wife and children. They made it to New Brunswick where he died at the age of 89. His oldest brother Joseph and family were sent to Massachusetts and were located in Amesbury. His two sisters and their families also went to Massachusetts, Marie to Amesbury and Anne to Beverly.

“Paul and his family, with the exception of the three oldest boys who escaped, also were exiled in Massachusetts. The records list him under other Acadians not listed by town. Therefore, we aren’t certain where his family settled. There was a Paul **LeBlanc** in Concord who petitioned the General Court in 1763 to be allowed to go to Old France. Was this our Paul?

What was life like in exile? We do know, that for many, it was harsh and cruel. We have records that show many families were housed in one room of someone’s house. In other instances, it was in an out building like a barn. A few families treated them with

kindness, but most looked on them with contempt and scorn. They were ridiculed because of their poor clothing which, in some instances, were no more than rags. They were scorned because of their strange language and religion. Some people treated them no better than the slaves of that day. Fingers were pointed at them and there were whisperings about those dirty French Catholics.

“The children of those exiles who were literate, soon became illiterate because there was no schooling available for them. Their parents were too busy just existing to teach them. For the first year or so, the town Selectmen and the General Court made some small provision for their keep. The people who housed them went before each group to try to get reimbursed for their expenses. These records are still in the Massachusetts Archives and it gives us some indication of how poorly the Acadians were treated.

“One record shows a man of sixty, in poor health, with his wife and small daughter, received only three pints of skim milk a day. There were many petitions from the Acadians protesting the harsh treatment they received. That they were treated harshly and suffered injustices at the hand of individuals, and even the town selectmen, cannot be denied. Over all, the government of Boston did try to provide justice to the Acadians, even showing sympathy towards their plight at times.

“We see some instances of hardship suffered at the hands of the families that housed them. One family was supplied with only wood chips for their fire. Others were made to work for their keep receiving no pay. One family complained that they even supplied them with soap (not out of goodness, but because they were afraid their Acadian tenants might get lice and pass them on to their family) and wished to get reimbursed for this expense. Another record shows a family of seven living in one room with one bed. The bedclothes are described as rags as are the clothes that the family is wearing.

“The Selectmen and colony leaders hoped to make the Acadians self-sufficient by trying to get all able-bodied people to work. Most of the men worked as day laborers. They were paid much less than the New England colonists would accept for the same work. They had no choice. It was either take what they were offered or not work. The women worked as domestics or at home spinning and weaving.

“Restrictions were put on their travels. It was unlawful for any Acadians to travel without a pass signed by two Selectmen. Travel was restricted to a maximum of six days. Most travel was less than that because they were not permitted to travel on Sundays, even within the same town. So, if they traveled outside the town boundaries, they had to be home by Saturday evening.

“Religion was the main reason for the Sunday restriction. The Acadians were congregating in each other’s homes for religious services on Sunday. The politicians were concerned that, if they were allowed to congregate, they might plot insurrection. In spite of these rulings, they did manage to get together in small groups to hold what they called a “White Mass.” As we mentioned, there wasn’t one priest in Massachusetts. In the White Mass, the families got together and different members of the group took turns

reading scriptures and parts of the Catholic Mass. They might also recite the rosary and one person would give what amounted to a small sermon. There, of course, was no priest available to marry them, so few marriages took place. The dioceses of Quebec gave one Acadian in Boston the privilege of witnessing marriages. Many Acadians took advantage of this and went to Boston to recite their vows before him. Most of these marriages were revalidated after these Acadians relocated to Canada.

“We don’t know anything about Paul and his family while they were in Massachusetts, but we do know a lot about his brother Jean-Simon. His family in Westboro included his wife and youngest children who were all teenagers. Jean was afflicted with rheumatism and is disabled much of the time, so we don’t hear of him working at all. He was in his mid-fifties at the time. His wife is mentioned several times as being sick also. The burden of supporting the family fell on the four children, and they did this as best they could.

“When they first arrived in Westboro, they were billeted with one family and later a second family. After about three months, they were moved to a schoolhouse which became their quarters for the next few years. Reverend Parkman heard about them approximately a month after they arrived. He, being able to read French and also able to speak some, decided to call on the **LeBlanc** family. This was most fortunate as he befriended them and helped them greatly while they were in Westboro. He was amazed to find out that Monsieur LeBlanc could not only read but could also write. I assume they conversed in French, although it is possible that Jean could speak a little English, as he had come in contact with the British in Annapolis. The Reverend brought the subject around to religion several times hoping to convert him. He even brought a Huguenot New Testament bible one time instructing Jean that he should read the bible for himself and not be swayed by his priests. Quickly he saw that these attempts were useless, and although he never gave up, he stopped his preaching but they did have further conversations on the subject. The Reverend was learning as much about Catholics as Jean was learning about Protestants. One time he brought a rosary and asked Jean to explain it for him.

“Parkman was a very compassionate man and his friendship for the **LeBlancs** was mostly out of kindness and concern for their plight. He and his wife invited the **LeBlancs** to their house many times for meals. The two girls became friends with the Parkman’s daughters. When one of them got married, Parkman drove to their house in his carriage to get them to come to the marriage feast. The boys and girls stopped by frequently and mention is made of them eating with the Parkmans. The Parkmans also visited the **LeBlancs** and Parkman relates that sometimes they even “make tea for us.” No mention is ever made of the Parkmans eating at the **LeBlancs**. This is understandable because they didn’t have enough for themselves.

“Parkman made use of the **LeBlanc** children and gave them employment whenever he could. He apologized that he couldn’t afford to pay them much and it is never mentioned exactly what they got for their labors. At one time, he mentions that the girls bought 33 yards of cloth, they had spun and woven themselves. It is not mentioned what they were paid, but it must have taken a long time to spin all that yarn. And weave it. On one

occasion, he comes by the **LeBlancs** to get one of the girls to do the wash as Mrs. Parkman is ill. The boys worked in the fields helping with the plowing, tending the crops, and harvesting. They also did odd jobs around the parsonage. They also worked for other people, and mention is made of this several times.

“The **LeBlancs** were not the only Acadians with whom Reverend Parkman came in contact. Many Acadian visitors stopped by his house knowing they would always be treated kindly and often receive a hot meal. Most of these were friends or relatives of the **LeBlancs** and were introduced to Rev. Parkman by them.

“It is strange that no mention is made of Paul or any of his other brothers or sisters. It appears they never visited the **LeBlancs** in Westboro. Jean-Simon’s immediate family, his married children and some of their children all came to visit and are mentioned in the diary. Even some other **LeBlanc** cousins came to call but never are Paul or his children mentioned.

“In 1760, many of the Acadians were moved to other towns. Jean-Simon and his family were relocated to Salem and so do not appear in the Reverend Parkman’s diary after that date, except for one entry where Jean-Simon returns to Westboro for a visit. We do know that Jean was well into his sixties when the Acadians were finally allowed to leave Massachusetts. We know that he was in poor health and afflicted with arthritis. It is likely that he remarried in Salem and died there. His children all left for Québec and his wife is recorded as a witness to their granddaughter’s marriage contract in St-Ours. So we do know that she eventually left Massachusetts to be with her children in Québec.

“Even though hostilities were over, the Acadians still could not leave and they were still treated as prisoners. Many of them petitioned to leave. Finally in 1767, the Governor of Québec indicated he would accept all who wanted to return to Canada. Québec was now a British Colony, but it allowed the freedom of religion and the French Acadians could practice their beloved religion and also be with French-speaking people. Almost all of them left. A few years later there is little trace of the Acadians ever being in Massachusetts.

“Paul and his family decided they would migrate to Québec. We do not know how they made their way back to Canada. There were three main routes used by the exiles. One was along the coast through Maine and into New Brunswick. Most of the Acadians who went this way, located in New Brunswick, although, a few went on to Québec. Some went by boat from Boston to Québec City. This may have been how Paul and his family made the journey, but this is also unlikely. It was the most expensive, and unless they had financial help from the Selectmen or the General Court, they probably had to take another alternative. The third and most likely route, was overland following the trails to Lake Champlain where they were able to get on boats or barges that would take them north on the Lake and the Richelieu River to the St-Lawrence River. Many of the people taking this route settled in Bécancour and Nicolet. This is exactly where Paul’s family settled, so this is another reason that this seems the most likely route they followed.

Paul's son Amand married in Boston on January 19, 1764. Amand's marriage was revalidated in Québec on July 4, 1767, which is an indication that they arrived in Canada shortly before this date. Six years later Paul died and was buried on March 13, 1773 at Bécancour.

"Paul's daughter, Nathalie, was born on April 24, 1742 and had never been married. She was 13 when the family was deported and evidently she never had the opportunity to meet a suitable spouse in Massachusetts. Nathalie met a man from Sorel named **Charles Arsenault**. Charles, son of Charles and Cécile **Breau**, was already a widower. **Arsenault** was also an Acadian who had left the Île St-Jean (Prince Edward Island) after his marriage to his first wife, **Anne Arsenault**, and made his way to the Québec area. How he knew the **LeBlanc** family we don't know. On February 13, 1775, he and Nathalie were married in Bécancour, Nathalie's parish. Her mother was at the wedding. Two of her brothers were witnesses and they signed with their marks indicating they couldn't write. Her mother lived into her 82nd year. She died on June 2, 1795 and was buried in Nicolet, Québec.

"Of the children who were in exile in Massachusetts, with their mother and father, only Armand married there. The others, like Nathalie, were married in Québec and most of them in Bécancour. The three oldest boys who had escaped capture made their way to Pisiquid and then to New Brunswick where they are listed among the founders of the town of Memramcook. They all married and settled in Memramcook and it is here all three of them died.

"Nathalie moved to Sorel with Charles. They had four children: Marie b. 1776, Madeleine b. 1783, Jean-Baptiste b. 1786, and Marguerite b. abt. 1787, Charles already had two children from his first marriage: Charlotte b. 1764 and Charles b. 1767. Charles and Nathalie's oldest, Marie, was to marry into the **Chapedelaine dit Larivière** family."

The Michel Family

Susan White

Jacques Michel, son of Jacques Michel and Catherine Comeau, was born in Port Royal, Acadia 04 June 1704. He married Jeanne Breau /Brault, daughter of Jean Breau / Brault and Anne Chaisson in 1730. They and some of their children were exiled to Stonington, Connecticut during the deportation of the Acadians. After the final siege of Quebec, Jacques and Jeanne went to Santo Domingo (now Haiti) where they were promised some land. Both Jacques and Jeanne died during an epidemic in 1764. Some of their children died also.

One of their children, my great, great, great, great grandfather, Joseph Michel, born 30 June 1735 in Acadia was not exiled to Connecticut. He married Madeleine Comeau about the time of the Exile and fled with her and probably her family, to St-Pierre-les-Becquets, Nicolet County, Quebec. Their children were born there. All of my Michel great grandfathers were also born there — Pierre Michel 1768, Ignace Michel 1795, Wilbrod Michel 1844, and my grandfather, Gaudiose (Goody) Michel 1876.

Goody went by train to Lake Linden, Michigan in 1882 and was raised by D. Hector Baril and his wife. He married Lucy Rossio and they lived in Lake Linden and Hubbell, Michigan. My dad, Lawrence Michel, was born in Lake Linden.

Acadia to Quebec — Michel Girouard

Marilyn Bourbonais

Michel Girouard, son of Francois and Anne Bourgeois, was born in 1723 in Beaubassin, Acadia. After his marriage to Marguerite Hache-Gallant in 1750, they lived in Vescack.

It is likely that they fled with whatever they could carry right after the fall of Fort Beausejour in 1755. The British subsequently seized all the Acadian's livestock and burned their homes and barns. Michel and Marguerite reached Quebec City by August 1756, when they buried their daughter, Madeleine, there. They most likely traveled by canoe, along the rivers, but the journey must have been quite difficult, particularly with three small girls and two little boys in tow. Their daughter, Marguerite, and their son, Pierre, died in the smallpox epidemic that swept through the Acadian refugee community in December 1757, leaving Rosalie and Joseph as survivors of their family. One may certainly imagine that they found conditions in Quebec very difficult indeed for quite a few years after their taking refuge there.

An Acadian Odyssey—The Michel Dupuis and Vincent Breau Family

Kateri Dupuis

The Michel Dupuis family and the Vincent Breau family of Acadia lived mostly in the area of Grand Pré and Port Royal in the 17th and early 18th centuries.

During Le Grand Dérangement of the mid 18th century, their descendants were “scattered to the wind” as far away as France.

In the years following their dispersal, records show that some of them returned to Canada. *Dictionnaire Généalogique de Familles Acadiens*, by Stephen White, is the most comprehensive source of information. Articles in *Le Réveil Acadien*, Vol. 21, May 2005 and August 2005, are more concise sources.

In doing my research, I have found some of the locations where my ancestors, Breau, Dupuis and other families, spent time of exile after the dispersal. Some did make it back to Canada, but few returned to what was their home, Acadia.

Germain Dupuis and his wife, Marie Granger, were both born in Acadia in 1689 and 1694 respectively. On 3 Nov 1717, they were married at St. Charles-des-Mines, Acadia. In December 1755, they and most of their family were put aboard either the Swallow or the Race Horse and sent to Boston, Massachusetts. From here most of them were sent to Nantucket Island.

On 14 August 1763, Jarmaine (Germaine) and four of his sons, Germain, Olivier, Jean and Francois, their wives and their children appear on a petition list to the governor of Massachusetts asking for transportation to Old France (a total of 31 members of this family). On 1 December 1764, after not receiving their passage they signed another petition demanding to be sent to Isle de St-Domingo (Haiti today). Again they were rejected and on 2 June 1766, they signed a third petition demanding transport to Canada. (a total of 27 members of the family).

In 1767 or 1768, two groups of Dupuis and Héberts left Massachusetts and Connecticut. The group from Massachusetts settled in St. Jacques L'Achigan. The Nantucket Island Dupuis family returned to Canada but most did not attempt to return to Nova Scotia. They went to various places near Montreal. This Dupuis family probably left from Massachusetts in 1766 or 1767 sailing on a vessel from Boston up the St. Lawrence River. However, Germain's wife, Marie Granger, was not with them. She had died in Nantucket sometime between 1758 and 1763. Some went to the town of L'Assomption where their children were baptized and their marriages rehabilitated in a Catholic ceremony. These records appeared in 1767. Olivier settled at St. Philippe, Laprairie, Quebec but was buried at L'Acadie, Quebec 4 September 1812. Francois Dupuis settled at Contrecoeur. He married in 1774 to Monique Richard. This was a rehabilitated marriage that took place in Boston, Massachusetts in 1769. His second marriage was to Marie-Joséphé Desjordy in Contrecoeur in 1816. Germain's son, Germain, was in Massachusetts in 1755, but then was in Pennsylvania before getting to St. Jacques L'Achigan. Germain Dupuis and Marie Granger were lucky that most of their children had been deported with them to Massachusetts and ended up with them on Nantucket Island. Most were also able to return to Canada together. Most Acadians were not so lucky.

But their eldest son, Ambroise was not with them. Some members of Ambroise's family were in France, specifically Ambroise's son, Ambroise, who had married Anne Terriot. He was at Saint-Servan, St. Malo, France in 1768. Others were at Plouer, France in 1763 and some members were in Massachusetts in 1767.

Although Germain was with some of his children, he was separated from some of his sisters. His sister, Cecile who had married Jacques LeBlanc was a widow in St. Malo, Bretagne, France in 1767. The same year, his sister, Marguerite a widow of Claude Babin was in Belle-Isle-en-Mer, and his sister Marie-Joséphé, wife of Guillaume Hébert had some grandchildren who settled in Louisiana.

Pierre Breau, son of Vincent Breau and Marie Bourg married Anne LeBlanc, daughter of Jacques LeBlanc and Catherine Hébert. They were married about 1705. They had nine children — Joseph, Catherine, Anne, Isabelle, Pierre, Paul, Brigitte, Amand, and Agathe.

At The time of the dispersion, both of them and the families of two of their sons, Joseph, who married Isabelle (Elisabeth) Thibodeau (Pierre l'aine and Anne-Marie Bourg) about 1733 and Amand dit Thomas, who married Madeleine LeBlanc (Francois and Jeanne Hébert) 4 February 1743 along with Amand's father-in-law and mother-in-law were sent

to Braintree, Massachusetts. Prior to their exile, Joseph and Amand had been imprisoned at Grand Pré prior to their deportation in 1755. All of the members of this family who were in Braintree appear in the 25 April 1757 census.

French Inhabitants in Braintree Massachusetts 25 April 1757			
Name	Age	Health	Capacity for labor
Pierre Braux	87	Invalid	Incapable
Ann Braux	77	do	do
Joseph Braux	51	Invalid	do
Joseph Braux Jr.	18		Capable
Aman Braux	17		do
John Saml. Braux	15	Invalid	Incapable
Margaret	19	do subject to fitts	do
Amman Braux	40		Capable
Magdalen Braux	36	Near her time	Incapable
Mary Braux	11 or 12	Weakly	do
John Braux	9		do
Joseph Braux	7		do
Magdalen Braux	5		do
Margaret Braux	3		do
Francis Leblond	75	Invalid	Incapable
Jeanne Leblond	72	do	do
James Leblond	51	Weakly	Capable in part
Catherine Leblond	49	do	Capable in part
Mary Magdalen	14		Capable
John Baptist Leblond	12		Capable of his age
Beloni Leblond	7		Incapable

Pierre Breau died in Braintree about 1758. His wife Anne LeBlanc finds her way to L'Assomption, Quebec where she died January 1770 at about age 92. Their son, Joseph, died in Quebec 15 July 1767 after his return from exile. Son, Amand, is found in Weymouth, Massachusetts in 1760. On 22 August 1760, Aman is in Boston. In 1763, he appears on a list requesting to go to old France. The same year, Aman, his wife, Magdelaine 3 sons and 4 daughters, —Anne-Marie (1746), Jean-Baptiste (1748), Joseph Richard (1750), Madeleine (1752), Marguerite (1754), Marie-Anne Ange (1758), Joseph Armand (1761) — and widow LeBlanc with her 3 sons and 1 daughter were distributed to Boston 14 August 1763. In 1764, Pierre requests to go to the island of St. Domingo (Haiti). On 2 June 1766, he is on a list in Boston who wish to go to Canada. In 1766, he is in St. Ours, Canada along with his in-laws, Francois LeBlanc and Jeanne Hébert. Aman was buried in St. Ours 23 July 1773 at the age of 58.

What of the other children of Pierre Breau and Anne LeBlanc? Pierre married Marie-Josephe Dupuis (Germain and Marie Granger) about 1737. In 1758 he is 44 years and is found at Nantucket, Massachusetts. In 1763, he is a widower. Eventually he settled at St. Denis-sur-Richelieu, Quebec where he died 23 December 1788 at the age of 75.

Paul Breau, his wife, Marie-Josephte Landry, and his children — Joseph, Jean, Anne, Marie, Jean-Baptiste, Elisabeth and Pierre were sent to Ipswich, Massachusetts in 1755. His sons, Joseph and Jean, were imprisoned at Grand Pré in 1755, prior to their departure. On 7 October 1756, Paul witnessed a petition of Augustin Hébert in Ipswich. On 31 June 1757, a count of Paul Breau's family indicated Paul Breau and his wife, Mary-Joseph and his children — Joseph, 14; John, 12; Nanne, 8; Mary, 6; John Battis, 2; and Elizabeth, 2 months. In June of 1758, Paul received medical service there. They are listed as French neutrals in Ipswich, Essex County in 1760. They are still there in 1761. In 1763, he is listed as petitioning to go to Old France. The following year, in 1764, he requests going to St. Domingo. About 1767 most of the family returns to Quebec and settled in St. Jacques, L'Achigan or L'Assomption. Paul's two youngest children were born in Massachusetts — Elisabeth born in 1757 and Pierre born in 1759 respectively. Both were baptized on 9 June 1767 at L'Assomption when they returned to Quebec.

Their daughter, Anne, was a widow with four children — Marie, Marguerite, Monique and Pierre Dupuis — in Port Tobacco, Maryland on 7 July 1763. In 1768, Anne arrives in Louisiana at the age of 60.

Brigitte had married Charles Thibodeau (Michel and Marie-Josephe Dugas) about 1739. In 1763 Charles, his wife, Brigitte Breau, and their three children were imprisoned in Halifax. After their release from prison they went with others who were imprisoned with them to Louisiana and settled around the area of St. Martinsville. They received dispensation for their marriage when they were in Louisiana. Brigitte was a widow before she died 5 August 1765 in St. Martinsville, Louisiana.

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Parish Records of St. Jacques d'Achigan

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Canada

Répertoire des Mariages de la Paroisse St. Jacques L'Achigan by Forest

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The Savoie's

Joyce Banachowski

Three generations of the Savoie families were affected by the Le Grand Dérangement, the English dispersion policy. The first was that of **Germain** Savoie, son of Francois and Catherine Lejeune, and his wife, Marie Braud, Breaux, Brot dit Vincelotte, daughter of Vincent and Marie Bourg. The second covered is that of their son, **Francois**, and the third, that of their grandson, **Honoré**

Germain Savoie and Marie Breaux, Brot, or Braud dit Vincelotte

This family lived up the river from Port Royal. Germain had been among those who in August 1695 had taken the oath of allegiance to the king of England at Port Royal. Both Germain and Marie had died prior to the initial deportations. Of their family of twelve children, three, Pierre, Claude and Marguerite had died in 1710, 1728 and 1711 respectively. Marguerite was born on 7 May 1709, died young and was buried 17 January 1711. We do not know about one daughter, Marie, other than her birth about 1694. The other eight were married at Port Royal prior to the dispersion — Germain to Genevieve Babineau (Nicolas and Marie-Marguerite Granger); **Francois** to Marie-Josephe Richard (Alexandre and Isabelle Petitpas); Marie to René Blanchard (Guillaume and Huguette Gougeon); Jean in his first marriage to Marie Dupuis (Jean and Anne Richard) and a 2nd marriage to Ursule Thibodeau (Pierre LeJeune and Anne-Marie Aucoin); Marie-Madeleine to René dit Renaud Babineau dit Dreslauriers (Nicolas and Marie-Marguerite Granger); Paul to Judith Michel (Jacques and Catherine Commeau); Charles to Francoise Martin (Etienne and Marie-Jeanne Commeau); and Marie-Josephe to Jean-Baptiste Poirier (Michel and Marie-Marguerite Bourgeois).

We don't know what happened to many of his married children. We do know that Marie who married René Blanchard 18 January 1708 at Port Royal was among those who were sent to Massachusetts. She appeared in the Duxbury, Massachusetts census of 1757 as 77 years old. She died 10 February 1767 at Duxbury at the age of 86. She is noted as Mary Savoy, a neutral French. In Massachusetts, families were often separated and scattered to different towns in the colony. The town was expected to provide food and housing for the first winter. After that they were to be self-supporting. Individuals desperately were seeking information about locations of other members of their families. On 20 April 1756, the government ordered that all Acadians were to be confined to their town limits. If they left without passports, they could be imprisoned for the first offense and both men

and women, whipped publicly up to ten blows. Later the same year, on August 28, penalties became harsher. Any person was free to arrest violators. "The cost of arrest, procedure, punishment and transfer will be charged to them.." In addition, the guilty would be put in the pillory for three hours, and whipped on his bare back. Minor children were often bound to English masters. Adults found it almost impossible to find jobs. There were numerous petitions and protests made by the neutrals to the government. Some were considered; others were ignored.

After the Seven Years War (French and Indian War) in 1763, the colonial government began to relax a little. Large numbers of Acadians left the small towns and went to urban areas where communications between exiles was easier. Some left Massachusetts— 300 to Santo Domingo (Haiti), 116 sailed from Boston to St. Pierre and Miquelon. Some left secretly by way of Lake Champlain to Quebec. On 2 June 1766 many exiled Acadians in Massachusetts (neutrals) took an unconditional oath of allegiance to King George with the hope this would allow them to resettle in Canada. However, there was little if any hope of returning to Acadia. By 1763, there were 12,000 new English settlers in Acadia. The same year, 1763, there were 1043 Acadians in exile in Massachusetts.

The daughter of Jean, by his second marriage to Ursule Thibodeau was married 14 June 1768 at New Orleans.

Another brother, Charles, who married Francoise Martin 16 January 1730 at Port Royal was deported with his family and the Martin family to New York in 1755. The family of Charles and the Martin family were part of one of two groups which arrived in New York. The first group left Nova Scotia December 1755 destined for New York, but because of a storm ended up in Antigua. Here some escaped and went to the French Antilles. The rest were put on ships and continued the five month trip to New York arriving 6 May 1756. The second group arrived in Savannah, Georgia December 1755. These 400 Acadians were ignored and after a year they petitioned the Georgia government for help. About half of them managed to get ten small sailing vessels. Before March 1756, these Acadians left heading for Nova Scotia. Seven boats reached Massachusetts Bay in July 1756 and remained there. The governor of New York held a group of Acadians from Georgia who reached Long Island 22 August 1756.

Whichever route the Charles Savoie and the Martin family followed, they ended up in New York. In New York the exiles were generally scattered in counties on Long Island and Staten Island. In August 1756, about 110 of 344 Acadians were indentured to English Americans. A number of these attempted to escape to Canada in 1757. Most of these were caught and imprisoned. After that, the remaining Acadians tended to avoid resistance and remained in New York until the treaty of Paris gave them the opportunity to leave. Most of these went to Saint-Dominique (Haiti); Twenty New York Acadians went to Louisiana via Mobile in 1764,

Two other sisters, Marie-Madeleine, who married René dit Renaud Babineau dit Deslauriers 26 April 1711, and Marie-Joséphé, who married Jean-Baptiste Poirier 14 October 1727 ended up in Quebec City. Marie-Joséphé died the 29th and was buried the

30th of December 1757 at Notre Dame de Quebec at the age of 60 years. Marie-Madeleine, a widow at her death died 12 March 1770 at Hôtel Dieu, Quebec and was buried the next day at the age of 85 years.

Family of Francois Savoie and Marie-Josephe Richard

Francois was the son of Germain Savoie and Marie Breau, Brot, Braud dit Vincelotte. He married Marie Richard (Alexandre and Isabelle Petitpas) 23 November 1707 at Port Royal. The thirteen children of Francois Savoie and Marie Richard were: Marie-Josephe who married Abraham dit La Petit Abraham Arseneau (Pierre and Marie Guerin); Francois who married Marguerite Thibodeau of Chipoudy (Charles and Francoise Commeau); Brigitte, her first marriage to Jean Comeau (Abraham and Marguerite Pitre) and her second marriage to Maurice Comeau (Francois and Anne Lord); Marguerite born 20 August 1713 at Port Royal; Jean-Baptiste who married Marie-Anne Hache-Gallant; **Honoré** who married twice, the first to Anne-Marie Comeau (Joseph dit Grandjean and Marie Roy dit Laliberté) and second marriage to Marie-Josephe Arcan (Pierre and Veronique Cochon, and widow of Paul Paquin); Jeanne who married Benoni Hébert dit Manuel (Jean-Emmanuel and Madeleine Dugas); Anne-Marie who married Joseph Thibodeau (Michel and Agnes Dugas); Madeleine who married Francois Hébert dit Manuel (Jean-Emmanuel and Madeleine Dugas); Charles dit Jean-Charles who married three times, the first is unknown, the second to Marie-Madeleine Richard (Pierre and Marie-Madeleine Girouard) and the third to Judith Arsenault (Claude and Marguerite Richard); Simon dit St. Saver who married the first time to Anastasie Thibodeau (Charles and Francoise Comeau) and the second time to Angelique Delinel (Jacques and Marie-Louise Saintonge); Pierre who married the first time to Felicite Lord (Jean and Marie-Madeleine Comeau) and the second time to Anne Melanson (Claude and Marguerite Babineau); Joseph who married Anne Prejean (Joseph and Marie-Louise Comeau).; and Jean who married Modeste Poirier (Francois and Cecile La Baume).

We do not know what happened to Marie-Josephe, Marguerite, Jeanne, Anne-Marie or Jean. Francois was living with his family in Quebec in 1756. Members of his family settled in Louiseville and Berthier-en-Haut, Quebec.

Brigitte married her second husband, Maurice Comeau at St-Jean l'Evangeliste de Port Jolie on 23 August 1756. This marriage was revalidated a year later on 15 August 1757 at Notre Dame de Quebec. They received dispensations for two second degrees of affinity. The following year, Brigitte died on the 10th and was buried the 11th of December 1758 at Notre Dame de Quebec. She was 45 years of age.

Jean-Baptiste married Marie-Anne Hache-Gallant at Notre-Dame-de-Bonsecours de Beaubassin on 11 August 1734. His family was in Quebec in 1756 and later established themselves at St-Cuthbert near Montreal. This is where Jean-Baptiste died 27 February 1787 at the age of 73 years. He had a twin brother, **Honoré**, who was located in Quebec.

Madeleine died and was buried the 16 / 18 December at St. Joachim, Quebec at the age of 67. Madeleine was a witness at the marriage of her nephew, Michel Savoie, son of Simon, at Ste. Famille Ile d'Orleans.

Simon St. Sauveur married Angelique Delinel, his second wife, on 26 January 1761 at St. Sulpice, Quebec. He died at the age of 70 at Ste-Genevieve-en-Haut on 25 December 1795.

Pierre also married his second wife, Anne Melanson, in Quebec at St-Charles de Charlesbourg on 27 July 1761. It is interesting to note that Pierre attended two marriages at Notre Dame de Quebec. The first was his nephew, Joseph Comeau (Jean-Baptiste and Brigitte Savoie) to Isabelle Laure (Jean and Madeleine Comeau of Acadia) on 2 February 1759; and the second of his niece, Marie-Elisabeth Thibodeau, daughter of Joseph Thibodeau and Anne Savoie who married Theodore Brault (widower of Marie Michel, both of Acadia) on 15 February 1762. Marie-Elisabeth's sister, Marie, also married at Notre Dame de Quebec. She married Nicolas-Charles Dehoux (Pierre and Angelique Dubois of St. Foy) on 9 February 1767.

In 1760, a naval battle had taken place at Restigouche, Quebec. Shortly after on 7 January 1761, Jean-Charles was married to his 3rd wife, Judith Arsenault, at Ste-Anne, Restigouche, Quebec. The same year, Frederick McKenzie led another raid and took 335 Acadians back to Halifax (Nova Scotia) as prisoners. The Arsenault family were previously at Malpeque, Ile St. Jean. Jean-Charles, with wife and 3 children, and Joseph, with wife and 2 children, seem to have been together for they both appear in the 12 August 1763 list of prisoners in Halifax. In late February 1765, 193 Acadians from the prison at Halifax arrived in New Orleans destitute with nothing but the clothes on their backs. The government, in Louisiana was not given provisions but supplied what they could to each family — a land grant, seed grain for six months, a gun, and crude land clearing tools. They faced malaria and yellow fever the rest of that year, while trying to clear swamps into farms, but they were determined to start a new homeland

The Arsenault family and both Jean Charles, age 44, and Joseph, age 37, were noted in the census of 1766 at St. Jacques, Cabahannocer, Louisiana (St. James Parish, Martinsville). Joseph is believed to have died there before the end of 1767. In the 1769 census, Jean-Charles, age 46, appears to be living at 2 rues du fleuve, Cabahannocer, Louisiana.

Honoré Savoie and (1) Anne-Marie Commeau and (2) Marie-Josephe Arcan

It is believed that the families of Jean-Baptiste and his twin brother, **Honoré**, may have escaped the deportation by finding their way north by one of two routes used to get into Quebec — one by way of the St. Jean River and the other by way of the Gulf of St. Lawrence by ship. Most chose to go overland by way of the St John to the Miramachi because of the high cost of going by ship.

In 1755, a few groups of Acadians had arrived in Quebec. Others followed in small groups or individually. Most of these had been living in settlements up river from Port Royal. They escaped by hiding in the forests and traveling northward. Some went to Ile St-Jean (Prince Edward Island). Others went to Miramichi River on the upper St. John River. They then headed towards Quebec where about 2000 gathered. Many died there of smallpox. This later is believed to have been the route used by the Savoies.

Honoré Savoie and his wife, Marie-Anne Comeau, Comeau, were from Chipoudy. They had six children — Anne-Marie, Francois, Marie, Helene, Madeleine, and Elisabeth. It appears as though Honoré and his family escaped prior to or about the time of the deportation. We find them in Quebec City where his first wife, Anne-Marie Comeau dies of smallpox on 1 December 1757 and was buried at Notre Dame de Quebec the 2nd of December at the age of about 30. The family moves on to Berthier-en-Haut where they appear in 1765, but in a short time they are settled in Deschambault. On 27 February 1764, Honoré married a second time to Marie-Joséph Arcan at St-Joseph, Deschambault. She was born in Deschambault and was a widow of Paul Paquin of Deschambault. His family is in Deschambault in 1767. The day following his death on 25 September 1797, Honoré was buried at St. Joseph, Deschambault at about 89 years of age.

It is in Deschambault that his son, Francois, marries Genevieve Paquin (Paul and Joseph Arcan) on 3 November 1767; his daughter, Helene, married David Bourdeau (Charles and Marie-Josette Sincenne) on 3 March 1778 and married her second husband, Pierre Arcand, widower of Marie-Josette Richard shortly after on 31 July 1780. Another daughter, Madeleine, married Louis Guilbault (Joseph and Madeleine Charet of Champlain) on 12 January 1778 at Deschambault.

Marie and Elisabeth were married at Ste-Genevieve, Berthier-en-Haut. Marie married Guillaume Boucher (Michel and Anne Martin) on 9 January 1769. Her family remained in Berthier. On 19 March 1826, Marie died there in Berthier. Elisabeth married Joseph-Ambroise Martin-Pelland on 1 February 1773. It is not known what happened to Anne-Marie.

Honoré died at Deschambault and was buried there 26 September 1797.

My Acadian Doucet / Doucette Ancestors

Jim Gaboury

Because of the expulsion (Le Grand Dérangement) of the Acadians in 1755, my 5th Great-Grandfather, Joseph Doucet, was exiled to Massachusetts with his wife, Marie Anne Bourque and their nine children.

There are some family researchers in my line who mention that this family was deported to Connecticut. I can understand how this mistake was made because there is a record that seems to indicate this family had landed at Mystic Connecticut Harbor.² Massachusetts town records however, show them as being placed in Salisbury, Essex Co., MA. This has to be so because their daughter, Marie Anne (referred to below), is listed as

being born in Salisbury, MA. In the 1760 Town Records for Salisbury, her age is given as 2 years old.¹ which would put her birth year as 1756. To me this indicates they could not have been exiled to Connecticut.

It's possible they may have originally landed at Mystic Connecticut Harbor but for now I'll have to assume, until proven otherwise, that they went directly to Boston from Port Royal, Acadia (now Annapolis Royal, Nova Scotia). If, however, if by chance they went first to Connecticut, then they could have been on one of the following ships ⁴:

1. The Snow Class ship, the "Edward," which left Port Royal on 8 December 1755. it arrived at Mystic Connecticut Harbor on 29 May 1756. This ship had encountered violent storms ending up in the Caribbean on the island known as Antigua. Hence why it took so long to get to Mystic Harbort. (Not likely to have been on this ship)
2. The ship, "Elizabeth," also left Port Royal on 8 December 1755. It arrived in Mystic Harbor on 21 January 1756.
3. The Snow Class ship, the "Two Sisters," also left Port Royal on 8 December. Its arrival date is not known.

If they went directly to Massachusetts, as I am sure they did, they could have been on the ship, "Helena," which left Port Royal 27 October 1755. It arrived in Massachusetts on 6 January 1756.³

In the Introduction to "Documents Concerning Acadian Deportées in Massachusetts Towns, 1755-1756"⁵ by Paul Albert Cyr, he says that, "Approximately 2000 Acadians , or 'French Neutrals' as they were called by the British, arrived at the Port of Boston without any prior notification, much to the annoyance of the authorities there." He further goes on to describe the overcrowded conditions on the ships and how the authorities at Boston had set a limit as to the number of Acadians that could be on board. Those exceeding that number were taken into custody and dispersed to various locations around Massachusetts. As a result of this, Massachusetts ended up getting more than their share of Acadians than other English colonies along the Atlantic coast. The various towns in Massachusetts were assigned Acadians "in proportion to the amount of taxes paid by those towns."⁵ The towns were required, if possible, to find jobs for them so they weren't a burden on the towns. Those Acadians for whom jobs could not be found were usually auctioned off to people who would support them at the least cost to the towns. As usual things never work out as planned, because soon after this portioning, some towns began petitioning the authorities, complaining of having received more Acadians than other towns in their area. In other petitions, Acadians began reporting how they were being badly mistreated — "sometimes violent"⁵ — by the towns and the people that had been assigned to support them. To the credit of the Massachusetts authorities, they usually supported the claims of the Acadians, and would reprimand the abusers.

In the "Documents Concerning Acadian Deportées in Massachusetts Towns, 1755-1756" Volume One: Barnstable County to Nantucket County, by Paul Cyr, published by the Acadian Cultural Society in 1955¹, shows for the dates January 6, 1756 to March 9, 1757 an accounting of twelve French persons (names not given). It also shows an account on May 28, 1756 where the number of French persons in their town is now twelve (again,

no names given). Finally on February 20, 1758 they have some names as the following is stated:

*"To his excellency the governor and the honorable Council here is our account of the number, ages and circumstances of the French Nuters for Salisbury, committed to our care for the year 1757, viz., one aged woman and a man and his wife and children, twelve in all."*¹

The aged woman, named Mole Gould is listed as being 75 years old. I'm not sure who she is. She may, or may not be, related to the Doset family listed in those pages. The husband's name is given as Joseph Doset, aged 45, and the wife's name is listed as Hannah Doset, aged 39. The birth name of Joseph's wife is Marie Anne Bourque, so I suppose that she most likely was known by her middle name of Anne. It is not much of a stretch, considering how Doucet became Doset in Massachusetts, to assume that the English speaking person would hear her name as being Hannah instead of Anne. Also considering how the names of some of the children, that follow were mangled, as well as that of Mole Gould above, which was probably far from her real name, to assume that the person(s) taking down these names weren't very well versed in the French language. The children are named as follows (I have inserted their French names for clarity), followed by their age: Mary – real name Marie Josephte 20; Pagge – real name Marguerite 16; Joseph 14; John – real name Jean Baptiste 12; Magdille – real name Madeleine 10; Luis – real name Louis 8; Charles 6; Battey – real name Elizabeth; and Nane, born in Salisbury, - real name Marie Anne 2. In the listing of the children's names one of the children, Anne, born in 1739, is not listed. I'm not sure what happened to her. My record shows her having never been married. So it is possible she may have died sometime between 1739 and 1758. Nane being born in Salisbury in 1756 makes it probable that her mother was pregnant with her when the family was deported in 1755.

Note: to find out whether this Doset family were my Doucet family, I had to compare the ages given for each one listed in the Salisbury records, to the ages of those individuals in my records. They matched to the point that I am very confident that they are my Doucet ancestor's family.

On page 149, of the above source,¹ it states the following:

"To the Selectmen of the Town of Salisbury in said county, Greeting. Pursuant to the power and directions given by the Great and General Court to Benjamin Lynde, Ichabod Plaisted, Stephen Higginson, Caleb Cushing and Samuel Phillips, Esq., a committee to proportion the French inhabitants to the towns in said county, you are hereby required forthwith to cause to be removed to the Town of Newbury Joseph Douset, Peggy (Pagge above) Douset, Lewis (Luis above) Douset & [Hizley?] Douset, four French neutrals which were sent to you by order of Government & them deliver to one or more of the selectmen of Newbury and you are to make return to me of your doings in the premises with the names of the persons so removed & the particular charge of removing them."
*"Salem, June 15th 1760. Signed: Benjamin Lynde, per order"*¹

The Hizley name in brackets above might possibly be either Jean Baptiste, Charles or Nane (Marie Anne) because the Council Minutes: 410-422: July 20. 1760 shows the following names at Salisbury: Marie Gould 78, Jos. Dossett age 47, Nanory (Hannah above) Dossett age 41, Molly (Mary above – real name Marie Josephte) age 22, Maudely (Magdille in the first list above whose real name was Madeleine) age 12, Eliza Dossett (Battey above – real name Elizabeth) age 6. Given the four Douset names transferred to Newbury and those on the list above show a total of six names remaining at Salisbury. That brings a total of ten names out of the twelve reported originally. Somehow there is a shortfall of two names from the original list. What happened to them is a mystery to me at this time. It's probable that they are listed in some other document for another Essex County town but that research is for another day.

From Massachusetts they went to Connecticut. A daughter, Marguerite was married in Connecticut in 1762.⁷ Another daughter, Marie Josephte, was married at Boston in November of 1761.⁷ A son, Pierre Abel, was born in Massachusetts on 25 February 1761.⁷ This obviously indicates that the family would have moved to Connecticut at some time during 1762, prior to Marguerite's marriage. As was the custom the Acadian marriages that took place in the Colonies were rehabilitated. This meant, that if the Catholic Church did not officially perform the Acadian marriages, there had to be a means to sanctify them. Hence any marriage performed by non-Catholic clergy, a notary, a judge, or, as sometimes was the case, with only family members and/or friends being present when the vows were made, was not considered valid in the eyes of the Church. Because of these reasons when the Acadians got back to either, Acadia / Nova Scotia, New Brunswick, or French Canada after the Treaty of Paris of 1763, the marriages were made official once the ceremony was held in a Catholic Church. Also many baptisms that took place in exile, too, had to be redone after the return from exile. Marie-Anne and her brother, who had been born in exile, were both re-baptized on the same day, 12 September 1767 at Bécancour, Québec.⁷

Marguerite's marriage was rehabilitated in Bécancour, Québec on 28 September 1767.⁷ Marie Josephte's marriage was rehabilitated at St. Pierre les Béquets on 26 July 1767.⁷ Marie Anne who was born in 1756 at Salisbury, MA, was married at Trois Rivières on 20 February 1775.⁷ This would indicate the family, at least several of them, had migrated to Trois Rivières, Québec some time before Marie Anne's marriage. Stephen White's⁶ records indicate that their father died on 6 May 1795 in Trois Rivières, Québec. Their mother died at Trois Rivières on 4 February 1803.⁷ One of my next steps will be to check other records to see if I can find when they actually came to Trois Rivières.

One of his descendants almost 60 years later (1853), my great-grandfather Joseph Doucette (age 18), a 2nd great-grandson of Joseph, made his way from Gentilly, Québec, which is across the St. Lawrence from Trois Rivières as is Bécancour, to Detroit, Michigan. He worked there a while and then went to work in the woods along Lake Superior. From there, in 1856, he came to Crow Wing, Minnesota in a birch-bark canoe. There he engaged in the lumber business, and followed that by running a "stopping house" at Otter Tail Lake, Minnesota. In 1861 he married Julie Heroux and in 1865 purchased a 160 – acre farm in Belle Prairie Township, Minnesota which is a short

distance north of Little Falls. Things were going so well for Joseph that he convinced several of his brothers to come to Belle Prairie. By 1873 his brothers, David and Hector also, owned farms in Belle Prairie Township.⁸ There are still descendants of these Doucettes living in the Belle Prairie / Little Falls area. Other descendants, when times got rough economically in Minnesota during the early 1900's, moved back to Canada, settling in the Saskatchewan and Alberta provinces. My grandfather, George Gaboury, my dad's dad, was born in Massachusetts in 1872, and settled in Belle Prairie, MN with his parents, and siblings, in the early 1880's. In 1893 he married Mary Claire Doucette, a daughter of Joseph Doucette and Julia Heroux, in Belle Prairie, MN. And that is how I am connected to my Acadian ancestor, Joseph Doucet and why I was asked to write this article about my Acadian side of the family.

Sources:

1. "Documents Concerning Acadian Deportées in Massachusetts Towns, 1755-1766" Volume One: Barnstable County to Nantucket County, by Paul Albert Cyr, Published by the Acadian Cultural Society in 1955 (Pages 148-150)
2. "<http://www.acadian-home.org/acadians-connecticut.html>"
3. "<http://www.acadian-home.org/acadians-massachusetts-2.html>"
4. "<http://www.acadian-cajun.com/landryships.htm>"
5. "<http://www.acadiancultural.org/deportees.htm>"
6. Stephen White's: "Dictionnaire Généalogique Des Familles Acadiennes, Vol, 1 (A-G), page 548
7. "Les Familles Acadiennes de la Région de Trois Rivières" by Monseigneur Louis Richard (1990) Page 143
8. "The First Cross" Belle Prairie, diocese of St. Cloud, Minnesota" by Stella Le Blanc 1970

Parishes/Churches Where Acadian Records Have Been Found

The following chart is reproduced with the permission of Yvon Cyr, from his website at Cajun@acadian.org Mr. Cyr is the producer of many Acadian-Cajun Genealogy CD-Roms, 3-304 Stone Road West, Unit 311, Guelph, Ontario, Canada N1G 4W4. We thank Mr. Cyr for allowing us to make his chart available to our readers.

Location	Parish / Church Name
Acadie, Québec	Ste. Marguerite de Blairfindie
Amsterdam, Netherlands	Leyde (Church of the Wallons)
Ancienne Lorette, Québec	Notre Dame de l'Annonciation
Ange-Gardien, Québec	Ange Gardien
Angoumois Province, France	St. Jacques de l'Houmeau d'Angoulême, Notre Dame de la Rochefoucauld
Anjou Province, France	Montreuil-Bellay
Annapolis Royal (Port Royal), Acadia	St. Jean-Baptiste (1636)
Arichat, Nova Scotia	Notre Dame de l'Assomption (1839)
Ascension (today Donaldsonville), Louisiana	Ascension
Assomption, Québec	St Pierre du Portage (L'Assomption)
Aunis Province, France	Ardillières. St. Étienne d'Aytré, Notre Dame de La Rochelle, St. Barthélemy de La Rochelle, St. Jean (du Perrot) de La Rochelle, St. Nicolas

	de La Rochelle, St. Sauveur de La Rochelle, Ste. Marguerite de La Rochelle, L'Île-d'Aix, Hôpital des Orphelins de Rochefort, Notre Dame de Rochefort, St. Louis de Rochefort, St. Jean d'Angely
Baie St. Paul, Québec	Sts. Pierre et Paul
Baltimore, Maryland	St. Pierre
Batiscan, Québec	St. Francois-Xavier
Bâton Rouge, Louisiana	St. Joseph
Béarn Province, France	Arette. Bidart, Escout, Labatut-Figuières, Oloron. Pau, Salies de Béarn (Protestant Temple)
Beaubassin, Acadia	Notre Dame de Bon-Secours, then Notre Dame de l'Assomption (1679)
Beaumont, Québec	St. Étienne
Beauport, Québec	La Nativité de Notre Dame
Bécancour, Québec	La Nativité de Notre Dame et St. Pierre
Belle-Île-en-Mer Province, France	Bangor, Locmaria, Le Palais, Sauzon
Berthier en Haut, Québec	Ste. Geneviève
Berthier-Sur-Mer, Québec	Notre Dame L'Assomption de Bellechasse
Beverly, Massachusetts	"Congregational" Church
Bonaventure, Québec	St. Bonaventure
Boston, Massachusetts	"Congregational " Church, King's Chapel, Old South Church, Trinity Church
Boucherville, Québec	Ste. Famille
Bourgogne Province, France	Blanzay, Montcenis
Bout de l'Île de Montréal, Québec	Ste. Anne (Ste. Anne de Bellevue)
Bretagne Province, France	Chantenay, Châteauneuf, Lannion, St. Martin de Morlaix, St. Mathieu de Morlaix, Hôpital Sanitat de Nantes, Hôtel-Dieu de Nantes, St. Jacques de Nantes, St. Nicolas de Nantes, St. Similien de Nantes, Ste. Croix de Nantes, Paramé, Pleslin, Pleudihen, Pleurtuit, Ploubalay, Plouër, Port-Louis, St. Esprit de Ouimper, St. Pierre de Rezé. St. Cast, St. Coulomb, St. Énogat, St. Malo, Hôpital de St. Pol de Léon, St. Servan, St. Suliac
Cabahanocer, Louisiana	St. Jacques
Cap St. Ignace, Québec	St. Ignace
Cap Sable / Chebogue, Acadia	Ste. Anne
Cap Santé, Québec	Ste. Famille
Caraquet, New Brunswick	(L'Abbé Charles-Francois Bailly) (1768 -1773)
Carleton, Québec	St. Joseph
Cayenne, Guyane Français	Sinnamary
Chambly, Québec	St. Joseph
Champagne Province, France	St. Vorle de Châtillon-Sur-Seine, Piney, Sedan (Church of Huguenots), Soulanges
Champlain, Québec	Notre Dame de la Visitation
Charlesbourg, Québec	St. Charles
Charlestown, Massachusetts	???
Châteauguay, Québec	St. Joachim
Château Richer, Québec	La Visitation de Notre Dame
Chebogue / Cap Sable, Acadia	Ste. Anne
Chéticamp, Nova Scotia	St. Apollinaire (St. Pierre aux Liens) (1811)

Chipoudy, Acadia	Notre Dame de la Visitation
Cobeguit, Acadia	Sts. Pierre et Paul (Bef. 1728)
Cocagne, New Brunswick	St. Pierre (1800)
Contrecoeur, Québec	Très Ste. Trinité
Cornouailles, England	St. Gluvias de Penryn (1756)
Deschaillons, Québec	St. Jean
Deschambault, Québec	St. Joseph
Detroit, Michigan	Ste. Anne
Donaldsonville (former Ascension), Louisiana	Ascension
Dorchester, Massachusetts	???
Duxbury, Massachusetts	???
Fort-de-Charles, Illinois	Ste. Anne
Gentilly, Québec	St. Édouard
Gironde Department, France	Bordeaux, Bordeaux-nord
Gloucester, England	St. John Bedminster (1756)
Grand-Pré, Acadia	St. Charles des Mines (1687)
Grande-Digue, New Brunswick	Notre Dame de la Visitation (1800)
Guadeloupe, Caribbean (Antilles)	Basse-Terre, Grand-Bourg
Guyenne Province, France	Abjat, St. Aulary de Bordeaux, St. Michel de Bordeaux, St. Pierre de Bordeaux, Ste. Croix de Bordeaux, Eysines, Libourne
Iberville, Louisiana	St. Gabriel
Île aux Coudres, Québec	St. Louis
Île-de-France Province, France	Compiègne, St. André des Arcs [Paris], St. Benoit de Paris, St. Eustache
Île Dupas, Québec	La Visitation
Île St. Pierre, Acadia	Ste. Famille (1687)
L'Ardoise, Nova Scotia	Saints Anges-Gardiens (1823)
L'Islet, Québec	Notre Dame
L'Isle Verte, Québec	St. Jean-Baptiste
Kamouraska Québec	St. Louis
La Baleine, Acadia	Notre Dame du Bon-Secours (1714)
Lac des Deux Montagnes, Québec	L'Annonciation
Lachenaie, Québec	St. Charles
Lachine, Québec	SS Anges de Lachine
Languedoc Province, France	St. Alexandre, Tournon
Lanoraie, Québec	St. Joseph
Laprairie, Québec	La Nativité de Bienheureuse Vierge-Marie
Lauzon, Québec	St. Joseph
Lavaltrie, Québec	St. Antoine
Loire Department, France	Nantes
Longue Pointe, Québec	St. Francois-d'Assise
Longueuil, Québec	St. Antoine
Loirembec, Acadia	Ste. Claire (1714)
Loretteville, Québec	Mission des Hurons de la Jeune Lorette
Lotbinière, Québec	St. Louis
Louisbourg, Acadia	Notre Dame des Anges (1713)
Louiseville, Québec	St. Antoine
Lyonnais Province, France	St. Michel de Lyon, St. Nizier de Lyon
Malpèque, Île St. Jean (Prince Edward Island)	Ste. Famille (Bef. 1745)
Martinique, Caribean (Antilles)	Fort Royal, St. Pierre
Mascouche, Québec	St. Henri
Maskinongé, Québec	St. Joseph
Médoctec / Pays-Bas, Acadia	Ste. Anne (1686)

Memramcook, New Brunswick	St. Thomas (1806)
Miquelon, Île de Miquelon	Notre Dame des Ardilliers (1763)
Mobile, Alabama	Notre Dame du Fort-Condé (1704)
Mont-Louis, Québec	St. Maxime
Montmagny, Québec	St. Thoms de la Pointe à la Caille
Montréal, Québec	Notre Dame
Montréal General Hospital, Montreal, Québec	Hôpital Général de Montréal
Morbihan Department, France	Bangor, Le Palais, Port-Louis
Négouac, New Brunswick	St. Bernard (1796)
New Orleans, Louisiana	St. Louis
Nicolet, Québec	St. Jean-Baptiste
Niganiche / Port d'Orleans, Acadia	Notre Dame du Bon-Secours
Normandie Province, France	Très Sste. Trinité de Cherbourg, Notre Dame du Havre, St. Francois du Havre, St. Michel d'Ingouville, St. Jean de Montagne, Notre Dame de la Ronde de Rouen, St. Vincent de Rouen
Opelousas. Louisiana	St. Landry
Pabos, Québec	Ste. Famille
Pays Bas / Médoctec, Acadia	Ste. Anne (1686)
Pentagouët, Acadia	Ste. Famille (1689)
Petitcoudiac, Acadia	Missions du Nouveau-Brunswick (1753)
Petit – Dégrat, Acadia	Ste. Claire (Abt. 1725)
Philadelphia, Pennsylvania	St. Joseph
Picardie Province, France	St. Michel d'Amiens, St. Joseph de Boulogne-Sur-Mer, St. Nicolas de Boulogne-sur-Mer, Calais
Pisiguit (East), Acadia	Ste Famille (1698)
Pisiguit (West), Acadia	Notre Dame de l'Assomption (1722)
Plaisance, Acadia	Notre Dame des Anges (1663)
Plattenville, Louisiana	L'Assomption
Plympton, Massachusetts	???
Pobomcoup, Acadia	Notre Dame (1651)
Pointe aux Trembles, Québec	St. Francois de Sales
Pointe aux Trembles Québec	L'Enfant Jésus
Pointe Claire, Québec	St. Joachim
Pointe-Coupée, Louisiana	St. Francois
Pointe de Beauséjour, Acadia	S. Louis (Abt. 1750)
Pointe de l'Église, Nova Scotia	Ste. Marie (1799)
Pointe du Lac, Québec	La Visitation
Pointe aux Livier, Québec	La Conception
Pointe – Prime, Île St. Jean (Prince Edward Island)	St. Paul (1752)
Poitou Province, France	Archigny, Buxeuil, Cenon, St. Jacques de Châtellerault, La Chaussée, Le Bouchet (today is La Roche-Rigault), Mondion, Poisay-le-Joli, Notre Dame la Grande de Poitiers, St. Étienne de Poitiers, St. Hilaire-entre-les-Églises de Poitiers, St. Pierre de Maillé, St. Vincent de l'Oratoire (today is Monts-sur-Guesnes), Senillé, Vellechès, Vouvant
Port aux Basques, Newfoundland	??? (Mission in 1740)
Port Dauphin, Acadia	Ste. Anne (Abt. 1721)
Port Lajoie, Île St. Jean (Prince Edward Island)	St. Jean l'Évangéliste (1720)

Port d'Orleans / Niganiche, Acadia	Notre Dame du Bon-Secours (Abt 1721)
Port Toulouse, Acadia	St. Pierre (1715)
Port Royal (Annapolis Royal), Acadia	St. Jean-Baptiste (1636)
Prairie-du-Rocher, Illinois	St. Joseph
Prince Frederick, South Carolina	Prince Frederick
Provence Province, France	Ste. Madeleine d'Aix, Île –de-Martigues
Repentigny, Québec	La Purification de la Bienheureuse Vierge-Marie
Restigouche, Québec	Ste. Anne
Richibouctou (Village de...), New Brunswick	St. Antoine (1796t)
Rimouski, Québec	St. Germain
Rivière aux Canards, Acadia	St. Joseph (St. Joseph des Mines) (Abt. 1688)
Rivière des Prairies, Québec	St. Joseph
Rivière du Nord – Est	St. Louis (1752)
Rivière Ouelle, Québec	Notre Dame de Liesse
Rowley, Massachusetts	???
St. André de Kamouraska, Québec	St. André
St. Antoine de Tilly, Québec	S. Antoine
St. Antoine sur Richelieu, Québec	St. Antoine (de Richelieu et de Verchères)
St. Augustin, Québec	St. Augustin
St. Basile, New Brunswick	St. Basile (1792)
St. Charles de Bellechasse, Québec	St. Charles
St. Charles de Kent, New Brunswick	St. Charles-Borromée (1800)
St. Charles sur Richelieu, Québec	St. Charles
St. Constant de Laprairie, Québec	St. Constant
St. Cuthbert, Québec	St. Cuthbert
St. Denis sur Richelieu, Québec	St. Denis
St. Domingue, Caribbean (Antilles) Hispaniola Island (Santo Domingo)	La Bombarde, La Croix-des-Bourquets, Le Mirebalais, Môle St. Nicolas, Port-au-Prince
St. Esprit, Acadia	St. Esprit (1724)
St. Eustache, Québec	St. Eustache
St. François, Île Jésus, Québec	St. François de Sales
St. François, Île d'Orléans, Québec	St. François de Sales
St. François du Lac, Québec	St. François
St. François du Sud, Québec	St. François de la Rivière du Sud
St. Gervais de Bellechasse, Québec	Sts. Gervais et Protas
St. Grégoire de Nicolet, Québec	St. Grégoire
St. Hyacinthe, Québec	Notre Dame du Rosaire
St. Jacques de l'Achigan, Québec	St. Jacques (Achigan: Montcalm)
St. Jean, Île d'Orleans, Québec	St. Jean-Baptiste
St. Jean Port-Joli, Québec	St. Jean
St. Joachim, Québec	St. Joachim
St. Joseph de Beauce, Québec	St. Joseph de la Nouvelle-Beauce
St. Laureant de Montréal, Québec	St. Laurent
St. Laurent, Île d'Orleans, Québec	St. Laurent
St. Louis de Kent, New Brunswick	St. Louis des Français (1800)
St. Luc, Québec	St. Luc
St. Lucie, Caribbean (Antilles)	Le Carénage
St. Martin, Québec	St. Martin
St. Martinville, Louisiana	St. Martin-de-Tours
St. Michel de Bellechasse, Québec	St. Michel de la Durantaye
St. Michel d'Yamaska, Québec	St. Michel
St. Nicolas, Québec	St. Nicolas
St. Ours, Québec	L'Immaculée Conception de St. Ours

St. Paul de Lavaltrie, Québec	St. Paul
St. Philippe de Laprairie	St. Philippe (previously St. Jean François-Régie)
St. Pierre de Terre-Neuve, Newfoundland	St. Pierre (Île St. Pierre) (1763)
St. Pierre, Île d'Orleans, Québec	St. Pierre
St. Pierre du Nord, Île St. Jean (Prince Edward, Island)	St. Pierre (abt. 1720)
St. Pierre du Sud, Québec	St. Pierre de la Rivière du Sud
St. Pierre les Becquets, Québec	St. Pierre
St. Roch des Aulnaies, Québec	St. Roch
St. Sulpice, Québec	St. Sulpice
St. Thomas de Montmagny, Québec	St. Thomas de la Pointe à la Caille
St. Vallier, Québec	Sts. Philippe et Jacques de St. Vallier
St. Vincent de Paul, Québec	St. Vincent de Paul de L'Île Jésus
Ste Anne de la Pérade, Québec	Ste. Anne de la Pérade
Ste. Anne de la Pocatière, Québec	Ste. Anne de la Pocatière
Ste. Anne de Beaupré, Québec	Ste. Anne de Beaupré
Ste Anne du Ruisseau, Nova Scotia	Ste. Anne (1799)
Ste. Croix de Lotbinière, Québec	Ste. Croix
Ste. Famille, Île d'Orleans, Québec	Ste. Famille
Ste. Foy, Québec	Notre Dame de Ste. Foy
Ste. Geneviève de Batiscan, Québec	Ste. Geneviève
Ste. Marie de Beauce, Québec	Ste. Marie
Ste. Thérèse de Blainville, Québec	Ste. Thérèse
Saintonge Province, France	Ste. Marie de Boisvert, Curat, St. Nazaire, Sérignac, Tonnay-Charente
Scatarry, Acadia	??? (1722)
Seine-Maritime Department, France	Le Havre
Sillery, Québec	Mission de St. Joseph
Sorel, Québec	St. Pierre
Terrebonne, Québec	St. Louis
Tintamare, Acadia	Ste. Anne
Touraine Province, France	Beaulieu-lès-Loches, St. Germain de Bourgueuil, St. Étienne de Chinon, Dolus, La Guerche, Le Grand-Pressigny, Ligré, Loches, Obterre, Toiselay, St. Étienne de Boyle de Tours, St. Hilaire de Tours, St. Pierre de Boyle de Tours, St. Saturnin de Tours, St. Vincent de Tours
Trois Rivières, Québec	L'Immaculée Conception
Upper Port Royal, Acadia	St. Laurent
Varennnes, Québec	Ste. Anne
Vaudreuil, Québec	St. Michel
Yamachiche, Québec	Ste. Anne

(year): indicates year founded

Acadian Refugees in Quebec in 1757

Translated by Wil Brazeau

The following is a translation of an article by Wil Brazeau. The original article, "Des Réfugiés Acadiens à Québec en 1757" by Jean Gaudette appeared in *Les Cahiers de la Société Historique Acadienne*, Vol. 17, no. 4, 1986, pp.144-149.

They come by their increased misery still ours.
Bougainville

Some thousands of Québécois bear an Acadian name, while a number of those who wear the name Québécois were surprised to end in Acadia by some line when they draw up their genealogical tree. In a large number of cases, the Acadian ancestors of these Québécois escaped the massive deportation in 1755 around New England and took shelter in Canada (Saint Lawrence Valley) in the course of the following years. The ships located with supplies that Quebec sent to aid the Acadian fugitives from Ile Saint-Jean (Prince-Edward Island) from Cocagne and Miramichi returned to the capital with some of these unfortunates on board. Already in October 1756, Intendant Bigot estimated 600 Acadian refugees in Quebec.¹ November 8, 1757, Montcalm writes in his journal that once more 137 Acadians just arrived from Ile St-Jean "because they no longer know how to feed them there".²

The Acadians arrive for the most part striped of everything, weak, often ill or infirm, and if one considers the misery that reigns in this era in the colony, one can imagine the deplorable conditions which come with their welcome. The Canadian population itself must suffer great privations. From this year (1757) the country was overwhelmed with agricultural product requisitions bearing on these already insufficient productions. Moreover, the supply ships originating in France were interrupted by the enemy, and Canadians needed to abandon their land to go to the front. Consequently, the poor state in which the refugees appear can only increase the general distress. After enduring an unspeakable misery during several years, it's a moment so untimely that these former robust and prosperous Acadian farmers arrive in packs of starving, ragged people to ask for the charity of the Canadians. The traditional story pretends that the Canadians warmly welcomed these refugees; the few documentary testimonials coming up to the present, tend however to show the opposite. Governor Wilmot of Nova Scotia hardly exaggerates when he writes, some years later, that the Acadian refugees in Canada were not only treated with the utmost negligence by the Canadians, but also with aversion and contempt.³ For example, the Acadians who had ended up in St-Pierre-les-Becquets complained that the ranking militia captain made arrangements to not place a single refugee family at the house of members of his relatives who were however, ready to take them in.⁴

In addition to the war effort, another factor leads the colony to ruin: it became a genuine den of thieves whose leader was none other than Intendant François Bigot himself. He first housed the refugees in private homes, paying for their subsistence, or in furnishing

¹ IN E. Rameau de Saint-Père, *Une colonie féodale en Amérique, l'Acadie*, Montréal, Granger, 1889, t. 2, p. 382.

² H.R. Casgrain dir., *Journal du marquis de Montcalm Durant ses campagnes en Canada de 1756 a 1759*, Quebec, Demers, 1895, p. 317.

³ Gouv. Wilmot a Lord Halifax, Halifax, 22 mars 1764, IN T. B. Akins, éd., *Selections from the Public Documents of the Province of Nova Scotia*, Halifax, Chs. Annand Pub., 1869, p. 345.

⁴ Vaudreuil a Dumas Montréal, 12 mars 1760. IN *Rapport concernant les archives canadiennes pour l'année 1905*, Vol. 1, 4^e part., p. 6.

rations, but what rations. From the month of September, 1757, and during all the winter, the inhabitants of Québec were allotted four ounces of bread per day, per person, in addition to meat. Acadians didn't have the right to the same treatment. Reduced bread was replaced with salted cod; horsemeat was also given them, and they had to be content with this protein diet up to the following summer. Those Acadians who contracted smallpox (variola) had the right to preferential treatment: a pound of bread and a jug of wine each week, in addition to a ration of meat. Besides, to complete the bad luck, a smallpox epidemic breaks out among the refugee's group. Montcalm writes in his journal December 7 that "from 1800 that there were, the number will be reduced to very few, if this frightful malady continues. For some days they bury them by fifteen and twenty's."⁵ Curé Reicher of Québec notes in his journal that smallpox killed about 300 Acadians between November 1757 and March 1758.⁶ The priest didn't exaggerate, on the contrary, he minimizes the truth. The registers of Notre Dame de Québec contain 335 burial places of Acadians from the 1st of November 1757 to the 1st of March 1758. He (the Acadian) was fated to die as much at Hôtel Dieu and at the Hôpital. Général. Pierre-Georges Roy estimates more than 600 as the number of Acadians taken away by this disease in Quebec City during these two years.⁷

According to Montcalm's expression, "Acadians die like flies" and the Gaudet family isn't spared as shown in the following burial certificate:

"7 September 1757, had buried Jean Baptiste Gaudet, Acadian, died the previous day three years old, son of Michel Gaudet and Marie Josephe Girouar, his spouse. Present were Jean Vallée and others. Collet, vicar"⁸

These numerous Acadian burial records are an additional advantage for the genealogist, to certify the presence of these refugees in Québec, while identifying them precisely. The couple, Michel Gaudet and Marie-Josephe Girouard mentioned in the quoted document, will be the beginning of a large Gaudette family of St-Antoine-sur-Richelieu in Québec.

Bougainville notes this in his Journal for the month of December 1757:

"The Acadians die in droves. Their misery, past and present, the greediness of the Canadians who looked to squeeze out what money they can from them and who then refuse them the needs so dearly bought, are the causes of this mortality."⁹

In addition to the war, we find here another calamity swooping down on the Acadians: corruption. The refugees would suffer not only from this practice by the French administrators, but also of those practices by the Canadians. François Bigot, the last intendant of New France- on all points- holds all the colony's finances in his hands and acts without control nor oversight in the only goal of becoming wealthy. He witnesses

⁵ Journal de Montcalm, op. cit., p. 322.

⁶ "M. Jean-Félix Récher, cure de Québec. Et son journal 1757-1760" IN Bulletin des Recherches Historiques, (B.R.H.) Vol. 9, no 10 (Oct 1903), p. 303.

⁷ P.-G. Roy, "Les épidémies a Québec", B.R.H., Col. 49 (1943), p. 212.

⁸ B.R.H., Vol. 36, no 1 (Jan. 1930), "Les Acadiens a Québec en 1757", p. 52.

⁹ "Journal de Bougainville", Rapport de l'Archiviste de la province de Québec (R.A.P.Q.), 1923-24, p. 315.

falsifying the accounts, change the nature of expenses, their quantity, etc. He forms a secret society with officials responsible for government supplies. Misusing his authority for collecting grains and livestock at a reasonable price in the name of the king, Bigot gave a monopoly to his associates who return it all to the price of robbery and achieves huge profits. The commissary buys much wine rather than the necessary flour, because he has more to gain. Under the excuse to stock rations and merchandise for the different country's forts, they claim to make transfers there that only exist on paper. Soldiers and the military, destitute of everything, had to buy at the price of gold from the monopoly that the king had already paid double or triple value in order to be given back to them free of charge. The Amerindians only receive a small part of what they pretend to disburse for the pledge of their loyalty. In short, "all was put into the open to rob the king of the means of which one cannot name, because up to this day, one did not have a conception of it."¹⁰ The only thought of these swindlers who, according to Bougainville, "We ravished the life so they were able to tax the air in order that gold exhales," in other words, to make a fortune the fastest and then return to France to take it easy. All these embezzlements reduce the inhabitants to extreme wretchedness, for it was thought the expenditures of the king helped considerably, the money only accumulates in some pockets. But the Canadian people are not taken in, they know that the war effort, alone, can't explain the misery which is hurled down on them and remain "always convinced that the scarcity is artificial and suggested by the greed of certain people."¹¹ The people themselves also want to gain from the situation as much as possible. For example. 'The Canadian hides his good gun and goes to war with a broken gun, thinking they will give him another. They leave completely destitute so that they will be equipped.'¹² According to Bougainville, a large number of families sought refuge in France in order to escape the enemy (Bigot and his cohorts) "a thousand times more dangerous than the English." All these swindlings little by little hasten the loss of the colony.

The Acadian refugees, still left less provided for, than the Canadian inhabitants, suffer particularly from these plunderings. The winter of 1757-1758 appears exceptionally rigorous, and

"someone found eight or ten Acadians, sick or old men, frozen and stiff in their beds, made of wood that an entrepreneur, paid by the king, had placed there. The heads complained, but none had been punished!"¹³

Bougainville describes another case from his Journal of 7 February 1758:

"A bourgeois (middle class citizen) of Quebec, probably a member of a large company; it was useless to pay him. Someone gave him board and lodging for a number of Acadians, He allowed them to die of hunger and cold, drew out those who had money and paid the tax collector. What a country! What morals!"¹⁴

¹⁰ *Ibid.*, du 1^{er} au 10 octobre 1758, p. 368.

¹¹ *Journal de Montcalm, op. cit.*, 6 nov 1757, p. 316.

¹² "Journal du chevalier de La Pause," *R.A.P.Q.*, 1931-32, pp. 74-75.

¹³ "Journal de Desandrouins," *IN L'abbé Gabbriel, le Maréchal de camp Desandrouins, 1729-1792*, Verdun, Fr. Renvé-Lallement, 1887, pp. 121-122.

¹⁴ "Journal de Bougainville," *op. cit.*, p. 316.

One dares to hope these cases were extreme and isolated.

Several Acadians had brought bills payable to order from Acadia. Some only recognize two-thirds or half of their value, while the clerk on his side is made to replace the full amount. After all the sacrifices that were imposed on the Acadians by the crown of France, the representatives of this latest, simply for gain, were not embarrassed to let some die of hunger and misery.

While the war raged at the frontier, society, that is to say rich people functionaries, did not interrupt the plentiful meals, games, dance and the flattering. The intendant gives sumptuous balls and festivals, and his home becomes a house of sport. One plays there, according to a witness, "a game to make most players tremble." This unrestrained craze for the game requires money, and one has there another reason to fraudulently extract from all sides.

Fortunately, we know that after the conquest, Joseph Cadet, ex-commisary General of provisions in Canada will be judged in Paris and found guilty, among other embezzlers, 'to have knowingly profited from illegitimate advantage that society made on the rations furnished to Acadians and Indians in less quantity, and in lives of an inferior quality that it was held to supply under terms of his bargain, which nevertheless had been used as complete in the consumption and aid at market price.'¹⁵

Cadet will be sentenced to restore six million pounds to the king and to be banished from Paris for nine years, while Bigot will be banished forever from the kingdom and his property confiscated.

Thank God, most of the thousands of Acadian refugees in the St. Lawrence Valley survive all these trials and will complete settling there. If the welcome to them was at first cautious, leaving something to be desired, it was enviable in comparison to the hostile reception and the incessant persecutions known by the deported Acadians in the Anglo-American colonies. As peace and prosperity finally returned to Canada, the Acadians will be easily accepted by the Canadians who often helped to prepare their settlement. While they appear together in a city, some lodged them sometimes temporarily in large hangers or in warehouses owned by merchants and these were converted by circumstances into "welcome centers". Others built cabins. The "welcomed Acadians at l'Assomption spent their first winter in the hollowed caves in the sand along the river of the same name. Before getting a land grant, Acadians ordinarily engaged as farm workers by the day or settled as small farmers on lease. The Acadians merged rapidly with the Canadian population with which they shared the same language and religion, so that today most of the Québécois descended from Acadians do not know their origin.

Jean Gaudette
Montréal

¹⁵ Jugement rendu souverainement et en dernier resort dans l'affaire du Canada.... Paris, 1763, p. 70.

LIBRARY ACQUISITIONS

The family of Lori Damuth has contributed to us more than three thousand dollars worth of books from Lori's collection. In addition, those titles we already had are being donated to libraries of Area Research Centers of the Wisconsin Historical Society system. Lori was an avid and dedicated genealogist. We greatly appreciate this generous donation. Listed below are the titles which we have received from Lori's collection.

- Acadian Exiles in the Colonies* by Janet Jehn
American Passenger Arrival Records by Michael Tepper
Canadian Participants in the American Revolution- An Index by Virginia Easley
 A collection of various materials pertaining to Acadian families (Brun, Landry-Lord, (Aure), Pellerin-Vincent, Martin-Michel, Forest-Guerin, Comeau-Dugas, Brun-Comeau, A-Brault.)
A Concise Dictionary of Minnesota Ojibwe by John D. Nichols and Earl Nyholm
The Conspiracy of the Pontiac and the Indian War After the Conquest of Canada by Francis Parkman
Corrections and Additions to the Dictionnaire Généalogique des Familles by Cyprien Tanguay compiled by J. Arthur LeBoeuf
Crucible of War -The Seven Years' War and the Fate of Empire in British North America, 1754-1756, by Fred Anderson
D'Amour Family: Excerpts from the Book The d'Amour Family in Canada and Other Pioneer Families of New France by Tom Maksimchuk
Daily Life in Early Canada by Raymond Douville
The Diary of Bishop Frederic Baraga, First Bishop of Marquette, Michigan edited by Regis M. Walling and Rev. N. Daniel Rupp
Dictionnaire Généalogique des Familles du Québec, 7 volumes by Cyprien Tanguay
A Dictionary of the Ojibway Language by Frederic Baraga
Dictionnaire Généalogique des Familles du Québec des origines a 1730 by René Jetté
Dodge / Jefferson Counties Pioneer / Century Family Certificate Pioneer Charts published by Watertown Genealogical Society
Empire of the Bay by Pierre C. Newman
France in America by W.J. Eccles
The French and Indian War 1754-1763 by Seymour Schwartz
The French Army in the American War of Independence by René Chartrand
French Fur Traders and Voyageurs in the American West edited by LeRoy R. Hafen
Fur Trade in Canada by Harold A. Innis
Genealogy in Ontario: Searching the Records, 3rd edition by Brenda Dougall Merriman
The Grand Portage Story by Carolyn Gilman
A Great and Noble Scheme, The Tragic Story of the Expulsion of the French Acadians from Their American Homeland by John Mack Faragher
The History of Lake Linden, Michigan by Clarence J. Monette
A History of Montreal, 1640-1672 by Dollier de Casson
History of the Diocese of Sault Ste-Marie and Marquette by Rev. Antoine Rezell
Huron Cemeteries: St. Peter's Roman Catholic Cemetery, Hay Twp, Huron County, Ontario by Huron County branch OGS

The Jesuit Relations, Natives and Missionaries in 17th Century North America edited by Allen Greer
The Jesuits in North America in the 17th Century by Francis Parkman
Jetté Additions and Corrections by René Jetté
Joseph Bosch and the Bosch Brewing Company by Clarence J. Monette
Kitchigami by Johann Georg Kohl
Koshkonong County Revisited, Volume 1 (WI) by Hannah Swart
La Métaire de Marguerite Bourgeoys by Emillia Chicooine, C.N.D.
La Nouvelle France, The Making of French Canada by Peter Moogk
La Visitation, Ile Dupas Co., Berthier, 1704-1989, Baptêmes, Mariages, Sépulchres, Annotations Marginales by Société de Généalogie de Lanaudière
Lake Linden's Disastrous Fire of 1887 by Clarence J. Monette
Lake Linden's Yesterday, A Pictorial History, 3 Volumes, by Clarence J. Monette
LaSalle and the Discovery of the Great West by Francis Parkman
The Last of the Mohicans by James Fennimore Cooper
Laurentian Heritage Retold by Nelda Rouleau Wolmack
Lemoyne d'Iberville, Soldier of New France by Nellis M. Crouse
Les Filles du Roi au XVII^e Siècle-Répertoire Biographique des Filles du Roi by Yves Landry
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Louisbourg 1758, Wolfe's First Siege by René Chartrand
Mariages de Rivières des Prairies 1687-1970
Mariage de St-Joseph Maskinonge 1728-1966 by Dominique O. Compagna
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Monmouth Courthouse 1778, The Last Great Battle in the North by Brendan Morrissey
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Moses Hazen and the Canadian Refugees in the American Revolution by Allan S. Everest
My First Years in the Fur Trade by George Nelson
The Notaries of French Canada, 1626-1900 Alphabetical, Chronological by Area Served edited by Robert Quintin
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Ojibway Ceremonies by Basil Johnston
Ojibwe Waasa Inaabidaa, We Look in All Directions by Thomas Peacock and Wisuri Marlere
Parish and Town Guide to the Province of Quebec edited by Robert J. Quintin
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Quebec During the American Invasion 1775-1775 The Journal of Francois Baby, Gabriel Taschereau and Jenkin Williams edited by Michael P. Gabriel
Répertoire des Mariages de L'Ancienne Lorette
The Right for a Free Sea (War of 1812) by Ralph D. Paine
Sacajawea of the Shoshones by Della Gould Emmons
Saint Cuthbert Comté de Berthier 1876-1992, Vol. 3, Baptêmes, Sépulchres, Annotations Marginales, by Société de Généalogie de Lanadiere
Saint Cuthbert Comté de Berthier, Volume 4 Mariages, by Société de Généalogie de Lanaudière

The Saintly Life of Jeanne Mance, First Lady Nurse in North America by William Henry Atherton
Saratoga 1777, Turning Point of a Revolution by Brendan Morrissey
The Seven Years War by Julian S. Corbett
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St. Joseph Church, Linden Michigan, 1871-1971, 100th Anniversary Booklet
Strangers in Blood – Fur Trade Company Families in Indian Country by Jennifer S. H. Brown
The Source, A Guide of American Genealogy edited by Arlene Eakle and John Cerny
Ticonderoga 1758, Montcalm's Victory Against All Odds by René Chartrand
A Toast to the Fur Trade by Robert C. Wheeler
Yorktown 1781, The World Turned Upside Down, by Brendan Morrissey

COMING UP

13-14 April 2007: Wisconsin State Genealogical Society 2007 Gene-A-Rama: "Genealogy: Genetics + Generations"; Olympia Resort and Conference Center, 1350 Royale Mile Road, Oconomowoc, WI.; hosted by Waukesha County Genealogical Society. Guest speakers will be Megan Smolenyak Smolenyak, Nancy J. Emmert, David McDonald, George Findlen and James L. Hansen. For info: www.rootsweb.com/~wsgs/

21 April 2007: Milwaukee, WI; Milwaukee County Genealogical Society Seminar, Serb Hall, 5101 W. Oklahoma Ave. Cyndi Howells, Jim Hansen and Mike Karsen will be guest speakers. For info. Call 1-262-786-6408 <http://www.milwaukeeegenealogy.org>

26-29 April, 2007, Hartford Marriott Downtown, Hartford, Connecticut: New England Regional Genealogical Conference; Cyndi Howells, Patricia Law Hatcher and Hank Jones will be guest speakers. For info.: www.nergc.org/

16-19 May, 2007: Richmond, Virginia: NGS Conference in the States; hosted by the Virginia Genealogical Society. For info: www.eshow2000.com/ngs/2007/conf_program.cfm

1-3 June 2007: Ottawa, Ontario, Canada: The Ontario Genealogical Society's Annual Seminar, —"Ottawa, the Nation's Capital for 150 Years — the Peopling of Canada.". For info: www.ogsottawa.on.ca/seminar2007/index.php.

2-3 June 2007: Zablocki Veteran's Hospital Grounds. **Reclaiming Our Heritage**; Honoring Our Soldiers from the militia's of the 1630's thru Viet Nam; a Civil War Encampment ; parade and tours. It is free to the public. For more info: www.milwaukee.za.gov/roh/

15-17 June, 2007 at McGill University, Montreal , Quebec Canada: Annual Seminar of the Quebec Family History Society. All sessions are held in English. For info.: www.qfhs.ca/roots.html.



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