

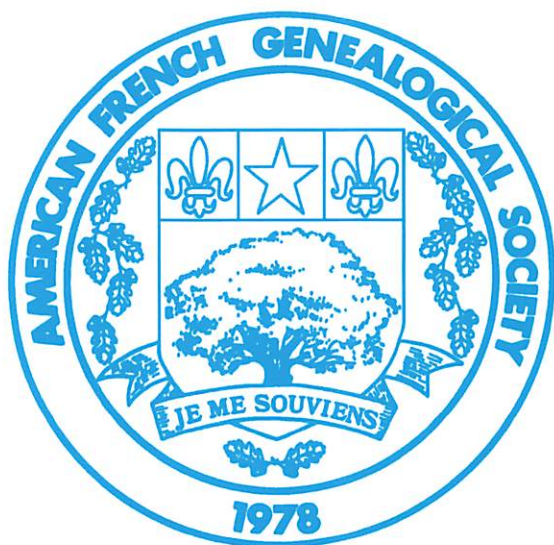
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Je Me Souviens

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AMERICAN-FRENCH GENEALOGICAL SOCIETY

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Written correspondence should be addressed only to our post office box. The library telephone number for voice and fax is (401) 765-6141. An answering machine will take messages when the library is not open. The Society can be reached by E-mail at **AFGS @ afgs.org**. E-mail to the Editor of *JMS* should be addressed to **paul471 @ cox.net**.

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AFGS Mission Statement

The mission of the American-French Genealogical Society is:

- To collect, preserve and publish genealogical, historical and biographical matter relating to Americans of French and French-Canadian descent.
- To play an active part in the preservation of French-Canadian heritage and culture in the United States.
- To establish and maintain a reference library and research center for the benefit of its members.
- To hold meetings for the instruction of its members.
- To disseminate information of value to its members by way of a regularly published journal and other appropriate means.
- To disseminate genealogical and historical information to the general public, using appropriate means.



PRESIDENT'S MESSAGE

Janice Burkhart, President

Recently my husband brought me a bouquet of daffodils. I put them in a vase and placed it on the coffee table in our family room. Every time I walked by the table and glanced at the daffodils, I smiled. The sight of those beautiful yellow blossoms just made me feel very happy inside. What is it about daffodils that makes me feel that way? I wondered about that for a long time and have finally come to the conclusion that daffodils are one of the earliest harbingers of spring. They make a bright, bold statement that winter is over and different things are about to happen – warmer weather, more flowers, sunny days, pretty birds returning to build nests in the garden – a hundred things that I have learned will occur once the daffodils bloom.

Going to the AFGS library is a similar experience for me. As soon as I enter the library I am filled with happiness. There are the old, familiar faces of our regular patrons, quick to smile and greet me. There are our loyal volunteers ready to do many tasks and help out

wherever they are needed. There are our tremendous collections of books and films which have been painstakingly collected over the years. But most of all there is the overwhelming feeling of heritage and family.

When I watch people tracing their lines back to the early days in Québec, I think about all that those early settlers risked and sacrificed to come to this new land. They traded life in a civilized country for the rugged existence of pioneer life. They faced a hostile environment, cold winters, hard work and uncertainty but they too sensed that better things were coming. We can all be so proud of these ancestors and the heritage that they have given us.

Walking into our library gives me the sense that today something wonderful is going to happen and yes, the anticipation that better things are on the way. I want to thank every AFGS member for helping to make that feeling possible.

“Clothes make the man. Naked people have little or no influence on Society.”

“It is better to keep your mouth closed and let people think you are a fool than to open it and remove all doubt.”

Mark Twain

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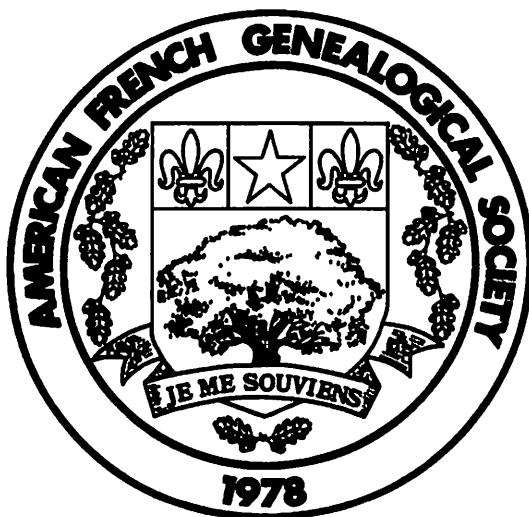
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Michel Chrétien dit LeBrun

by: Gérard Lebel (C.Ss.R) & Jacques Saintonge

Editor's note: This originally appeared in La revue Sainte-Anne de Beaupré, vol. 119; and Nos Ancêtres, vol. 17. It has been translated by Richard and George Christian.

July 1982; the brothers CHRISTIAN, George and Richard, two Americans born in Woonsocket, RI, now citizens of Kentucky, make a stay in France. What are they doing? They're hunting. Their only weapons are their tenacity and a goodly amount of intuition. They are on the watch for their French origins. On two tries and future attempts, they are in the Loches City Hall. The registers are open to them. The baptismal record of their ancestor, Michel CHRÉTIEN, has been lying there turning yellow for more than three-and-a-half centuries. No one else, it would seem, had been interested in him until then. Michel, baptized in the church of Saint-Ours, on 9 March 1640. All the data agree with the contract and marriage act drawn up 25 years later at Québec. Michel is indeed the son of Jacques CHRÉTIEN and Catherine NIVARD. The officiating priest, N. POUSSIER, therein specifies that the godfather and godmother are Louys DOUARD and Anne NIVARD, probably relatives of their tiny godchild.

So much for the main point. There is perhaps more than meets the eye in

these ancient pages. Wait, here are two other members of the family of the Canadian ancestor. His sisters, Élisabeth and Jehanne, baptized 27 August 1634 and 13 May 1637, respectively. An important discovery for the history of the family. There now is the marriage of Jacques CHRÉTIEN and Catherine NIVARD, 17 January 1652. Strange, is it not? How to explain that the parents could have married after the birth of their children? But, let us go on! Finally, Jacques contracted a second marriage to Marie ALLIOT on 5 July 1654.

As concerns Vincent CHRÉTIEN, presumed to be Michel's brother, his Canadian descendants will be disappointed. No trace at Loches. The theory presented by Monsignor Cyprien TANGUAY in 1871 and taken up by generations of genealogists seems more than ever to rest on shifting sands."¹

A Sedentary Ancestor

Pioneers as faithful as Michel CHRÉTIEN to his adoptive town are not legion. On 27 February 1665, before notary Paul VACHON, he accepts from Father Claude DABLON, Procurator of the Jesuit College of Québec, a land-grant in the lordship of Notre-Dame-des-Angeles, in the area called Charlesbourg. It is there that Michel would reside until

death cut him down more than half a century later.

This date of 27 February 1665 leads us to believe that the pioneer from the Tours region (*in France – Trans.*) arrived in New France, at the latest, in the preceding year, perhaps even as early as 1662, if we take into account the duration of enlistment contracts; in general, they were for three years. In 1662, the first ship coming from La Rochelle lands at Québec on 5 June. Under the command of Captain REMOND, it had “left port two days before three others which were likewise to leave from La Rochelle, fifteen days after the first.”² In 1662 the Jesuits in Québec had hired the carpenter René BLANCHET.”³ Since it was the Jesuits who gave Michel CHRÉTIEN his first parcel of land, it is possible that Michel had initially worked for them.

The contract agreed to in 1655 indicates that the officials of the Society wish “to make their lordship thrive.” So they granted said land “in quit-rent payable each year on Saint Martin’s Day (11 November).” At issue is a spread of forty *arpents* (*equivalent to about one-and-a-half English acres – Trans.*) One end of which abuts the village of Charlesbourg “on a line of five *perches* (*rods – Trans.*) lying along the southwest quarter to the west or thereabouts; at the other end, on a line four *perches* long and parallel to the first, connecting on one side to Jacques BÉDARD...by a line of seventeen *arpents*, nine *perches* in length which descends from the northwest quarter north of eleven degrees twenty-five minutes or thereabouts toward the northwest, etc....” On another side there spreads the market-place and another line is drawn there, extending “seventeen

arpents, six *perches* and ten feet.” Toward the north lies the town of Saint-Michel.

In accepting this grant, CHRÉTIEN commits himself to contribute to the lordly manor at each Saint-Martin, six fatted capons and twenty-one *Tours sols* (*monetary payment – Trans.*) per *arpent* as well as two *deniers* in taxes, and two live capons for quit-rent annually beginning on Saint-Martin’s Day of 1666. He will also be obliged to have his grain ground at the Lord’s mill, to clear roads judged to be needed by the latter, to fence in the five *perches* abutting the square, to build his house while leaving eighteen feet of width for the main road and to contribute by his labor to the building of a stone fence surrounding said square which had not been granted to anyone. After having paid a *denier* of rent for ten years, the ancestor will own his share of the fir grove or of the common lands. The same will be true for all residents of Charlesbourg.

His Marriage

Seven months and a few days later, after having received his grant from the Jesuits, Michel CHRÉTIEN considers himself ripe for marriage. On 8 October, he is invited to the home of Sir Jean BOURDON, Lord of Saint-Jean and Saint-François, Procurator-General of the king in this country, in order to take part in the reading of his marriage contract to Marie MEUNIER, daughter of Claude and Catherine CHARPENTIER, from the parish of Saint-Antoine de Compiègne in Picardy (*France – Trans.*)⁴ The future spouses will be in community of property as required by

the tradition of the time and the custom of Paris. Marie is given a dowry in the amount of 250 pounds taken from the goods of Michel. She declares contributing to the community of property a maximum value of 200 pounds. The future spouses intend to specify that their wearing apparel, clothing, rings and jewelry are for each other's use. Notable invited persons are present: Governor Daniel RÉMY de Courcelle, who had just taken up his post; Marquis Alexandre PROUVILLE de Tracy, who is readying his expedition against the Iroquois; Intendant (*Royal Manager* – *Trans.*) Jean TALON; Marie-Barbe de BOUL-LONGNE, widow of the former Governor D'AILLEBOUST; Anne GASNIER, wife of Jean BOURDON; Marie-Anne de LAPORTE, wife of the future bailiff and notary, François GENAPLE de BELLEFONDS; Jean LE MARCHÉ, as well as official witnesses, Jean and Louis LEVASSEUR.

The actual marriage takes place on the following Tuesday, 13 October at Québec "after the betrothal and publication of a single ban, Bishop LAVAL having dispensed the other two. The wedding ceremony is presided by pastor Henri DE BERNIÈRES in the presence of the witnesses, Léonard PICOTTE, Jean GUAY, and Paul DU BOIS, apparently friends of the groom.

Slow Development

Did Michel CHRÉTIEN occupy his land immediately after the Jesuits had granted it to him? It is difficult to answer this categorically. The 1666 Census missed him. That of 1667 mentions him as being among the inhabitants of the shore of Notre-Dame-des-Anges: by

then, he had cleared only four *arpents*. His neighbors are Jacques BÉDARD and Jean BOESMÉ (*BOHÉMIÉ* – *Trans.*), two young men of about the same age as he. Fourteen years later, Michel had barely doubled the area of his tillable land. Obviously, working the land is not his main preoccupation. We will soon see why.

During those hard times, the inhabitants who don't live in the town have to make do as best they can. Marguerite, the eldest of the family, is born at the end of 1666. She seems not to have lived any longer than the roses since the census makes no mention of her in the following year.

The beginning of the CHRÉTIEN household turns out to be rather difficult. On 24 January 1669, Michel and Marie borrow jointly the sum of 64 pounds from the Jesuits of the College of Québec, – the very same lords who had granted him his land.⁵

Four years later, 8 January, Sir LEBRUN confirms before notary BECQUET that Michel has recourse to Nicolas FOLLIN to help him clear his land. The accord specifies that the former will chop down, burn and clear eight *arpents* of trees on his property at Charlesbourg. Once this work had been ended, FOLLIN could make use of the soil to his benefit for two consecutive harvests. Thereafter, the benefits from the new prairie would revert back to its owner. A promise not kept because FOLLIN encounters problems with his exploitation of potash and appears to have returned to Paris shortly thereafter.⁶

Be that as it may, Michel has other

opportunities. On 26 August 1675, at the office of Pierre DUQUET, he agrees to lease to Pierre JEAN an area of four *arpents* of virgin land, taken from the far edge of his spread for him to farm and to harvest grain, starting on the next Easter Day, and that this agreement is to last for the subsequent four years. The recipient declares knowing full well this plot of ground for having seen and visited it. The lessor will receive ten and one half *minots* of wheat per year, at each Christmas holiday. He will be the one to supply the barn but JEAN will be responsible for the long thatch which will be used to cover the barn and the shed.

At an unspecified date, Michel CHRÉTIEN had acquired by retro cession from Edmé LECOMTE a plot of land which the latter had obtained from the Hospitaler Sisters of Québec on 4 August 1670. This act of Pierre DUQUET is now lost, but the same notary provides us with a few details at the time when Michel sold it to Pierre OCLER (AUCLAIR) on 3 April 1678. As has sometimes happened before, Michel CHRÉTIEN is represented by his wife for the purposes of this contract which discloses that the purchaser, a resident of Saint-Laurent County (Île-d'Orléans) accepts the dwelling situated in the lordship of Saint-Bernard. At issue are two *arpents* of frontage by thirty in depth devoid of buildings except for a few felled trees; the buyer declared himself pleased and satisfied with the whole transaction. The neighbors are Pierre MESNIER and a man named Laverdure Verret, no doubt Michel VERRET dit LAVERDURE.

Situated in the holdings of the Reverend Hospitaler Sisters of Québec, this land is charged 30 *sols* of rent for each

arpent of frontage as well as two *sols* and two live capons as quit-rent. The transaction is effected by means of the sum of 150 pounds which the seller declares having already received. The act is signed by Jean SÉDILLOT and the recorder DULAURENT, the parties having declared not knowing how to write or sign their names. In fact, no document bears the signature of Michel CHRÉTIEN and Marie MEUNIER. If they were literate, they certainly hid it well.

The 1681 Census mentions the CHRÉTIEN among the inhabitants of Charlesbourg. The immediate neighbors are Jean BOESMÉ (*BOHÉMIÉ*—*Trans.*) and Thomas PACHOT. Michel is said to be 42 years old and his wife, 38. Living with them are their children: Marie, Michel, Jean, Claude and Pierre (Jean-Baptiste). Marie-Renée, the youngest, would not be born until the following year. The family owns a gun, two horned animals and nine *arpents* of improved land.

The Stone Quarrier

Not interested in tilling the land any more than necessary, Michel CHRÉTIEN undoubtedly broke his back extracting stone from the neighboring quarries and delivering it to his customers. Many notarized acts and depositions of the Provostship of Québec label him as a quarry worker.⁷

When did he start this activity? The first contract which mentions it is drawn up by notary DUQUET on 20 May 1681. On that date, the ancestor and Charles PALETIN dit LAPOINTE contract with Guillaume PAGET (PAGÉ)

to extract all the stone and earth found in a space of sixteen feet "on the side of the street and main road which goes down from the upper to the lower city" on the site which belongs to PAGET and which abuts that of Denys ROBERGE. The work should begin on the following "Wednesday, in about a week, eight days hence" and is to continue without interruption. On his part, PAGET contracts to have all the "debris" removed, to have the contractors tools repaired and to supply the powder to sharpen them, should the need arise. He will give them 150 pounds in genuine paper money or in hard cash, when the work is completed.

On 1 January 1684, before (*the notary – Trans.*) GENAPLE, another deal to extract stone. Michel CHRÉTIEN and Jean PRÉVOST residing in Charlesbourg and Beauport, respectively, sign up with the architect Claude BAILLIF and the vestry-board of the parish church of Québec to take out three hundred cubic measures of slate and to deliver it by wagon to the roofers who will be responsible for measuring it. Work will begin immediately after the following spring planting and will continue into fall until the amount of needed stone has been reached. The contractors will need to hire a sufficient number of laborers so that Sir BAILLIF would not be short-handed, even if he needs some to obtain stone elsewhere. These laborers will be paid 50 *sols* per day, on which they will have to feed themselves and obtain their tools. As the work progresses, the venture will receive seven pounds for each cubic measure of slate, sum payable half in hard cash, half in paper currency or in goods. For his share, CHRÉTIEN would receive an advance of thirty pounds. The

contract is passed in the home of Sir Antoine CADDÉ, Québec *bourgeois* (middle-class individual), in the presence of the latter and of Jean GAULTIER de la Rouche, master toolmaker.⁸

The following year, CHRÉTIEN enters into an agreement with the contractor of masonry of buildings, Jean LE ROUGE, residing on Sainte-Anne Street. The parties are summoned to the home of notary Gilles RAGEOT on 9 August 1685. Now 45 years old, the resident of Charlesbourg pledges to draw 60 cubic measures of slate which he promises to provide him continuously as he gradually needs it. LE ROUGE obliges himself to have this stone removed by supplying to the quarry worker all the terrain needed on the site of the quarry, that is to say, at Cap-aux-Diamants. This time, CHRÉTIEN will receive seven pounds in cash for each slate. His weekly wage will be given to him on Sunday.

Provostship and Lordly Justice

The Provostship of Québec was a tribunal of civil and criminal jurisdiction, while the Lordly Court of Notre-Dames-des-Anges mainly decided financial disputes and arguments between renters. Even as an efficient contractor, Michel CHRÉTIEN was unable to avoid one or the other.

He seems to have appeared at the Provostship for the first time on 25 June 1677. Thomas PAGEOT demands three *minots* of wheat which, he claims Michel owes him. On 19 January 1683, it is the latter who requires that Antoine FAUVEL pay him 110 *sols* for having quarried stone for him. FAUVEL acknowledges

the debt. On 22 June 1685, during the building of the church of Québec, this Claude BAILLIF is also reluctant to pay for Michel's deliveries of stone.

In 1690, a double appearance before the same tribunal. On 10 January, the ancestor sues André MORIN, resident of Saint-Bernard, for the sum of four pounds and eight *sols*. MORIN rebuts that CHRÉTIEN still owes him for five and a half days of work at 50 *sols* each. After reflecting on the matter, the judge decides that the defendant will pay only four francs plus expenses. On 18 July, another suit by the slater Michel LEBRUN against André COUTERON for the stone taken from the site of the butcher. Finally on 11 August 1693, Michel CHRÉTIEN appears one last time before the Provostship. Facing him is the boat-master, Jean MARSOLET. It is to settle a dispute concerning stone transported on board the ship *Le Sainte-Louise*. Since proof is not clearly established, the parties will later have to return before the tribunal.

The appearances of Michel CHRÉTIEN in the bailiwick of Notre-Dame-des-Anges begins in 1685 and continues until 1707. Again, at issue are procedures with no great consequences, relatively speaking: contracts to quarry stone, disputes concerning accounts and the annual church pew rent, etc. CHRÉTIEN is also once called as witness, in 1715, at the Beupre bailiwick.⁹

A New Land

The Charlesbourg pioneer had not been more active than necessary in real estate transactions. In 1688, no doubt wishing to locate his sons around him,

he goes into action. On 14 June, he goes to the home of notary Gilles RAGEOT, in Québec, so as to acquire from Jean DELGUEL dit LABRECHE forty *arpents* of land, two of which front the town square of Charlesbourg, with a house and a barn already built. This deal takes place in the presence and with the consent of Nicolas DUPONT, squire, Lord of Neuville and Councillor to the King in the Sovereign Council. This land had been one of the numerous tracts granted by the Jesuits at the beginning of 1665.¹⁰ It abutted that of CHRÉTIEN and another belonging to Thomas PAGEOT. The seller had acquired it from Louis BOLDUC, Procurator of the King at the Provostship of Québec, by a contract drawn before RAGEOT on 26 August 1674 as well as by verdict and adjudication "in person at which the said seller would have sued before the judge in this place, on 15 July 1683, Jacques DUNAUT dit PARIS in default of payment in a sale which had already taken place."

The tract is acquired by CHRÉTIEN for the sum of 500 pounds of Tours currency in the form of an agreement of annual rent of 25 pounds, of which the first payment was to be made on 1 May 1689, to continue in like manner from year to year until the debt is liquidated. However, the buyer can repay more rapidly if he wishes. In this, CHRÉTIEN makes a profitable transaction when one considers that DELGUEL had paid 700 pounds for this land, according to the contract drawn in 1674. Another act by private agreement, drawn on 2 November 1687, reveals that LABRECHE still owes 84 pounds for which he holds himself guarantor to Sir Dupont.

Demise and Deed of Gift

Until the end of the 17th century, the CHRÉTIEN family was tried by only one death, that of the oldest daughter, who died in the cradle. On 28 August 1698, Marie MEUNIER, devoted spouse of Michel, departs for a better world. She is interred at Charlesbourg; the pastor Alexandre DOUCET relates this event in the following words:

On Thursday twenty-eight August one thousand six-hundred ninety-eight was buried in the cemetery of said parish Marie MEUNIER, fifty-six years old, wife of Michel CHRÉTIEN, resident of Charlesbourg, after having received the sacraments of the Church in the presence of the "whole family and the witnesses named below who signed with me.

Was it an oversight on his part? The pastor names no witness and he is the only one to have signed the act!

On 19 January, Michel calls his family together at the office of notary François GENAPLE in Québec so as to proceed to a deed of gift to his son, Jean, and to the latter's wife, Marguerite ROY. Also present, son Michel and his wife, Marguerite COUTURE, as well as Robert SIGOUIN and his wife, Claudine CHRÉTIEN. These state that they concur in the said deed of gift and stand as guarantors for the absent young Jean-Baptiste CHRÉTIEN. They declare that they have shared among themselves the two residences of the community which existed between Michel and his late wife and consent to the ancestor giving to Jean and his wife "a property consist-

ing of a half *arpent* of frontage on the town square of said Charlesbourg by about seventeen and a half *arpents* in depth, widening between two straight lines and narrowing to about four *arpents* in width at the end of said depth.

To this gift are also added all the movable goods which the father will own on the day of his death. At the beginning of the 18th century, the tract abuts on one side that of Jean BOESMÉ (*Bohémie - Trans.*), on the other that which belongs to the CHRÉTIEN children, the whole seated in the property of the Jesuits. For this land, they are charged three pounds and two capons for lordship rent of the ground, plus eighteen *deniers* of quit-rent payable every year. Fittingly, Jean and his wife will be held to support, feed, board, warm and do laundry for the donor in their home until his death, then to have him buried. The funeral will be at the expense of the co-heirs. While retaining the contingent quarter-share to which they are entitled, the receivers will be held to pay 250 pounds, that is, half of the 500 pounds charged for the land and mortgaged in favor of Mr. DUPONT. The distribution of the furniture takes place amicably among the co-heirs, who accept to take on equally the 74 pounds which remain to be paid for the liabilities of the community.

Following this amicable understanding with his children, Michel CHRÉTIEN seems to have spent peaceful days with his family. Bearing in mind, however, the period of mourning which he lived through and some unavoidable incidents – of which some find their echo in the Québec Provostship and the Lord-

ship Court of Notre-Dame-des-Anges.

His death takes place more than twenty years after the deed of gift. He is described in the Record Books of Charlesbourg in the following fashion:

On the twenty-fourth of the month of December one thousand seven hundred twenty-one was buried in the cemetery of this parish Michel CHRÉTIEN, eighty-two years old, who died on the twenty-second of said month after having received all the sacraments. Were witnesses at his burial, Jean GARNEAU and George ALLARD.

Signed: Le Boullanger, priest

The Children

Michel CHRÉTIEN outlived most of his children. He and Marie MEUNIER were the parents of seven offspring. Here are a few details about them.

1. *Marguerite*, born 26 and baptized at Québec on 28 November 1666. Probably died in the cradle.

2. *Marie*, born 21 and baptized in Québec 22 May 1668; died 7 December 1702 at *Hotel-Dieu* of Québec. Married at Charlesbourg 2 May 1686 (Contract GENAPLE 21 April) to Michel DUPÉRÉ dit LARIVIERE (1657-1724), son of Jacques and Renée (BADEAU), from Saint-Venant de Luynes, near Tours in Touraine (*Indre-et-Loire, France - Trans.*) (6 sons and 1 daughter). Michel remarried in Québec 17 August 1703 (Contract LA CETIÈRE, the previous day) to Anne DANCOSSE (1681-1712), daughter of Pierre and Marie-Madeleine (BOUCHARD) (1 son and 3 daughters). Michel had been a soldier in the Québec garrison before becoming a cooper by

trade, on Couillard Street in Québec.

3. *Michel*, born in Charlesbourg and baptized at Québec on 1 October 1670; died on the 24th in the village of Saint-Claude and buried in Charlesbourg on 25 March 1711 (40 years old). Married in this parish 12 June 1692 (contract by CHAMBALON, 19 May) to Marguerite COEUR (1673-1761), daughter of Pierre COEUR dit JOLICOEUR and Élisabeth MARCHAND (1 son, 5 daughters and an unnamed male). Marguerite remarried at Charlesbourg on 5 April 1712 (DUPRAC contract, 29 March) to François BEDARD (1671-1741), widower of Marie-Madeleine AUCLAIR and already father of eleven children. Marguerite-Élisabeth died in the cradle and Francois-Michel who was to have descendancy.

4. *Jean-Charles dit Jean*, born 29 at Charlesbourg and baptized at Québec on 30 May 1673; died 7 March 1722 at the *Hotel-Dieu* of Québec. Married at Charlesbourg 22 November 1694 (Contract DUPRAC, the 7th), to Marguerite ROY (1673-1730), daughter of Étienne LEROY and of Marguerite NAVARRE (2 sons and 6 daughters). Jean is the one who took care of his father in his old age, surviving him by only a few weeks.

5. *Claude-Philiberte dite Claudine*, born 3 at Charlesbourg and baptized at Québec 4 November 1675; died on the 10th and was buried at Charlesbourg 11 April 1711, a few days after her brother Michel. First marriage in her native parish 2 August 1694 (contract DUPRAC 5 July) to Robert SIGOUIN (1670-1703), son of Jean and Lucrece BILLOT (1 son and 2 daughters). Second marriage in the same place

on 16 July 1703 (contract DUPRAC, the previous day) to Pierre JOUBERT (1670-1721 or before), widower of Marie-Madeleine BOESMÉ (*BOHÉMIÉ – Trans.*), and only son of Jean JOUBERT and Madeleine TETU (3 sons and 2 daughters). Father of a son and two daughters born of his first wife, Pierre would contract a third marriage in 1712 with Françoise LEBLANC, widow of Pierre GUILBAULT. She would give birth to two other offspring who died young.

6. *Jean-Baptiste*, born 11 and baptized at Charlesbourg 12 September 1678. First marriage at Charlesbourg 17 September 1703 (contract DUPRAC, 22 September) to Catherine ROY (1681-1734), daughter of Étienne LEROY and Marguerite NAVARRE (5 sons and 5 daughters). Second marriage in the same place, 15 February 1736, to Thérèse DÉRY (1689-?), widow of Pierre RENAUD and daughter of Maurice DÉRY and Madeleine PHILIPPEAU. Thérèse had contracted her first marriage in 1706 and had given birth to nine children. Pierre RENAUD died at Charlesbourg 8 December 1721. No child was born from the union of Jean-Baptiste and Thérèse.

7. *Marie-Renée*, born 29 and baptized at Charlesbourg 31 December 1682. Married in the parish 9 February 1699 (contract DUPRAC, 26 January) to Jean-Louis BOYER (1678-?), son of Étienne BOYER dit LAFONTAINE and Marie-Thérèse VIEL. At age ten, Jean-Louis was already in the employ of Mathieu GUAY.¹¹ At his marriage, he is said to be

a resident of Greater Saint-Antoine district of Charlesbourg. What became of Jean-Louis and Marie-Renée following their marriage? They are not mentioned in the distribution of the goods of Michel CHRÉTIEN at the deed of gift in 1702. Did they leave the country? Were they victims of an epidemic?

The Epidemics

The records rarely indicate how our ancestors died. Yet it is quite evident that a great number among them succumbed during epidemics. At that time, a simple flu could be fatal. So it is that the winter of 1700-1701 left painful traces among the population of New France.

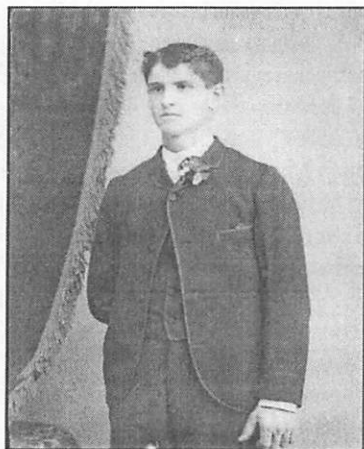
The smallpox epidemic of 1702-1703 caused even more havoc. The annals of *l'Hotel-Dieu* de Québec report that mortality was so great that there were not enough priests to bury the dead, to assist the dying. More than 2,000 persons in Québec died in a few months, among whom Marie CHRÉTIEN and Robert SIGOUIN, husband of Claudine CHRÉTIEN. The latter and her brother Michel disappeared in 1711 during the epidemic of Siam flu. In conclusion, let us note that in 1721 and 1722 the Chretien family was devastated by the successive departures of ancestor Michel, of his son Jean, and perhaps also of Pierre JOUBERT, second husband of Claudine. In those heroic times, the specter of death was unceasingly present in the dancing flames of each fireplace.

“Do the right thing. It will gratify some people and astonish the rest.”

Mark Twain



Jean-Baptiste Chrétien [aka: John B. Christian] — 8th generation — and Rose-Anne Rosalie Morin, married on 5 October 1865 in Millbury, MA. (Christian collection; Louisville, KY)



Casimir Joseph Christian (son of John B.) and Delphine Agnetta Gagnéux. Married in Lincoln, RI, on 16 October 1888. (Christian collection. Louisville, KY)

Endnotes

- (1) George and Richard Christian: *A Chretien/Christian Family* (1987, no page numbers). The marriage act of Vincent CHRÉTIEN, pioneer of Sainte-Famille of Ile-d'Orleans is lost. Nor has his marriage contract ever been found.
- (2) Jesuit Relations, p. 309.
- (3) RHAFF, G. Debieu: *Engagés pour le Canada au XVII^e siècle vus de La Rochelle* (vol. VI, no 1 juin 1952, p. 391) [Recruits for Canada in the XVIIth Century.]
- (4) Compiègne [Oise] is located 78 kilometers from Paris. In a belfry there, hangs the oldest bell in France (1303). The construction of Saint-Antoine church began in the 13th century. The city of Loches, place of origin of Michel CHRÉTIEN is located 40 kilometers southeast of Tours and 234 from Paris. The church of Saint-Ours dates from the 12th century. Coincidentally, both the cities of Loches and Compiègne are well-known for having a picturesque forest covered mainly with oak and beech trees.
- (5) Act of Romain BECQUET.
- (6) BECQUET, 13 November 1674. Statement and inventory of Nicolas FOLLIN, bourgeois of Paris.
- (7) I did not find this term in any French

dictionary. The *Glossaire de parler français au*

Canada [The Glossary of the Way of Speaking in Canada], published in 1930 by the *Société du parler français au Canada* makes mention of "carrièreur" to denote a worker whose trade is to draw stone from a quarry. Is "carrayer" a deformation of "carrièreur"? Some dictionaries mention: *carrieux*, *carrier*, and *carrieulx*, and give to these words just about the same meaning as "carrièreur."

(8) Begun in 1684, the construction work for the new parochial church of Québec ended in 1689. The new temple was enlarged during the very course of work after it was determined that the building was already too small for the population of Québec.

(9) National Archives of Québec at Québec: Andre LAFONTAINE: *Le baillage de Notre-Dame-des-Anges* (1988, passim) and *Les baillages de Beaupré et de l'île d'Orleans* (1987, p.379).

(10) This act of Paul VACHON is dated 3 February 1665. Michel is mentioned in this transaction but his name disappeared in the record of the notary.

(11) Genaple, 14 juin 1689.

(12) BRH, 49 (1943); p. 204 to 209.

"If you tell the truth you don't have to remember anything."

"Honesty is the best policy - when there is money in it."

"Barring that natural expression of villainy which we all have, the man looked honest enough."

Mark Twain

AFGS RESEARCH POLICY

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Your request and a self-addressed stamped envelope. Your choice of the type of research to be done according to the following descriptions:

A. Single Marriage - Only one marriage to search. Marriages of parents will be counted as additional single marriages and billed as such. Rates are \$5.00 per marriage for AFGS members and \$10.00 per marriage for non-members.

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Again, please do not send payment in advance.



Nicolas Froget dit Despatis

by: Ulysse Forget, M. D.

Editor's note: The original work, in French, was published in Memoires de la Societe Genealogique in 1951. It was translated by George E. and Richard L. Christian.

In the acts left by Nicolas FROGET dit DESPATIS, we find his name written in two different ways: sometimes it is **FROGET** and at other times it is **FORGET**. In certain acts, he is alternately named as FROGET and as DESPATIS¹. A sizeable number of his descendants are named DESPATIS as opposed to FORGET. There is also another root of FORGET: that being the descendants of Jacques I and of Jeanne ROSSIGNOL, married in Québec on 4 February 1674. There is also the FORGET dit LATOUR, descendants of Pierre I LATOUR dit LAFORGE and Étiennette BAILLARD, married at Île du Pas on 1 December 1705. Around the beginning of the nineteenth century, some among them adopted the name FORGET. Today, a great number are simply known by the name: FORGET. Finally, among the DESPATIS are found the descendants of Jacques, VIth generation and Elmire THERRIEN, married at St-Lin, 23 July 1844, under the name BÉLISLE and yet all of their children married under the DESPATIS name. They call themselves DESPATIS dit BÉLISLE or simply DESPATIS. They need to be distinguished from the DESPATIS, de-

scendants of Nicolas "FORGET dit DESPATIS."

As so many others, Nicolas FORGET arrived at the shores of New France and created no waves. Yet he left a numerous posterity. The only things we know about him are the few acts which he left behind. Did he come here to become wealthy? Did he come here in search of adventure? Or did he simply want to better his fate? In his notarized acts, Nicolas FORGET mentions no other trade but that of farmer. If he tilled the land in France, he must have provided his manual labor for a pittance. The hope of improving his life and of avoiding the burden of taxes and drudgery of all kinds must have motivated his intention to come to Canada.

Given that his parents were deceased and that he himself was a bachelor, the idea of leaving his homeland was much easier for him than for many others. We don't know if he had any brothers or sisters, but it is likely that he did since everywhere at the time large families were in great favor. When Nicolas FROGET embarked for New France, more than forty years had already elapsed since the foundation of Québec. The colony had been handed over to English hands in 1629. From the Treaty of Saint-Germain-en-Laye in 1632,

Samuel de Champlain had returned to continue his work. Attempts at colonizing were becoming more intense and serious.

Sir de Maisonneuve had founded Ville-Marie in 1642. There must have been frequent talk of America in the cities and villages of Normandy, from which a large number of colonists had already left. Given the means of communication at the time, it was difficult to keep up-to-date on matters of America. However, Alençon, the home country of our colonist, was a very important city located as it was between Paris and many seaports. Nicolas must have often heard talk of the New World with its giant seas, its large rivers and virgin forests. There must have been talk, in his city, of the founding of Ville-Marie, that "insane undertaking." What was said about the natives? Of scurvy? Of the long winters? The barbaric habits of the savages were known in France, by the tales of the explorers as well as by the *Jesuit Relations*. Among the illiterate population, these matters passed from one person to another, not without exaggeration. It must be admitted that even without exaggeration, the facts were sufficiently convincing to deter even the bravest.

Some 300 years ago, health was the greatest of gifts, even as it is today. Undertaking a three-month voyage at sea, exposing oneself to shipwreck as well as to illness — especially scurvy — would not have been very inviting. Well-known were the ravages which sickness brought to the travelers and colonists of Canada. The thought of long Canadian winters, the intense cold which lasts for months must also have impressed people. It is said that the climate of

Normandy is much more mild than ours. In November, there would still be green vegetables in the gardens².

One might perhaps say that these are only conjectures. But what do we ourselves do on the eve of undertaking a "lengthy" voyage by automobile or by train? We think about it some weeks ahead of time. Even with all the modern comfort of travel, what care do we not bring to the preparation of a fairly long journey! We need not pursue this any further. Our forefathers surely had their times of anguish before boarding for New France.

Yet, our ancestors had a calling to follow. Providence had them born in essentially religious homes. One really had to have a missionary vocation not to pull back from the dangers of a future such as that which they were being offered. There was no place for weaklings in the ranks of these pioneers.

Nicolas FROGET was from the parish of Notre-Dame d'Alençon, Normandy. This is the main city of the Orne Department. Reverend Father ARCHANGE, OFM, on his travels for research has examined the archives of Notre-Dame in Alençon. The baptismal records begin in 1625; those of burials in 1627; those of marriages in 1669. The Reverend Father found the burial record for Nicolas' mother: "*On 12 January 1648 was buried Nicole CHEVALIER, widow of Paul FROGET.*" This clearly demonstrates that the name FROGET was indeed that of Nicolas and not a name borrowed from the place of origin. Those who concern themselves with the origin of names can classify that of FORGET as: an old name from France.

Monsignor L. FORGET, pastor of St-Patrice in Vancouver, a native of France, wrote to me: "The FORGET name is Norman. Families with this name are quite numerous in Lower Normandy and also in the *Perche* region."

Nicolas FROGET in Québec

The contract of enlistment of Nicolas FORGET has not been found. Yet we believe that he arrived in Québec around 1652. This statement is based on the fact that bachelors married quickly in the Colony, and his marriage contract drawn by Audouart is dated 25 November 1652. Not surprisingly, total silence from his arrival up to this date. But Québec was in need of manpower at that time and Nicolas must have worked as a day laborer. A lowly job which is still the lot of most workmen. Without romanticizing, we can picture him as a stevedore on the docks of Québec, where Abraham MARTIN, who had been in Québec since 1619, would have known him³. Who knows. Nicolas was perhaps under contract, tilling the land on the grants of his future father-in-law. Perhaps it is there that he came to know and love Madeleine MARTIN, his future wife.

In the marriage contract, Audouart mentions Nicolas' friends as being the witnesses. They are "Thomas TOUCHET, master carpenter; Paschal LE MAISTRE, master clothing tailor, and Maurice POULLAIN, sieur Lafontaine, soldier in the garrison of Fort St-Louis of Québec." The future wife is accompanied by "Jean BOURDON, engineer; Noël MORIN, and Mathieu HUBOUST." They were old friends of the family, especially Noël MORIN, one of the Pioneers of Québec.

Madeleine MARTIN has just turned 12 on 7 September 1652, and on 25 November of the same year, she signed the marriage contract. One can allege that 7 September is the date of her baptism, and she could have been born earlier. This is quite possible and was often the case especially in remote areas which the missionaries rarely visited. Living in Québec, the MARTIN did not have to wait months to have Madeleine baptized since there were always missionaries present in the city. In the Census of 1666⁴, Madeleine states that she is 25 years old. In the 1667 Census she states that she is 26 years old⁵. Finally, in the 1681 Census, Madeleine MARTIN — who had married Jean-Baptiste FONTENEAU following the death of Nicolas FORGET — affirms that she is 40 years old⁶. It seems fairly well settled that she was born in 1640. Since censuses were taken in the spring and that Madeleine was born in the fall, the age recorded is one year younger than the actual age. Accordingly, she would have married at about 12 and a half years old. For his part, Nicolas was about 32 years old; he was said to have been born in 1620.

Baptismal certificate of Madeleine MARTIN

The 13th of September 1640. Father Nicolas ADAM baptized with the usual rituals in the chapel of Kébec a little girl born of Abraham MARTIN dit L'Écossais and of Marguerite LANGLOIS, his wife. Nicolas MAQUART dit CHAMPAGNE and Jacqueline POTEL wife of Mr. BOURDON, her godfather and godmother, gave her the name Magdelaine⁷.

Marriage of Nicolas FROGET and Madeleine MARTIN

On the 6th of February 1653, after publication made of three bans, on 8 December, on the first of January 1653 and the 5th of the same month, no impediment being found, I, Jerome LALEMANT, exercising the duties of pastor in this parish have questioned Nicolas FROGET dit DESPASTIS, son of Paul FROGET and of Nicole CHEVALIER his father and mother from the parish of Notre-Dame d'Alençon, and Magdeleine MARTIN, daughter of Abraham MARTIN and of Marguerite LANGLOIS her father and mother from this parish of Québec, who having given their mutual consent to the present, have solemnly married in our chapel of Québec in the presence of the known witnesses Messrs BOURDON and Lord CHATILLON, residents in this country⁸.

There were two dowries, "the customary dowry" which was usually 100 pounds or \$25 and a special dowry of 600 pounds in the event that the marriage would be childless. On his part, the father-in-law promises to "the future husband the sum of one hundred pounds on demand after the consummation of the marriage." Madeleine received a value of 64 pounds in the form of "several worn items of clothing, household utensils and new clothing." Moreover, the young household would live with the MARTINs "during their lifetime" and Nicolas would receive "half of the uncleared land," that is, not tilled. The offer is rather enticing, but to support his wife, Nicolas had to get to work right away to clear his share of the land. There is no question that he will be able to cultivate the prepared land, belonging to his father-in-law. Here are those entitled to the

lands of Abraham MARTIN: "Act of ratification by the Company of New France of the concession of twelve arpents of land, ceded to Abraham MARTIN (4 December 1635) by François DERRÉ, Sieur de Gand, in the name of Lord Samuel de Champlain, bedridden by illness (16 May 1650)." — "Act of deed of gift by Adrien DUCHESNE (surgeon), to Abraham MARTIN, of twenty arpents of land with standing timber (before Laurent BERMEN), (10 October 1648)⁹. Nicolas FORGET then becomes the owner of six arpents of land. *Note: an arpent is roughly equivalent to one-and-a-half English acres.* - Trans.

It was very important that the young Madeleine MARTIN reside with her mother during her first years of housekeeping. It was also in the interest of Nicolas that his wife be well prepared for her new life as a housekeeper. On the other hand, do we not find a number of very young women already initiated? The clauses of the marriage contract place Nicolas under the surveillance and perhaps the domination of his father-in-law. In talks with his friends, he must have created dreams of travels and adventures. His behavior proves it, since on 6 August 1654, a year and a half after his marriage, he sets up a "company with Pierre de LAUNAY, to carry on the fur trade¹⁰."

The undertaking was enticing because many were reaping great profits in this business. Pierre de LAUNAY will supply the merchandise and Nicolas will go to "Mont Royal" to do the trading. The contract specifies that there are already "20 large axes, 6 small axes, 100 pounds of lead, 2 guns, six dozen bins and one pound of ivory combs. . . Prof-

its will be shared in equal portions after payment for the merchandise." The great adventure continues. To leave for Ville-Marie must have been more interesting for Nicolas than for Madeleine. He had few ties to Québec but she had many: her whole family and friends of the family. Not to mention that she was so young, barely 14 years old.

It was not only a question of going to a strange land, but to Ville-Marie; this was to thrust oneself into the arms of the Iroquois. It had been barely 12 years since the governor, Mr. de MONTMAGNY, had tried to convince Mr. de MAISONNEUVE to settle on *l'Île d'Orléans* because of the Iroquois incursions. We know Mr. de MAISONNEUVE's reply: "I did not come to deliberate but to act; were all the trees on the isle of Montréal changed into so many Iroquois, it remains my duty and my honor to go and establish a colony there."

It was also known that the colonists were exposed to daily raids by the savages. At that time, living conditions in Montréal had become so dangerous that Mr. de MAISONNEUVE had to go to France to bring back reinforcements. It was in the previous year that he had returned with his famous "Enlistment of 1653." These are the conditions under which our first grandmother left her family to follow her husband.

Nicolas FROGET in Montréal

We don't know the exact date of Nicolas FROGET's arrival in Montréal. Since he had established his business on 6 August 1654, we can surmise that he left shortly thereafter so as to be there in Montréal for the spring trade of 1655.

If the young household had moved to a city there would have been more security. But Montréal numbered only 196 souls in 1650 and 372 in 1660¹¹.

Nicolas could not restrict his business only to the fur trade at a time when the Iroquois threatened to destroy Ville-Marie; we can surmise that trading was only one facet of his comings and goings. First of all, he had to fight for his right to live. It was also at this time that Mr. de MAISONNEUVE established his colony on totally solid bases. Speculators were not as appreciated by the island's governor as those who came to settle there. In fact, he granted significant benefits to inhabitants who promised to spend their lives on the island: "1st, forgiving monies which had been granted to them; 2nd, concession of thirty *arpents* of land near the limits of the city for agriculture and half or a whole *arpent* within its limits on which to build a house; 3rd, the gift of an amount of money sufficient to allow anyone to settle in Ville-Marie, with the condition that this sum would be repaid by whoever would stop living on the isle of Montréal. The obligation to spend one's life on the island was personal and did not extend to children¹²."

Nicolas, then, was arriving at a most dangerous time for the existence of Ville-Marie. One had to battle the forest to be able to plow, or more exactly to hoe the land so as to find one's food. A solid house had to be built and surrounded by a palisade, the better to defend oneself against the Iroquois. At night, a guard had to be on watch so that the population could sleep in peace. Although the town had a small garrison, every inhabitant had to know how to

handle a rifle and take his turn on guard duty. If Nicolas had left Québec because the work of settler was boring, he did not find anything different here. Security conditions were precarious and one had to become a soldier on certain days. But, freed from the tutelage of his father-in-law, he could dream of leisure: travels, business, and profits. The name of Nicolas FORGET is not found among the militiamen of Sainte-Famille. These militiamen were the inhabitants of Ville-Marie¹³.

Here, let us give voice to the Reverend Canon Lionel GROULX: "Ville-Marie stands for a heroic faithfulness to defend a post of honor. During twenty years, from its foundation to the departure of Chomedey de Maisonneuve, the growing colony was an apprenticeship for chivalry. Danger fills all hours, all moments: bravery must necessarily also be present. These colonists had to plow, sow, build their cabins as well as the fortresses and enclosures of the small city, while the sword and the musket were never far from the axe and the plow. Moreover, the establishment of *Pointe-à-Callière* has all the aspects of a fortress: all the new construction — the grist mills, the hospital, the brewery, the farms, the houses — become means of defense and points of support in a chain of redoubts. The small city grows larger in a military pattern. From time to time, an alert is sounded; in the neighboring forests gunfire rings out, bloody hand-to-hand encounters take place. At night, one, two, three are missing at the call; mourning keeps the souls occupied in customs of tragedy¹⁴.

God certainly strengthened the calling which He had given to our ances-

tors so that they could persevere in their labor of colonization. Some returned to France, but most remained at their post. They had given their word of honor and Providence guided them. A large number fell under the tomahawk. Others died prematurely, done in by the rigors of the climate. "Ah! May we consider that these men and these women belonged to our race and that these memories can strengthen our interior life¹⁵."

We find no official acts of Nicolas FROGET from 1654 to 1662 other than the baptism of his children. Michel, baptized 12 May 1656, is buried the same day. Gabriel, baptized 9 June 1659, is also buried the same day. In 1662, Nicolas is conceded a half-*arpent* of land within the city limits, there to build his residence. It is possible that he already inhabited this spot and that the concession was only given to him later, because he had been living in Montréal for eight years. We find no contract for this concession. There was also another land-grant of five-and-a-half *arpents* outside the city limits, given without a contract. In the first case, it is in the property rolls of the parish that this concession is mentioned. The statement is made: "A half-*arpent* of land conceded to Nicolas FORGET dit DESPATIS on 25 August 1662 . . . we do not have this contract in our archives." This lot was located on Notre-Dame West Street between St-Jean and St-François-Xavier Streets. In the second instance, instead of the customary *arpents*, for the purpose of farming, he received only five-and-a-half *arpents* — once again without a contract.¹⁶ Did Nicolas always cherish his dream of engaging in the fur trade? Was he doing it even on a small scale? These questions might seem unimportant but

the fact is that Nicolas had received twenty-five *arpents* fewer than most other colonists. Unfortunately, while the fact is noted, the reason behind it remains unknown.

Censuses of the Colony

As soon as he arrived in New France, Intendant TALON — a wise and enlightened man — wanted to know the balance sheet of the human and material resources in the country. In 1666, he had the first census of the colony taken. On this subject, Sir Thomas CHAPAIS wrote, quite some time ago: “Ah! This first census of our homeland, this listing so dry and to all appearances so empty of attractiveness; how full it is of charm and poetry for Canadians who revere history and national traditions! It revives a society lifeless for some two hundred years. It gives life to a dead past. It escorts us through seventeenth century Québec, Montréal, and Trois-Rivières, and parades before our eyes the persons illustrious or obscure who, from their cross, their sword, their plow, their tool, from their sweat and their blood, settled and cemented here the bases of a Catholic and French nation!”¹⁷

Here is what is said about our ancestor in that census:

Nicolas FORGET dit despatits . . .
 44 farmer
 Magdeleine MARTIN
 ... 25 his wife
Jacques FORGET
 ... 4 son¹⁸

The 1667 census provides us with more details:

Nicolas FROGET (dit DESPATIS)
 47
 Madeleine MARTIN, his wife

.. 26

Jacques 5
Marguerite, 14 months
*7 arpents in arable land*¹⁹

Nicolas having died in 1680, his name is not listed in the 1681 census. Madeleine MARTIN is mentioned as the wife of Jean-Baptiste FONTENEAU. Her children: “Jacques 19, Louis 11, Guillaume 7, Jean-Baptiste 2,” are mentioned without a family name, leading us to believe that they are FONTENEAU, but they are indeed the sons of Nicolas FORGET. Another son is also mentioned: “Jean 9,” who is perhaps a FONTENEAU. Marguerite FORGET, 15, is already married to Jean MULOIN.²⁰

Nicolas FROGET at Contrecoeur

Following the arrival of Intendant TALON, a new era begins for the colony. Mr. de Maisonneuve had gone back to France, never to return. These events must have influenced the comings and goings of Nicolas, who, as we shall see, will again engage in the fur trade. Meanwhile, his wife gives him another child: Louis, baptized in Montréal on 14 August 1668.

If the fur trade had enriched a few, Nicolas did not enjoy a large share. In fact, an act passed by Notary BASSET, 8 February 1669, records that he had not paid his tithes for the 1664 year. A notice of “eleven pounds - ten *sols*” signed by him also represents the value of “two *minots* of wheat for tithes which the said debtor owes said parish for the year 1664.”²¹ Here then is a proof that the Sulpician Fathers did not force anyone to pay his debts if he was in need. They must have left many others inscribed in their account ledgers while never at-

tempting payment. In the present case, we can believe that the FORGET household was getting ready to leave the isle of Montréal since Nicolas purchases a plot of land in the lordship of "Sir de Contrecoeur" on 20 July 1670. Pierre BARBARIN dit GRAND'MAISON sells him a concession "two *arpents* wide. One end on the edge of the great Saint Lawrence river and extending in depth and size as far as Sieur de Contrecoeur is pleased to determine . . . with a cabin built on stakes set in the ground. . .²²" Timber-framing and posts set in the ground or on planks was "customary usage in Canada; we don't know precisely when, under Anglo-American influence, they would be replaced, in the colonizing districts, by buildings with quoins or dovetails.²³"

The purchase price of this land was "1400 pounds, 10 *sols*." [*Not clear - Trans.*] The seller receives in cash "the sum of three pounds [*a pound was worth about \$1 at the time - Trans.*] and a pair of shoes." The shoes must not have been worth very much since the receipt specifies that: "The balance remaining is 1400 pounds, 7 *sols*, payable in six months. Within that time, Nicolas must sell his concession in Montréal or go back to the fur trade. In fact, on 6 November 1670, Madeleine MARTIN, holding a power of attorney, sells her concession of half an *arpent* to surgeon Antoine FORESTIER.²⁴ This act mentions that Nicolas FROGET is a resident of "La Pécaudière," no doubt a section of the lordship given that the declaration appended specifies: "Settler residing at Contrecoeur." This lot was located on Notre-Dame avenue between St-Jean and St-François-Xavier streets. . . starting from the end of the road leading to the

hospital up to the lands not yet conceded. The plat is found in the property rolls of the parish. It is interesting to note the succinct description of the house: "A house of stakes with sliding doors covered with boards overlapping one another."

On this subject, Mr. Marius BARBEAU wrote to me: "The house about which you speak 'of stakes with sliding doors' interests me a great deal. This is a case of posts set in the ground. The construction consisted of a series of cedar posts all planted almost six feet underground, at approximately five feet apart. The lower part is left rounded with the bark still on while the upper part is squared; within the grooves, thick planks of the desired length were inserted from top to bottom. I photographed a few barns of this type in the Montréal area, two at Ste-Geneviève and one in the environs of Vaudreuil. At Ste-Geneviève there was also a house built in this fashion."

Nicolas also specifies that he holds a contract "drawn by the government of said island in favor of the lords of this place, dated the twenty-fifth of August 1662." This is the contract mentioned in the roll as "not found in the archives." To this day, this contract remains undiscovered. The price of the sale is "two hundred pounds." There would have been enough money for Nicolas to pay for his new land, payment for which would become due in two months. But see here: "The (female) seller has acknowledged receiving from said Lord purchaser the sum of one hundred thirty-five pounds, eight *sols* and six *deniers* in Tours currency, to wit, for having bandaged and treated for two

months said FROGET, her husband.” Clearly Nicolas suffered an illness serious enough for him to be in the care of a doctor for two months. Moreover, he must have been barely convalescing since he was not able to be present at the sale of his property. Since his grant of power of attorney was dated 23 October, he had foreseen being unable to come to Montréal on 6 November.

Yet there is no indication whether the surgeon went to treat him at Contrecoeur or that Nicolas was hospitalized in Montréal. It seems that Antoine FORESTIER must have gone to “bleed and purge him” at his home, while visiting other patients. If we consider for an instant the difficulties of travel at that time, (we can understand that) the surgeon likely had to spend several days in the faraway lordships, in order to be able to treat all those who required his ministrations.

The listing of payment in the contract continues: “Fifty pounds paid to said Pigeon on receipt from the sellers. Twelve pounds to the notary. . .” And here is an interesting point which strongly indicates that Nicolas is still interested in the fur trade. “Seventeen pounds, eleven *sols* in beaver pelts, twice.” Finally, there will remain to be paid a balance of sixty-four pounds, which will be remitted “in two weeks, in proper, fair-dealing, and saleable pelts at merchants’ prices. . .” It is likely that surgeons sought payment in goods. Indeed there were periods when furs were worth more than money. Besides, the same practice is still used today. I have frequently exchanged professional services for days of work, vegetables, eggs, and other farm products.

In the same act, Madeleine MARTIN accepts from Antoine FORESTIER, the sum of fifty-nine pounds which she herself hands over to Jean GASTEAU “. . . in abatement of a certain debt owed to him by Nicolas FORGET.”

On 31 October 1672, Nicolas has another act drawn up at the office of the notary BASSET. In it, he cedes some land to the Sulpician Fathers.²⁵ This land of five *arpents* and fifty *perches* was in two parcels: “One and one-third *arpents* were situated on one side of the church land, at one end of the property of Le Clos, deceased, at the other end, that of René CULERIER dit L’ÉVEILLÉ.” The other plot: “Containing four *arpents* and nineteen *perches* bounded on one side by the land of Sir Carion, on the other by the small lake of St-Gabriel and at one end some land owned by Religious Sisters, by LEVEILLÉ and others, and that of the said church. Mr. E. Z. MASSICOTTE was of the opinion that the property which at the time was called “the land of the church” later became the farm of Saint-Gabriel. “This farm was located around the Richmond and Des Seigneurs Streets, near the Lachine canal.”²⁶

This land is sold “for two hundred forty pounds, eight *sols*,” and for it, Nicolas owes “one hundred seventy pounds, four *sols* to the Seminary for proper French merchandise and wheat.” The same creditor from two years previous, Jean GASTEAU, is still there to collect forty-one pounds. The balance would be paid in a year “and this without prejudice as to what Nicolas might owe according to the account ledgers of the deceased Mr. GALANIER.” There are no titles because there is no con-

tract of land-grant: "Said matters had been leased by said Sieur de Maisonneuve only verbally so that they could be cancelled and returned to said domain after payment had been given for the work done on this land. . ."

Perhaps pressed for money, Nicolas demands that the balance due him be paid before the date of forfeiture. The Seminary debt is seventy-eight pounds; in addition Nicolas has owed for several years fifty-eight pounds to the "deceased Mr. Dominique GALINIER for wheat, cloth, and victuals." Finally, we can believe that, at that date, Nicolas had definitively settled his business in Montréal. On 8 August 1674, he is found still on the south shore of the river; his son, Guillaume, is baptized at Boucherville on that day.

Nicolas FROGET at Lachenaie

In 1675, we find our ancestor settled in the "lordship of La Chenaye." On 24 February, he comes to Montréal to issue a statement in favor of an old neighbor, Jean MILOT. The latter does not have the title for his half *arpent* of land, located within the walls of the city. Nicolas' declaration is very interesting. It clearly shows us the paternalistic and democratic character of Mr. de Maisonneuve. He visited the colonists, probably spoke to them about their needs, receives their confidences and increases their courage in their woes.²⁷

Here is what Nicolas declares: "Mr. de Maisonneuve, having rested in the home of the appellant. . ." If the governor has rested on that day at rue Notre-Dame, on other days, he must have rested at the homes of other colonists. Perhaps this was for him an indirect way of see-

ing his constituency in intimacy, thus allowing them to speak frankly. Nicolas then describes the departure of the governor and his meeting with Jean MILOT. He relates the bargain worked out between the two and provides a few details related to sidelights on history: "And he spent the winter by following said appellant as he hauled the poles to enclose said half *arpent*; they were set the following spring by said MILOT." This describes well the practice of building palisades around houses for protection against Iroquois attacks. Finally, ". . . to have seen there the said Milot sowing cabbage, pumpkins, and other seeds. . . ." Can you picture the kitchen-garden in each small enclosure? It is perhaps from this period that our mothers inherited their taste for a small garden near the house.

This statement allows Jean MILOT to gain title to his plot of land and makes us relive with our ancestor a whole hour of his life. This was the last official act of Nicolas FORGET. In a sale contract of Jean-Baptiste FORGET II to his brother, Guillaume II, there is mention of a land-grant made to Nicolas FORGET in the lordship of Lachenaie: ". . . by the inheritance passed to them from their said father and mother to whom the whole concession had been given and conceded by Sir Perotin, then a farmer for Mr. AUBERT, Lord of la Chesnaye, by contract drawn before FREROT, Royal Notary, on 4 August 1676, ratified by Mr. BAZIRE said month of August 1676." So he had already reached Lachenaie for more than one year before obtaining this concession, given that his statement in favor of MILOT is dated 24 February 1675. This Frerot act has yet to be found.

Miss Estelle GEOFFROY, from Joliette, has searched the archives of three Archambault notaries, those of Thomas BÉDARD, of Joseph DAGUILHE, of the four Faribault, of the Honorable Barthélémy JOLIETTE and of Louis LOISELLE — all of whom practiced their profession in the region. This research was carried out with the aim of finding a will or an inventory left by Nicolas FORGET. None of that to be found. Fruitless also was the research to find the marriage contract of Louis II FORGET and Élisabeth ÉTHIER. The same is true for the records of notary FLEURICOURT, which hold nothing of interest to us. It is certain that a number of contracts destroyed during Iroquois incursions, following the Lachine massacre. On 7 October 1734, in a declaration made before notary SENET, bearing the number 1098, Louis II FORGET stated: "... Louis FORGET, settler at La Chesnay. . . — that for about forty years he has owned a concession seated and situated in said place of La Chenaye. . . — And since the concession contract is lost or burned because of the incursions of the Hiroquois [*sic*] in said place of Chainoys [*sic*]. . ." As an aside, let us say that we should not be surprised at SENET's handwriting and/or spelling. In the opinion of Mr. E. Z. MASSICOTTE, the notary's papers are some of the most difficult to decipher.

Louis II FORGET then declares that the original contract for his concession had been destroyed. He does not mention other acts, but if he possessed any, all of them were destroyed. The last child of Nicolas was Jean-Baptiste, born in 1679. The place of his birth is not mentioned; nonetheless, I am cer-

tain that he was not baptized at Repentigny, at Boucherville, nor even at Montréal.

Burial of Nicolas FORGET

Extract from the Registers of Baptisms, Marriages and Burials of the parish of Repentigny for the year 1680.

The sixth day of the month of April of the year one thousand six hundred-eighty has died in the communion of our mother the Holy Church Nicolas FORGET dit DESPATIS older than sixty years without having received the Sacraments of Communion and Extreme-Uction for having first of all lost his voice, native of the island resident of Lachenaie was buried the following day in the cemetery of Repentigny in the presence of Auguste VIGER commandant of the island and Augustin LEGARDEUR who have signed and of François ÉTHIER who declared not knowing how to write or sign (his name), concerning which I inquired, according to the ordinance.

J. MOREL, priest missionary

The burial act states that Nicolas had lost the ability to speak. This is too general a statement on which to base a diagnosis. Nevertheless, let us consider what most often happens with a person of his age. An acute stage would follow a chronic illness; a cerebral hemorrhage would complicate an arterial hypertension; a coma would push a diabetic or a nephritic to the edge of death in the space of one or two days. Not one of these illnesses could have caused the death of our ancestor. The missionary who signed the burial act slipped in an error in saying that Nicolas was a native of the island. All we know is that he was born in France.

Nicolas has completed his pilgrimage. *Requiescat in pace!* (May he rest in peace.)

The children of Nicolas FORGET and Madeleine MARTIN

The first two children of Nicolas FORGET and Madeleine MARTIN were the sons: Michel and Gabriel. They were baptized in Montréal on 12 June 1656 and 9 June 1659, respectively. Both were buried the day of their birth. Another son, Jacques, baptized in Montréal on 29 July 1662, was buried at Deschambault, 8 April 1728. He was a bachelor; did he die while traveling? In the "Inventory of the Registries of the Notaries," by Mr. Antoine ROY, there are no titles of deeds relating to Jacques FORGET. His name is mentioned in the bill of sale from Jean-Baptiste FORGET to his brother Guillaume in which is made the division of the goods of Nicolas FORGET and Madeleine MARTIN.²⁸ "Jacques FORGET being absent and not at all near Québec. . ." Had he inherited from Nicolas the taste for travel? Was he a fur-trader? Being unmarried and not having left any official acts, we are inclined to believe that his existence was far from stable.

The fourth child was a girl, Marguerite, baptized in Montréal on 8 April 1666. In 1681, she marries in first nuptials, Jean MULOIN. They had two sons and one daughter. Her second marriage took place in 1695, to Jean BERLOIN. They had five children. She must have died in childbirth since she was buried the same day that her last child was baptized on 26 July 1704.

A fifth child, Louis, was baptized in Montréal on 14 August 1668. He mar-

ried Élisabeth ÉTHIER at Lachenaie, 2 March 1688 and was buried in the same place on 24 February 1740. The couple had 16 children, which included two sets of twins and one set of triplets. Louis is the ancestor of the most illustrious of the sons of Nicolas: Msgr. Anastase, IX, FORGET, first Bishop of St-Jean. He is also the ancestor of Senator Louis Joseph, VII, FORGET and of Sir Rodolphe, VIII, FORGET. His descendants are still found in the Terrebonne region, in Montréal, and in the area of Napierville. In the United States, they are found in Rhode Island, Massachusetts, and New York State. One branch settled in Nebraska in 1875.

The sixth child, Guillaume, was baptized at Boucherville, 8 August 1674. Guillaume marries Barbe BEAUCHAMP at Pointe-aux-Trembles on 24 November 1698. He dies at the Hôtel-Dieu of Montréal, 28 August 1713. He must have been skilled in handling a canoe since, before he left, Sir Perotin entrusted him with taking to that city a canoe filled with twenty-two bundles of beaver pelts from Michilimakinac [Makinaw = now *Detroit*. *Trans.*]. . ."²⁹ He died at 39; would he have ruined his health because of the arduous voyages in the Upper Lands? His descendants are not numerous because, at each generation only one or two sons were capable of assuring his posterity — and they died young. In Montréal, I lose track of his line around 1875. In the United States, there is a branch in Massachusetts.

The seventh and last child of Nicolas is Jean-Baptiste. Neither the place nor the date of his birth is known. The 1681 Census lists him as two years old, and a document of Adhemar [*a no-*

tary - Trans.], dated 16 April 1699, as around 23. On 22 November 1700, he marries Jeanne BEAUDOIN at Repentigny. He was buried at Lachenaie on 13 August 1733. To this day, his descendants are still found in the North, from Sainte-Rose to beyond Mont-Laurier and in the region of Montréal. In the United States they are found especially in Massachusetts. His most illustrious sons are the Honorable Amédée-Emmanuel, VII, FORGET, former governor of the Northwest Territories and Canon Urgel, VII, FORGET, Pastor at Embrun (Ontario) for more than 50 years. This branch is noteworthy for its attachment to the land and its large families.

Monsignor TANGUAY mentions a Marie-Françoise FORGET, daughter of Nicolas I, who marries Maurice PASQUIER in 1668. Even so, he does not connect her with the family of Nicolas. Mr. H. MASSON, in his opus *Généalogie des Familles de Terrebonne* [Genealogy of Terrebonne Families], lists her as the oldest of the children of Nicolas and of Madeleine MARTIN. In fact, this Françoise FORGET was from Poitiers and unrelated to the family of Nicolas FORGET — as we can read in the thoroughly documented opus of Fr. Alcas: *Zéphirin Paquet*, pages 18-19.

The descendants of Nicolas FORGET dit DESPATIS are classified among the towering and illustrious families of Québec. I have on file almost 2,000 families issued from this source; and I suspect that more than half are missing. This does not include the considerable number of FORGET females who set up households with descendants of other families.

END-NOTES

1. Audouard, 6 août 1654. Société entre Pierre de Launay et Nicolas FROGET dit DESPATIS.

2. L. Lauzon, o.m.i., *Gilles Lauzon et sa postérité*, p. 33.

3. E.-Z. Massicotte. "Abraham MARTIN". *Bul. Rech. Hist.* Vol. XXVIII, 1922; F.-J. Audet. "Arrivée d'Abraham MARTIN". *B.R.H.* Vol. XXVI, 1920.

4. P.-G. Roy. *Rap. de l'Archiviste de la P. De Québec*. 1935-36, p. 119.

5. B. Sulte. *Histoire des Canadiens-Français*. Vol. IV, p. 76.

6. B. Sulte. *Op. cit.* Vol. V, p. 65.

7. Registre de la paroisse Notre-Dame de Québec.

8. Registre de la paroisse Notre-Dame de Québec.

9. P.-G. Roy. *Rap. de l'Archiviste de la P. de Québec*. 1939-40, p. 174.

10. Audouard, 6 août 1654. Société entre Pierre de Launay et Nicolas FROGET dit DESPATIS.

11. E.-Z. Massicotte. *Op. cit.* Vol. XXXIII, 1927.

12. L. Lauzon, o.m.i. *Op. cit.*, p. 53.

13. E.-Z. Massicotte. "La Milice de 1663". *Op. cit.* Vol. XXXII, 1926.

14. Chanoine L. Groulx. *Notre Maître le Passé*. 1^{re} série, p. 30.

15. Chanoine L. Groulx. *Notre Maître le Passé*. 1^{re} série, p. 35.

16. Basset. 31 oct. 1672. Transfert par Nicolas FROGET dit DESPATIS aux Messieurs de Montréal.

17. P.-G. Roy. *Op. cit.*,⁴ pp. 1 et 119.

18. P.-G. Roy, *Op. cit.*,⁴ pp. 1 et 119.

19. B. Sulte. *Histoire des Canadiens-Français*. Vol. IV, p. 76.

20. B. Sulte. *Op. cit.* Vol. V, p. 65.

21. Basset, 8 fév. 1669. Obligation de Nicolas FROGET à l'Église.

22. Basset, 20 juillet 1670. Vente

par Pierre Barbarin dit Grand'maison et sa femme à Nicolas FROGET dit DESPATIS.

23. Marius Barbeau. "Types de Maisons canadiennes". *Le Canada Français*. Vol. XXIX, N° I. Sept. 1941.

24. Basset. 6 nov. 1670. Vente par Madeleine MARTIN femme de Nicolas FROGET à Antoine Forestier, avec Procuration de N. FORGET à sa femme.

25. Basset. 31 oct. 1672. Transport par Nicolas FROGET dit DESPATIS aux Messieurs de Montréal avec quittance

au "pied" du 21 juillet 1667.

26. L. Lauzon o.m.i. *Op. cit.* P. 116.

27. Basset. 24 fév. 1675.

Déclaration de Nicolas FROGET dit Despatys en faveur de Jean Milot.

28. Adhemar. 16 avril 1699. Vente de Jean-Baptiste FORGET à Guillaume FORGET.

29. Audouart. 20 décembre 1698.

Déclaration de FORGET-depaty engagé au Sr perotin.

~~~~~ Translators

George E. Christian, Jr., and Richard L. Christian (two of three brothers) are natives of Woonsocket, RI. They attended a bilingual [French and English] parochial school (Saint Anne) in their home town, then the now-defunct boarding school: Assumption Prep — also bilingual, in Worcester, MA.

Both received the Bachelor of Arts degree from Providence College (RI) and have done graduate studies. George has an Ed. D. in Counseling and School Psychology from Boston University, MA. He is an ordained Catholic priest, in the Dominican Order (O.P.: Order of Friars Preachers), and for 30 years engaged in an alternate ministry as school psychologist for the Louisville and Jefferson County Public Schools (Kentucky). He retired in June 1999.

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Richard earned two degrees from Harvard (M. A., M. Ed.) and pursued additional studies at Boston University. He has taught at the elementary and graduate school levels, worked in several business locations in New England, and served for 22 years as Non-Inventory Buyer in the Purchasing Department at the University of Louisville Hospital (Louisville, KY). He retired in August 1998.

For many years, both have been involved not only in translation work but also in genealogical research. Although many of their writings have not been published, they have been disseminated to various societies and individuals. Both have contributed translations which appeared in the *New Catholic Encyclopedia* (McGraw-Hill, 1967).

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"Keep away from people who try to belittle your ambitions. Small people always do that, but the really great make you feel that you, too, can become great."

"I am opposed to millionaires, but it would be dangerous to offer me the position."

Mark Twain

# Jacques Berthiaume and Catherine Bonhomme, Who Married at Sillery, Québec, 1667

by: Roy F. Forgit

*Editor's note: The following is excerpted from the book: "A Study of the Family of Ephrime BERTHIAUME of Contrecoeur, Vercheres County, Québec, and of Philomène BLAN-CHETTE." It is reprinted here with the kind permission of the author. A copy of this book is in the AFGS Library.*

This couple was the first of your ancestry to wed in New France, as 17<sup>th</sup> century Québec was named. They were pioneers in the most real sense of that term. They braved life in a new land, a wilderness area where survival meant constant defenses against war-parties of the Iroquois, who were deadly enemies of the Algonquins, faithful allies and neighbors of the French.

The genealogist René JETTE lists Jacques BERTHIAUME as appearing on the 1666 Census of Canada as a single man. He was a resident of the *Cote St. Michel* near Sillery, on the north shore of the St. Lawrence, just up river from Québec, the little capital of the province<sup>1</sup>.

According to that census there were 24 French families established at Sillery in 1666, with a total population of 217 souls. The *Seigneurie de Sillery* had been named in honor of Noël BRULART, 1577-1640, the *Seigneur de Sillery* in

France. It was he who had given to the Jesuits the land and funds to establish an Indian Mission there on 5 April 1639, and to be named St. Joseph de Sillery. BRULART was one of the One Hundred Associates who had formed the *Compagnie de la Nouvelle France*, to help develop the fur trade and the growth of the colony. He himself did not emigrate to the New World. He was an investor.

The *Cote St. Michel* had been so named by the *Sieur de Puiseaux*, who had been granted this fief in 1637. It was dedicated under the Patronage of St. Michael the Archangel. In old texts the name referred to a cove in the river, *L'Anse St. Michel*, which lay to the north-west of *Pointe-a-Puiseaux*, which became on later maps *Pointe-a-Pizeau*. These names from over three and one-half centuries can be found still on most present day maps.

Two neighboring *seigneurie* facing on the St. Lawrence River would comprise the early Parish of Sainte-Foy, whose record books are the source of nearly all of the 17<sup>th</sup> century vital records bearing the surname BERTHIAUME, albeit in a variety of spellings. The first was Sillery, as above, conceded to "*les sauvages chrétiens*" under the direction of the Jesuits. This grant gave the 1639 Mission of St. Joseph to those Indians

who had been baptized, and lived and farmed within its borders. That *seigneurie* measured one league (*lieue*) of frontage by four deep. As a league was three miles, the grant held thirty-six square miles of land. The second part of the parish was the later *Seigneurie de Gauderville*, lying to the west of Sillery and extending as far as the Cap-Rouge River. It had been granted in 1652, and augmented in 1653, to Louis DE LAUSON DE LA CITIERE. He was a son of the then Governor of New France, Jean DE LAUSON, who held office from 1648 to 1657.<sup>2</sup>

Other readings on L'Abbe SCOTT inform us in a footnote that the original concession of Antoine MARTIN, which was ceded by Philippe NEVEU to Jacques BERTHIAUME, was bounded on the north by "*la route-Sainte Ignace*,"<sup>3</sup> That would have been on 8 April 1667, and the path it traced had run west from Québec to Cap-Rouge with its terminus at the *Seigneurie de Gauderville et Fossembault*. The land along the great river is very high here, and is red in color hence the name of *Cap-Rouge*. The *Seigneurie de Fossembault* was ceded to Alexandre PEUVRET, son of Jean-Baptiste PEUVRET, on 20 February 1693. Alexandre would pass away in 1702 and the land divided among his heirs. This area would later be made a parish with L'Ancienne Lorette.<sup>4</sup>

Louis DE LAUSON had died in 1697. His widow, Marie-Catherine NAU, remarried that same year to Jean-Baptiste PEUVRET, *Greffier-en-chef au Conseil Superieur*. This title is that of Senior Secretary to the Superior Council.<sup>5</sup> Among the surnames used by the PEUVRET family were DE GAUDERVILLE and DU

MENU.<sup>6</sup> These various changes in land ownership and seigneurs meant that Jacques BERTHIAUME had many different landlords to whom he paid his annual dues, called a *cens*.

A 1685 map which lists the *censitaires* on their strips of land along Cap-Rouge has "BERTIOME" on the first *rang*, which fronted on the great river. A *rang* was a row of farms, which term has come to refer also to the roads fronting them, Termed a *roture*, the lands of BERTHIAUME lay between those of MIGUERON and BERLINGUET. Also shown on the map is another BERTHIAUME farm in the second rang, between those of BRASARD and Charles BELLOT. This was a later grant to Jacques BERTHIAUME, made on 31 May 1668. We can assume that he held both during those seventeen years before the map was drawn, and that they were a part of *Seigneurie de Gauderville*.

This seigneurie was at the center of an important legal judgement in 1667 pertaining to the second financial obligation, after the *cens*, under which lands *en pensive* were held. That was the payment of a mutation fine, known as the *lods et vents*, due on the occasion of each change of ownership of the lands, other than by direct inheritance by an heir of the *habitant*. In Canada, this fine amounted to one-twelfth of the mutation or sale price, as fixed by the Custom of Paris, of which one-third was usually rebated by the seigneur. The Seigneur DE GAUDERVILLE (whom we assume was still then Louis DE LAUZON) had refused to issue the usual one-third remittance and was sued by the local *habitants*. In 1667 the Su-

perior Council ruled the Seigneur was not legally obligated, and ordered certain habitants to pay the full one-twelfth without rebate. This was despite the fact that "*a remission of one-third was made by all the seigneurs of the country.*"<sup>7</sup>

However, as noted above, in 1667 the neighboring Sillery was not then owned by a seigneur, but by the local tribe of Christianized Algonquins. They termed their ancestral land here as "*Kamidska d'Angachit,*" and had held title since 13 March 1651, although the Jesuits administered it, and the French maintained a fort and a French garrison for protection against the Iroquois.

This historical arrangement (an experiment?) would be terminated on 23 October 1699 because "*les sauvages chrétiens*" had failed in their obligations during the preceding ten or twelve years. We are left to wonder what lack had constituted such failure. Most likely they had not paid the annual *cens*. The *Seigneurie de Sillery* would become the property of the Jesuit Order, and their agent would collect the *cens et rentes*. We have included this bit of history to emphasize that the BERTHIAUME family lived side by side with the native Algonquin population, one which almost certainly outnumbered the French colony.

Jacques BERTHIAUME was the son of Pierre BERTHIAUME (or BERTHEOME) and Jacqueline BRION. He had been born in Thury-Harcourt, a village in Normandy, France on the River Orne, which flows northward to the Plain of Caen. He had been baptized on 27 December 1633 at St. Benin parish, Thury-Harcourt, in the Diocese of

Bayeux. Then named the Falaise District, it is found on present-day maps as the Calvados. Caen is a maritime port, located 14 kilometers from the sea. We find no records to indicate that his parents had emigrated to Canada as well.

A 20<sup>th</sup> century tourist guide to Normandy<sup>8</sup> lists the country around Thury-Harcourt as "*La Suisse Normande,*" a title which puzzled us until we read and translated the French text as follows: "*To the south of the plain of Caen, the Orne buries itself in the ancient rocks which constitute the bluff of the armoricain plateau. Combined with the flows of the Rouvre, the Noireau, the Vere, the Odon, the Souleuvre, etc. it has created some deep gorges, many perfectly grandiose sites which give this region of rushing waters, quiet pastures and forests the somewhat ambitious name of Swiss Normandy.*"<sup>9</sup>

Another brief note informs us that Thury-Harcourt had been known for its 17<sup>th</sup> century chateau, which unfortunately was destroyed during World War II in 1944. The beautiful park which today circles the centuries-old ruins is open as a promenade.

Returning to our Canadian history, we learn that on 5 November 1667 the near 34 year-old Jacques BERTHIAUME had contracted his marriage through a notary named BECQUET, from Cap-Rouge. His future bride was Catherine BONHOMME, daughter of Nicolas BONHOMME-BEAUPRE and of Catherine GOUGET. The young bride-to-be was only twelve years of age, having been born on 21 September 1655 at Québec. She was the seventh child of the union of her parents which is re-

corded as having been contracted on 2 September 1640 by the notary PIRAUBE, but not realized until 7 January 1641. The seeming (to our sense of propriety) undue youth of the bride was in part due to the great shortage of women of marriageable age in New France.

Of some interest here is that the GOUGET and BERTHIAUME families may have known each other in old France prior to 1667. For we learn in JETTES *Dictionnaire Genealogique*<sup>10</sup> that Catherine GOUGET, the future mother-in-law of Jacques BERTHIAUME, was also from Thury-Harcourt in Normandy. Her parents had been Léonard GOUGET and Catherine DUFRANÇOIS of that village. However, Nicolas BONHOMME, the father-in-law, was from Ste-Croix, Caux, Diocese of Le Havre in Normandy.

The 1666 census had listed Nicolas BONHOMME as a resident, already age 63. It is of note that he, too, was named as an early *habitant* of the *Cote St. Michel*. On that 1685 map listed above we find the *roture* of BONHOMME on the third rang, between those of MONET (or MAUFAY) and LAPOINTE.

Jacques and Catherine would have at least eight children, beginning with Marie-Agnes who was born at Sillery on 2 February 1672, and baptized the next day. Then would arrive three sons in a row. They were Pierre in 1673, Joseph in 1675, and Noël in 1677. It is Noël who would become your next-of-line ancestor, marrying Françoise GIRARD in 1704.

The birthplaces of these children indicate that Jacques farmed in the *Cote de St. Michel* at Sillery throughout the 1670's. On the 1681 census, too, he is at

Sillery. However, in 1689 their seventh child, Joseph-François, was born and baptized at Québec. It is possible that the family fled to the capital city for safety during the time when the Iroquois waged a renewed campaign of terror. In 1702 their daughter Marie-Catherine was wed to Jean-Baptiste BELLEAU at Notre-Dame de St. Foy, their home parish serving Sillery.

On 29 January 1703 the family suffered the loss of their youngest child, Marie-Anne, age seven years. She was buried at St. Foy on the very day of her death. The most prevalent illness among these colonists was smallpox, an acute and highly infectious viral disease which cost the lives of many small children.

It was at St. Foy that Jacques BERTHIAUME himself would pass away on 8 July 1707. He was aged 73 years and 9 months. We can assume that at the time he and Catherine very likely resided with one of their children, possible Pierre and his wife Catherine FAUTEUX. The burial ceremony of Jacques was held at St. Foy on the day following his passing.

Catherine would survive her husband by only a few years, despite her relative youth. She died before April of 1712, the exact date not found in the parish registers, as some were lost. We calculate her age as about 56 years at her passing.

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#### Footnotes:

1. Jette, Rene, *Dictionnaire Genealogique*, book 1, page 93.
2. Scott, L'Abbé H. A., *Notre Dame de Sainte Foy*, Tome 1, 1571-1670, pg. 11.



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| <p>3. Ibid, page 243.</p> <p>4. Monro, William B., <i>Documents Relating to the Seignorial Tenure in Canada, 1598-1854.</i></p> <p>5. Ibid.</p> <p>6. <i>Dictionnaire Tanguay</i>, Vol. 6, page 337.</p> | <p>7. Munro, William B., <i>The Seignorial System in Canada.</i></p> <p>8. Partons a la decouverte, #1 de la Normandie, page 126.</p> <p>9. Ibid.</p> <p>10. Jette, Rene, <i>Dictionnaire Genealogique</i>, book 1, page 126.</p> |
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“If you pick up a starving dog and make him prosperous, he will not bite you. This is the principal difference between a dog and man.”

“Always acknowledge a fault. This will throw those in authority off their guard and give you an opportunity to commit more.”

“There are people who strictly deprive themselves of each and every eatable, drinkable, and smokable which has in any way acquired a shady reputation. They pay this price for health. And health is all they get for it. How strange it is. It is like paying out your whole fortune for a cow that has gone dry.”

“By trying we can easily learn to endure adversity - another man’s I mean.”

“A lie can travel halfway around the world while the truth is putting on its shoes.”

“Don’t go around saying the world owes you a living. The world owes you nothing. It was here first.”

“Never put off until tomorrow what you can do the day after tomorrow.”

“Grief can take care of itself, but to get the full value of a joy you must have somebody to divide it with.”

“An Englishman is a person who does things because they have been done before. An American is a person who does things because they haven’t been done before.”

Mark Twain

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# Heritage of Peace

by: Corinne Rocheleau & Louise Lind

*Editor's note: These are two chapters taken from the book of the same name, with permission of the authors. This book is an historical novel based on the life of Wilfrid ROCHELEAU, a French-Canadian teenager who left the family farm in 1878. This book is available in the AFGS Library.*

## Footpath Through History

Even as Sunday was dawning, Tim came tiptoeing into my room to ask where we would go that day.

"To church as usual, my lad. And after that, we will take a basket lunch and be off until sundown again.

More I would not tell him until, basket in hand and my son all agog at my side, I turned down New Hampshire Ave. There the majestic elms make a leafy lane more lordly than any I saw in Europe. We had advanced but a score of steps when Tim asked, "Dad, you know those thirty thousand Frenchmen? Who sent them here?"

"That's a long story and you'll have to study both European and American history before you'll understand completely. Today, I will just give you some of the main facts."

"Around 1776, this street, this city of ours, did not even exist. It was but a part of the Maryland countryside, much of it still wild. Meanwhile, over in France, Versailles was in full glory, and its king, Louis XVI, was granting interviews to a trio of American colonials led by Benjamin FRANKLIN. The Americans strongly urged, again and again, that help be sent to our struggling and rebellious Thirteen States."

"Benjamin Franklin? I thought it was LAFAYETTE!"

"So do a lot of Americans. LAFAYETTE was an especially enthusiastic and gifted young nobleman who came over here and offered his services to General WASHINGTON. George WASHINGTON made him his aide-de-camp and, later on, LAFAYETTE commanded some American troops, not French ones. WASHINGTON loved him as a son, and because of this and of his brilliant war record, and because he remained all of his life a true and active friend of our country, LAFAYETTE has grown to be a living symbol of France and her vital aid in our fight for liberty. But the fact remains, the two men most responsible for the help France gave us were FRANKLIN and King Louis XVI."

"Was that the king who got his

head cut off?

"The same. France too, had her Revolution. It came after ours, and perhaps as an indirect result of ours. The French Revolution, however, differed greatly from our own both as to cause and effects.

"Remember this, however: Although we in America prefer the republican form of government, that does not necessarily mean that all others have been bad. Not all kingdoms have been unhappy. Louis XVI was not a great king, but he was a good man. His kingdom came to an end, chiefly because of conditions not directly attributable to him. He certainly proved himself a generous friend of our country when we most needed one. Without his help, these United States might not exist today."

"He was the one who sent all those men to us?"

"He began by sending ships. And he kept on sending men and ships and money and arms and supplies, for five long years.

"When the treaty of alliance between our two countries was concluded, early in 1778, the soldiers of our Continental Army were starving and shivering at Valley Forge. The soldiers were still there when that treaty was ratified by our Congress and went into full effect in May. Amid scenes of great rejoicing, the entire army, on orders from General WASHINGTON, went into thunderous shouts of 'Long live the King of France! Long live our allies! Long live the American States!' Among those who participated in that rejoicing at Valley

Forge were LAFAYETTE and L'ENFANT."

"Major L'ENFANT? The man who planned our city of Washington?"

"The same. He was a captain of engineers with our Continental Army then. Both he and LAFAYETTE had been here some time, along with quite a few other French officers who came as volunteers. They paid their own expenses. The American cause was very popular in France, you see.

"The French did not wait for congressional ratification of the treaty. By April 1778, French ships of war were on their way. Our weary soldiers were still unaware of that marvelous treaty. Early in July, 12 ships of the line and four frigates landed in Newport.

"What's a frigate? And what's a ship of the line?"

"A ship of the line was a large French warship. A frigate was a smaller, lighter ship, also armed. These first 16 ships sent us by France were commanded by Admiral Count d'ESTAING. They had a compliment of between five and six thousand men."

"But those were sailing ships, you said. Could they be as big as that?"

"This was a fleet of big warships mostly. Now wait a bit until I put this basket down. I have some notes in my pocket about this matter. Here they are. The flagship of Admiral d'ESTAING alone, the Languedoc, had over 800 men. Yes, they were big and powerful engines of war. The flagship of Admiral

DE GRASSE, for instance, which came later, had over 100 guns. We would consider those guns small today, but they were cannons just the same, and the most powerful of those times.

"The troops arrived the following year. It takes a long time to outfit thousands of men, and send them overseas by sail. The trip over took two or three months, even in these big, three masted ships.

"But here we are at last. And glad I am, too. This basket was getting heavy."

"Look, Dad! The flag is flying over the White House. The president must be home. Is that where we're going?"

"No. Today, our business is right here in Lafayette Park."

"I've been here before. That's Lafayette on that monument. And across the park, there's... there's..."

"Rochambeau. We should properly begin with him. But as this Lafayette monument was erected first, we'll start here. This statue is to honor all the Frenchmen who fought for us in the Revolution. We'll find their commanders grouped on the base of this monument. Let's sit in the shade awhile and look at them from this bench.

"Now, son, you were asking me, yesterday, if I were sure of what I told you about the French in our war for independence. I am very sure. At the Government Printing Office, we have just received the manuscript of a work on this very subject. It will be what is offi-

cially known as a 'Senate document,' because it is being issued under an act of Congress for the use of the Senate, primarily because the senators thought it so valuable it should be part of our national papers. This work contains the names of our ancient allies, taken from the archives of the French Bureau of War and Navy. Our Society of the Sons of the American Revolution appointed a commission in France to check these lists. This was accomplished under our ambassador to Paris, Horace PORTER, and the Count de Salaune de Lafayette, a descendant of the man whose statue we face."

"The names of all those men, Dad? Thirty thousand of them? But they died so long ago!"

"Not so very long. A hundred years age... some more, some less. About the time my own grandfather was growing up. A responsible government keeps careful records, Tim.

"Yes, we do have the names of these men, and more. In the case of the sailors, we have the names of their hometowns, the names of the ships on which they served and just what they were on board — seamen, apprentices, gunners, and so forth. As to the soldiers, we have the regimental rosters which are always deposited with the *Archives de la Guerre* when a French regiment leaves for service. These furnish us the names of the men of the seven regiments which served in America, including, in most cases, the date of the birth and death of each man, his hometown, and details of his service such as promotions, wounds, etc. Also portraits of the principal officers. It will make a fine big book

when it comes out and I've already put in a requisition for a copy, Lad. Its title will be *Les Combattants Française de la Guerre Américaine, 1778-1781*.

"Let's go and have a good look at Admiral d'ESTAING now, and at Admiral DE GRASSE and General ROCHAMBEAU and Chevalier DUPORTAIL, and LAFAYETTE."

"I never heard of DUPORTAIL. Who was he?"

"Chevalier DUPORTAIL was a military science expert. He typifies the hundreds of highly trained and experienced French engineers who advised our more or less inexperienced Americans in matters of fortification, ordinance, etc."

"Let's walk across and pay our respects to ROCHAMBEAU."

We gazed silently a while at the fine monument in its beautiful setting, the green lawn accenting the symmetrical base. Overhead, the arching foliage brought into relief the commanding bronze figure of the general, poised atop with absolute ease and naturalness.

"Now, Tim, please go read what is inscribed on the other side," I suggested.

Tim's clear, young voice soon came back to me:

"We have been contemporaries and fellow laborers in the cause of liberty, and we have lived together as brothers should do in harmonious friendship," Washington to Rochambeau, Feb. 1, 1784."

"Let's sit on this bench awhile. I want to tell you something of this great and good man. His family name was Jean Baptiste Donatien de VIMEURE but he is best remembered by his title, Count de Rochambeau. Like so many of his fellow officers of lesser rank, he came of an old and distinguished family. France had sent us the pick of her army and navy. ROCHAMBEAU, however, had very distinctive qualities and was an ideal teammate for our own George WASHINGTON. Both were gentlemen of birth and breeding, both were men of mature years, able and experienced soldiers. Both were forceful personalities, their dominant qualities being devotion to duty, determination, resourcefulness, calmness, tact, and the ability to work in harmony for a common cause.

"ROCHAMBEAU came over in 1780 with an army of about 6,000 men. Those were in addition to the crews of the ships, who numbered about the same. They were ferried over in about 25 transport ships, convoyed by nine warships, all under Admiral de TERNAY. There was much illness among the troops and crews during the three month voyage. De TERNAY, himself, was taken ill and died in Newport, Rhode Island. He is buried there.

"General Count de ROCHAMBEAU stayed with us until the end of the Revolutionary War. His son and a nephew also came over to serve with him. The young Vicomte de ROCHAMBEAU, also called Donatien, was sent back to France at one point, to inform the king and his council of decisions made by his father and General WASHINGTON and to urge that more men, ships and money be sent us. In

case he was taken prisoner by the enemy, he learned his instructions by heart. He returned with some money and the news that de GRASSE's fleet would soon be on its way."

"France sent us money, too, besides all those ships and men?"

"Yes. The king made a special gift of six million *livres* at one time. And many other sums were either lent or given us. This was in addition to supplies of arms, munitions, even cavalry horses.

"There were individual gestures of help, too. Admiral de GRASSE, for instance, knowing de ROCHAMBEAU's great need of everything, obtained 3,400 more troops in the Antilles, then pledging his own fortune, got a loan of 1,200,000 *livres* from the governor of Havana. They did things in a grand manner, in those days."

"Golly, they sure did."

"All this help came as a veritable godsend to our new and despairing country. But we must not forget the French-Canadian regiments and John Paul JONES.

"Oh, I know, our first admiral."

"John Paul JONES organized our first fleet of war vessels over in Europe. Five three-masted ships, just five, Tim. One of these, his flagship, the *Bonhomme Richard*, was also a gift to us from France. But wait; do I hear the bells of Saint Matthew's? And here comes a loud peal from the belfry of Saint John's. Our forenoon is just about over. So let's say au revoir to *Monsieur le Marechal*,

and proceed."

*"Monsieur le Marechal?"*

"Yes, Louis XVI made ROCHAMBEAU a marshal of France. He was more fortunate than the king and Admiral d'ESTAING, both of whom had their heads cut off during the French Revolution. He was more fortunate, too, than LAFAYETTE, who, with his admirable wife, spent long years shut up in the dungeon of a German fortress. Although ROCHAMBEAU came very near to the guillotine, he finally escaped and lived in peace, revered by all men. Even the great Emperor Napoleon paid him a visit."

"That was some life. I like ROCHAMBEAU, Dad. And I like his monument."

"Yes, it is a fine one. And that reminds me. I was present at its dedication a few years ago. I remember someone from the French embassy saying that this statue is a replica of one in the marshal's hometown, near Vendome, France. The sculptor, a deaf-mute by the name of Ferdinand HAMAR, now living in Paris, was from this same town."

"A deaf-mute?" And he made these grand figures? How could he?"

"Almost anything is possible, my boy, if the intellectual faculties are fine and healthy. Now, come along."

*"Au revoir, Monsieur le Marechal!"*

Our destination, this time, was the Washington Monument.

"The monument looks beautiful, today, Dad."

"It always does and always will, Tim. It is probably the most perfect of all structures made by man. As you grow older, Tim, and see it oftener, in all weather conditions and at all hours of the day and night, it will grow to mean more and more to you – a broad arrow pointing upward to what is surest and best.

"Our Founding Fathers of these United States were neither angels nor saints, but many of them were great and good men. They were God-fearing men, too – not afraid to invoke One Who is greater than all. See the gleaming tip of the monument? That is a huge cap of purest aluminum. And the four faces of this shining capstone, as it is called, bear an inscription ending in these two words: *Laus Deo.*"

As we walked on to the entrance Timmy suddenly asked, "Did the French have anything to do with this monument, Pop?"

I laughed. "Nothing that I ever heard of, except the sending of a slab of stone from Napoleon's grave at St. Helena. And now, come in. We'll check this basket and take the elevator to the top. Then when we come down, we'll take the trolley to Rock Creek Park and picnic there. Afterwards, you can go wading in the creek."

The day was clear and bright and from the top of the monument we could see the gracious country for miles around and down the Potomac as far as Mount Vernon. Enchanted, Tim went from window to window, saying nothing. Once

he had made the circuit of the eight windows, the questions poured out fast. So I went around with him once more to explain.

"Here you see the Capitol with the broad Mall spread like a carpet before it. Here, almost at our feet, is the White House. And just beyond it, is Lafayette Park. Away off there is the Soldier's home. And somewhere in that neighborhood, hidden among the trees, our own little house. The embassies are scattered over there around the Naval Observatory. And here, now, is our lovely river with the white stones of Arlington Cemetery gleaming through the trees that stand around the pillared portico of the Lee Mansion.

"Look downstream," I said, as we peered through the last window. "See that white house set amid lawns and trees on a high bluff, away down there? That is Mount Vernon. We'll take a boat trip down the river some day and stop there to visit George WASHINGTON's home and his tomb."

"But isn't he buried here under his monument?"

"No. He was buried at quiet and lovely Mount Vernon."

We paused at the last window before descending the elevator.

"Remember Major Pierre Charles L'ENFANT? George WASHINGTON called him here to plan this city when this was still a wilderness. Look how the land has bloomed and how the river has been tamed!"



"General WASHINGTON had known L'ENFANT for a long time. The French officer arrived in America even before LAFAYETTE and had fought in our Continental Army at his own expense. Son of a Parisian painter, he became first a painter in his own right and then trained as a military engineer.

"L'ENFANT not only had the talents of a great artist, but also what is commonly called the artistic temperament. Fortunately, both WASHINGTON and JEFFERSON had the tact and patience to bear with his erratic behavior. George WASHINGTON and Thomas JEFFERSON, like Major L'ENFANT, had high faith in our country's future and they could envision and approve L'ENFANT's dream of a city to rival the architectural beauties of Europe. This is one more thing America owes in great part to France, the matchless beauty of our capital."

Tim nodded. And as we turned to take the elevator, he said, "You know, Dad, I want to build things here, too, when I grow up."

"You do?" "Well, now, be sure not to go and spoil Major L'ENFANT's master plan.

"I won't spoil it," said Tim, gravely.

#### More History... Some Set To Music

Sabina could be depended on to transform ordinary victuals into a feast. And that's what we enjoyed, Tim and I, sitting in contented silence on a clean granite ledge in a glen by the tumbling Rock Creek. Then, leaning against the

bole of a tree, I smoked and considered the beautiful scene.

This tract of ground, half park, half forest, and utterly lovely, seemed completely remote from the big city. The glen was a bit of unspoiled world, clean, and still quite wild. The rushing shallow creek, gurgled as it sped down its channel. Its white-flecked waters glistened green where the sunlight struck them, and were darkly clear in the shade. Timmy's shoes and stockings now decorated one of the boulders, while the boy himself, bare-legged to above his knees, waded downstream toward a sandy bar which served as a ford.

A smart cavalcade of thoroughbreds, carrying city folks, came up a bridle path, headed for that same ford. I knew he would get plentifully splashed. Doubtless, that was just what he wanted. I reflected, why call him back? I might frighten one of the horses into a bolt. It was a nice warmish day and Tim would have plenty of time to dry.

He did get abundantly splashed. Then, satisfied and grinning, he waded back to perch on a sun-drenched boulder like a hefty water-fowl drying his plumage.

Some time passed, and then I heard him whistling – first a Sousa march, then various snatches that sounded thoughtful, then the *Marseillaise*. Picking up shoes and stockings, he waded ashore and came to sit by me again.

"Dad," he said, "those troops of ROCHAMBEAU's, de GRASSE's sailors – they must have raised the roof at

Yorktown, singing the *Marseillaise*."

"They didn't even know it. It was almost 10 years after our American Revolution was over before Rouget de L'ISLE composed the words and music for the armies of the French Revolution."

"But what did the French do for a song before that?"

"I suppose you mean, what was their national anthem? It was *Dieu sauve le Roi*.

Grand Dieu, sauve le Roi!  
Grand Dieu, venge le Roi!  
Vive le Roi!  
Que toujours glorieux,  
Louis victorieux  
Voye ses ennemis  
Toujours soumis.  
*Vive le Roi!*

And as Timmy looked at me thunderstuck, I repeated in English:

"Lord God, oh, save the King!  
Lord God, avenge the King!  
Long live the King!  
May ever glorious  
Louis victorious  
See the foe yield  
On every field.  
Long live the King!"

"But Dad, that song belongs to the English! That's what they play and sing every time some one important comes over here from England."

"Very nearly the same thing. But it belonged to the French first. And for a long while it was theirs alone. Then after they discarded it for the *Marseillaise*, a

musician at the court of England adapted it, as they say. It has served as the British anthem ever since.

"I like it, but I like the *Marseillaise* even better."

"Most people who have heard it well sung are stirred by *Marseillaise*, son. It is probably the most inspiring of all national hymns. It is meant for people to sing whole-heartedly. Its surge and swing are almost irresistible." I began to sing it, Tim chiming in:

Allons, enfants de la patrie,  
Le jour de gloire est arrivé!  
Contre nous de la tyrannie  
L'étendard sanglant est levé!  
L'étendard sanglant est levé!  
Entendez-vous, dans les campagnes,  
Mugir ces féroces soldats?  
Ils viennent jusque dans nos bras  
Egorger nos fils, nos campagnes?

Aux armes, citoyens!  
Formez vos bataillons!  
Marchons! Marchons!  
*Qu'un sang impur abreuve nos sillons!*

When our duet ended, Tim said, "Mother taught me the stanza for young folks. Want to hear it? And his boyish soprano rang out in the glen, against an obligato of tinkling waters and murmuring trees.

Nous entrerons dans la carrière  
Quand nos aînés n'y seront plus!  
Nous y trouverons leur puossière  
*Et la trace de leurs vertus!*  
Et la trace de leurs vertus!  
Biens moins jaloux de leur suivre!

Aux armes citoyens! Formez z vos bataillons!

Marchons! Marchons!

Qu'un sang impur abreuve nos sillons!

De les venger ou de les suivre!

Aux armes, citoyens! Formez vos bataillons!

Marchons! Marchons!

*Qu'un sang impur abreuve nos sillons!*

Those were words to stir a father's heart! After a moment, I said, "Thank you, Timmy. You sang that very well. And have you ever heard the *Marseillaise* sung in English? Alright, then, here goes – half of it, anyway:

Ye sons of France, awake to glory!  
Hark, hark! What myriads bid thee rise!

Your sons and wives and grandsires hoary,

Oh, see their tears and hear their cries!

Oh, see their tears and hear their cries!

O Liberty! Can man resign thee,  
Once having felt thy generous flame?

Can dungeons, bolts and bars confine thee?

Or whips their noble spirits tame?

To arms! To arms, ye braves! The avenging sword unsheathe!

March on! March on!

All hearts resolved on victory or death!

I'm afraid I've forgotten the rest, Tim."

"It's pretty good," Tim admitted. It's got action and swing, like in French. Now tell me, Dad, did the Americans sing *The Star Spangled Banner* in those days?"

"Not our Continental Army, Francis Scott KEY... And by the way, he was a Washingtonian too. His home and office are still standing in Georgetown... Francis Scott KEY composed the *Star Spangled Banner* during the War of 1812."

"Then what did the Americans sing during the Revolution?"

"Several different tunes, probably. According to many accounts, their most popular marching song was *Yankee Doodle*."

"That old thing, Dad?

Yankee Doodle went to town  
Riding on a pony.  
Stuck a feather in his cap  
And called it macaroni?"

"Not quite. It's a very old English bit of song, you know. What our troops of the Revolutionary War loved best to sing and march to was an arrangement running something like this:

Father and I went down to camp,  
Along with Cap'n Goodin',  
And there we saw the men and boys  
As thick as hasty pudding',

Yankee Doodle, keep it up,  
Yankee Doodle dandy;  
Mind the music and the step  
And with the girls be handy.

And there was Cap'n Washington,  
And gentlefolks about him;  
They say he grows so tarnal proud  
He will not ride without 'em.

Yankee Doodle, keep it up,  
Yankee Doodle dandy;  
Mind the music and the step  
And with the girls be handy.

He got him on his meeting clothes  
Upon a slapping stallion;  
He set the world along in rows,  
And in hundreds and in millions.

Yankee Doodle, keep it up,  
Yankee Doodle dandy;  
Mind the music and the step  
And with the girls be handy.

The flaming ribbons in his hat  
They looked so tarnal fine, ah,  
I wanted dreadfully to get  
To give to my Jemima.

Yankee Doodle, keep it up,  
Yankee Doodle dandy;  
Mind the music and the step  
And with the girls be handy!"

Tim had been whistling a brisk accompaniment to my song. When he stopped, he grinned and commented, "Dad, do you suppose those 'gentlefolk' that Cap'n Washington was having around him all the time were those French counts and admirals and generals and engineers he couldn't get along without? Maybe 'Yankee Doodle' got jealous, maybe?"

"I don't think so. From many reliable accounts, the Americans were not only thankful to the French, but really liked them. Continental troops and

French regiments fraternized for several years and got along surprisingly well, especially around Rhode Island and Connecticut where ROCHAMBEAU's troops encamped. But you know our American love of poking fun at everybody. This goes 'way back.'"

"What did the French already living in America do during our Revolution? Did they join up with our side?"

"Officially, the French in Canada did not. Actually, some did and even by the thousands. This is a bit of significant history many historians have chosen to ignore.

"After the conquest of Canada by the English in 1759, France ceded to England all forts and settlements east of the Mississippi, while all French territory west of the great river was ceded to Spain. All French troops returned to France. So, of the formerly vast French empire on our continent, nothing was left save the French-Canadian colonists. And the greater number of their leaders had returned to France.

"For a decade or so, England had a free hand over three quarters of our continent. That hand weighed heavily on the inhabitants, especially the French, who were outnumbered at least 35 to one and who were granted few rights and no privileges at all.

"The English colonists from Maine to Florida, numerically stronger and well organized, revolted, and began a determined fight for liberty. Alarmed now, lest the French colonists join in the American Revolution, England hurriedly granted her new French subjects

in Canada a charter of civil and religious liberties.

"This 'Québec Act' as it was called, was the foundation stone of the liberties eventually enjoyed by the French inhabitants of Canada. But at first and for quite a while, it was nothing more than something set down on paper. South of the Province of Québec, the tide of liberty was rising.

"Had France sent us ships and troops, and had the new Continental Congress been more tactful in its comments on the Québec Act, the free United States might today stretch as far north as Hudson's Bay. But it took France four years to espouse the cause of American independence.

"Meanwhile, shortsighted bigots pushed through Congress, in 1774, a resolution which, among other things, strongly protested to the King and Parliament the granting of religious and civil liberties to the French in America. Couched in terms very offensive to the French, that 'resolution' was printed and distributed throughout all the Crown Colonies, Canada included. You can well imagine it made the French in Canada angry and resentful. That's why, a few years later, when the Continental Congress asked the French-Canadians to join the Americans in the fight for independence from English rule, the French leaders in Montreal and Québec refused to go over to the American cause and managed to prevent the people from joining en masse."

"But you told me that two French-Canadian regiments fought in our war for independence."

"And so they did. However, they were called the Livingston and Hazen regiments after their commanding officers. But the men in the ranks and the rest of the officers were all French-Canadians. Incidentally, their chaplain, Father Louis CHARTIER de Lotbinière, was a member of the famed old military Order of Malta.

"But this is only part of the story. French-Canadians everywhere offered help to the Continentals. They fed them, brought them other needfuls, kept watch for them, harbored them in their homes and a great many followed them to the war.

"This is all recorded in the '*Archives of the Province of Québec*.' You see, the British authorities sent investigators. French-Canadiens loyal to the Crown, to survey the situation. The archives list the names of the men from each parish who left to serve the American cause or who were serving 'with affection' right there in Canada. 'Time and time again, the investigators found parishes and whole townships, *en faver des rebels*. Reference is made, too, to meetings in behalf of the American cause right under the nose of the English, in the important town of Levis across the St. Lawrence River from the Citadel of Québec. Furthermore, in nearly every town, French officers of the militia, often the highest ones, were cashiered because they openly sided with the Americans."

"Cashiered?" "Dishonorably discharged, losing one's rank. Hundreds were discharged now by the British authorities. Many went directly over to the American army. Many were imprisoned."

"How come I never heard of this before?"

"Because this aspect of the War for Independence has hardly ever been mentioned either by the American historians or by French ones in Canada. The American historians have taken most of their information directly from English sources. The French ones, with mixed motives, emphasized the part played by their compatriots who stayed loyal to the British crown, not out of love for the English, but out of resentment for that Congressional affront apropos the Quebec Act. They feared Yankee bigotry even more than English domination. It's high time the full story was told, I think."

"But, Dad, what about all those French people living in the western settlements? What were they doing while all this fighting was going on?"

"Well, strong British garrisons were quartered in their towns and fortified posts, and still other British forces stood between them and the Continental armies to the east. They were all for the American cause, however. When General George Rogers CLARK led his expedition against the British in what was then called the Wilderness, the French in Illinois and Indiana went over solidly to the Army of Virginia. Led by CLARK, they were largely instrumental in winning over the rest of the west for the United States.

"And this accounts for all the French inhabitants of America at that period except those on the old province of Louisiana. And they could not do much of anything at the time.

"Why not, Dad?"

"Remember I told you that France ceded Canada and all her northeastern territories to England, she likewise ceded all her lands west of the Mississippi to Spain? Louisiana was a Spanish possession until 1803 when it was returned to France, a turn of events that greatly displeased England. You see, Britain was meditating on how she would conquer all of the lands west of the Mississippi. By uniting the west to her lands lying east, including Canada and the Maritime Provinces, she would completely hedge in her now-emancipated Thirteen States. This would prevent the new American republic from waxing too strong. But here, Napoleon BONAPARTE took a hand."

"The emperor?"

"The future emperor. At that time, he was only First Consul of France, one of the three men, a so-called triumvirate, who ruled France for a few years after the French Revolution. BONAPARTE easily dominated the three. He could see that England was making ready to pounce on these coveted lands, from Canada on the north and, from the south, the Gulf of Mexico. He could see that France could hardly hope to defend or hold that vast territory. The next best thing, he decided, was to offer it to the Americans.

"Losing no time and consulting very few people except the American minister to France, BONAPARTE wrote out with his own hand, the first draft of the treaty ceding the Louisiana Territory to the United States. This was a very rare thing among treaties, one dic-

tated by neither force nor fraud, but advantageous to both contracting parties. The American government acted with equal speed and sagacity. Within a few months... this was still in 1803... all the lands of the great Mississippi valley as far as the Rockies and beyond, and from Florida to Texas, became a part of our United States."

"Wheee! Just like that... Isn't there a monument to Napoleon somewhere around?"

"None that I know of, except that slab from his grave in the Washington Monument that we saw this morning. But he certainly earned a memorial from us that time, didn't he?"

"Louisiana, which had known three flags in about a year, now settled down to being permanently American at last. It's said its French inhabitants found that much easier than being Spanish."

"What about the Civil War that Major MALLETT is always talking about?" Tim asked.

"A lot of French blood was shed on both sides in that conflict. The Confederate Army had its General BEAUREGARD. The Union Army had its General FRÉMONT and Major MALLETT, of course, and the Major says he found government records indicating that about 40,000 French-Canadians served in the Civil War."

"But Dad, that was a whole lot to come down from Canada just to join in a fight!"

"Some did come down for just that, but most of them were here already.

"Whenever conditions under British rule grew particularly intolerable or the outlook for our people seemed too bleak, the stubborn and independent French-Canadians simply packed up a few belongings, gathered their rafts of robust children and crossed the border into the United States. The greater number settled in New England and the states bordering the Great Lakes. Quite a few thousand, though, went out to California during the gold rush. So you see there were many French Americans available right here to serve in the Civil War.

"You, Tim, were born in the United States, and so you see things through American glasses, so to speak. We who came from Canada have a larger vision and feel the pull of the entire continent. Make no mistake about it: French-Canadians are genuine Americans, and nothing else. Others here and in Canada may and do speak of 'going home to England.' The French-Canadians, despite their loyalty to the fine French traditions and to the French language, do not look upon France as 'home.' They have no personal ties there... have had no close contacts with French life and politics since 1749. The French-Canadians and their decedents in Canada and the United States have but one allegiance: to America. The American bond is a strong one. Some day, when you travel abroad, you will chance to see an American flag on a ship or consulate or perhaps just hear the sound of American ways of speech and you'll be surprised at the swell of emotion that will grip your heart."

"Say Dad. What do Canadians

sing for their *Yankee Doodle*?"

"When Montcalm's troops sailed away in defeat from Québec, taking the French banner with them, you can bet the people stopped singing *Dieu sauve le Roi*. And many years later, when the Britons began to sing it as '*God Save The King*,' you can well imagine the French-Canadians did not even join in the chorus. Even today, they will dutifully play it on official occasions. But they very seldom sing it. Instead, they now sing '*O Canada*.' It is so fine a song, the English-Canadians are adopting it too.

O Canada, terre de nos aieux,  
Ton front est ceint de fleurons  
glorieux,

Car tu sais porter l'épée: tu sais  
porter la croix.

Ton histoire est une épopée des  
plus brillants exploits.

*Et ta valeur de foi trempée.*

O Canada, our home and native  
land,

True patriot love in all thy sons  
command.

With glowing hearts we see thee  
rise.

The true north, strong and free,

And stand on guard, O Canada,

Stand aye on guard for thee,

O Canada! O Canada, we stand on  
guard for thee!

O Canada! O Canada, we stand on  
guard for thee!"

"That one is good, too, Dad, but  
it's more... well more like what we hear in  
church."

"Less lively than '*Yankee Doodle*?'  
Yes. And less warlike and rhythmic than

the '*Marseillaise*' or the '*Star Spangled Banner*,' but a fine national hymn just  
the same.

"Well, Tim how do you rate our  
two-man convention?"

"Our two days together, Dad?  
They've been great!"

"I'm glad you found them so, Tim.  
Very glad. Do you have an answer, now,  
for those classmates who think you're  
less American than they are because  
you're French?"

"Wee! Oh, won't I shut up those  
boys at school! Won't I, just! I can  
hardly wait until tomorrow!"

And Tim, springing up, nearly fell  
off the ledge.

"Hey, there! Look out! You'll land  
in the creek! Put your shoes on, lad. The  
sun is setting. Time to hit the pike."

The trees arching over New  
Hampshire Avenue waved triumphal  
branches at us in the evening breeze as  
we headed for home. Tim was whistling  
with gusto. The tune was *Yankee  
Doodle*.

Cordelia was relieved to see Tim  
return in such high spirits. But this mood  
change puzzled her.

"But Justin, what about his  
schooling?" she asked, once we heard  
Tim talking to Sabina in the kitchen.  
Haven't you done a thing about that  
yet? What shall we do about his  
school?"



"Nothing at all, my dear. Tim is going back to school as usual tomorrow. Between us, Tim said about an hour ago that he can hardly wait to return to his classes."

"You're not bribing him I hope. Or forcing him? You know we never get anywhere with him by using compulsion."

"You ought to know I would never bribe the child. And does the boy look as if he were being forced into anything?"

"Hmm! It all sounds very mysterious. You must have used some stratagem. Sometimes I think, Justin, you could wheedle the birds down from the trees."

"You flatter me, my dear. But that does not flatter Tim. What he needed was simply to have some things made clear to him. With a smart boy like him, it will not have to be done twice. Thank heaven for that. I'm pretty nearly fagged out! Now for a shower and my oldest, softest slippers. Then after supper, I'll tell you more while I smoke my pipe."

From the kitchen came Tim's voice, "Are you sure you're mixing enough batter, *Sabina*? Dad likes plenty of waffles. And tonight I could eat a million!"

The weeks sped by with Tim coming and going, running in and out, whistling, slamming doors, teasing *Sabina*, and spending reasonably long spells absorbed in study. In short, he was a normal boy.

One evening, he spent almost an hour at the piano, trying out snatches of catchy songs. When he got up, I asked him what he had in mind.

"Our French class wants a class song. We're going to submit tunes, each one of us. I've about decided on *Alouette* for mine..."

*Alouette, gentille alouette,  
Alouette, je te plumerai...*

"Yes," I said, "It's tuneful and easy to remember."

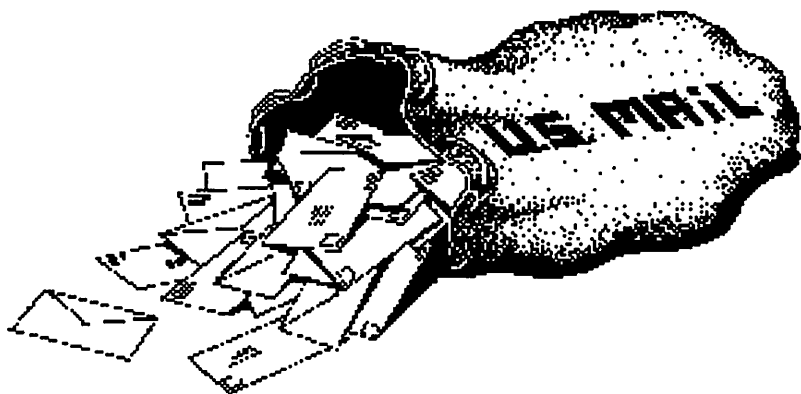
A couple of nights later, I asked about the class song. Had they chosen one yet?

"Oh sure, didn't I tell you? Then it was Mother I told. They picked my choice. And you should hear them sing *Alouette* now! It's our class cry, too. If one of us wants to call one of the others, or needs help in a scramble or something, all he has to do is sing out any part of *Alouette* and the rest of us fly to him! Our French class is getting to be the best of all at recess, too."

"Sort of a football squad, with signals and all?"

"Sure! And it works just fine!"

So my mind was at rest on that score. If Tim ever developed another complex, it would not be an inferiority one. School was his oyster now. Later, Washington, the United States, the world would be his oysters, too. I would have to watch lest he grow arrogant. But a man needs confidence... confidence in himself and in the world he lives in.



## ***Don't forget to change your address when you move!!!!***

Every time the Society sends a mailing to the general membership, we get a lot of returns with bad addresses. These have to be remailed with first class postage.

This is an unnecessary expense for the Society, and an inconvenience for its members.

If you plan to move, please fill out the form below. Doing so will save a lot of trouble for the AFGS and for you!

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Old address: \_\_\_\_\_  
\_\_\_\_\_

New address: \_\_\_\_\_  
\_\_\_\_\_

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# The Godefroy Family

## A Continuing Story

by: Jack Valois

*Editor's Note: The following, an early genealogy of one of France's and Canada's prominent families of the seventeenth century continues with this installment.*

### War of 1812

On 17 June 1812, James MADISON (1751-1836), fourth president of the United States, declared war on Great Britain. The official reason was England's naval blockade of Europe during the Napoleonic Wars. It inspired the boarding of American merchant vessels on the high seas by armed, British Navy seamen searching for, and often seizing, suspected deserters from English men-of-war.

A more substantial source of anxiety for the new Yankee government was the situation in the Ohio valley of the Middle West. Many Americans believed Britain was using Canadian fur traders to stir up unrest among local tribes by spreading false rumors of impending U.S. government seizures of Indian land in the region.

Lastly, there was the shadowy but very real desire on the part of the 37 year-old American nation to possess the whole continent in order to complete the

work left frustratingly undone by Generals MONTGOMERY and ARNOLD in the duo's abortive 1775 foray into Canada.

Owing to lingering resentment against British conquerors on the part of French Canadians, some politicians in the District of Columbia naively believed that annexing their northern neighbor's vast territory merely involved sending U.S. soldiers across the border. Little or no hostility was anticipated from supposedly anti-English *Canadiens* toward an approaching American Army.

After the U.S. declaration of war on 18 June 1812, anti-British mobs of citizens rioted through the streets of the capitol in Washington. They gleefully looted sailing vessels docked along the Potomac River ... burned homes of suspected English sympathizers ... and destroyed buildings that housed offices of newspapers openly opposed to the war.

Ex-President Thomas JEFFERSON, the incumbent MADISON's immediate predecessor, jubilantly predicted the U.S. would strip England of all her North American possessions. The Honorable Henry CLAY (1777-1852), southern politician, acclaimed orator, and leader of Washington, DC's anti-English

“War Hawks” political faction, was absolutely convinced that militia units from his home state of Kentucky were all that would be needed to “place much of Canada at the feet of Congress.”

The American regular army – now 23 years old – mustered barely 13,000 men but the country had a tremendous reserve of available manpower and the financial as well as industrial means of waging war, far exceeding the strained resources of Canada. Britain, occupied in a long-running do-or-die struggle with a Corsica-born, ex-French artillery general named Napoleon BONAPARTE (1769-1821), was unable to reinforce its understrength military garrisons in North America.

Oddly enough, in a rare display of anti-government sentiment, New England, through its political representatives in Congress, absolutely refused to support the war or even supply state militiamen to fight in Canada. Yankee-owned businesses in the region did, however, contrive to earn handsome profits by openly, though illegally, trading via ship with their country’s new enemy in the north.

England was fortunate to have General Isaac BROCK (1769-1812) in command of Canadian forces. Educated in Britain and Holland, he entered the army as an ensign (2<sup>nd</sup> lieutenant) in 1785, aged 16. BROCK served with distinction in the Napoleonic Wars, most especially during the North Holland campaign of 1799, and earned promotion in 1802, aged 33, to colonel of the royal 149<sup>th</sup> Infantry Regiment in Canada.

Appointed in 1810, aged 41, to the

post of provisional lieutenant governor and commander of all military forces in Upper Canada (Ontario Province), this accomplished leader was jumped two grades in rank to that of major-general just one year before the start of war with the United States.

The former region of Québec was divided by the Constitution Act of 1791 into mostly British and Protestant Upper Canada (now Ontario) and predominantly French and Catholic Lower Canada (present Québec Province). There was only one English infantry unit, the 41<sup>st</sup> Regiment of Foot, on hand to resist invasion from the south.

In addition, BROCK had a scattering of regular troops from the 10<sup>th</sup> Royal Veterans Battalion, the Royal New Foundland Regiment, and a small detachment of 150 gunners from the Royal Artillery. The total number of red-coated regulars in Canada hardly exceeded 1,600. And they were assigned the impossible task of protecting a frontier, adjoining the U.S. border, that was 1,000 miles long. Behind that boundary lay a tempting prize – in the eyes of American neighbors – of nearly four million square miles of lightly guarded crown territory.

Reinforcing the thin shield of British regulars and activated Canadian militia units was an even slimmer backup force comprising a reserve defensible regiment, the Glengarry Fencibles, only then being organized as an active duty command. At the time, Upper Canada militia rosters also contained the names of 11,000 men available for active service.

Five English battalions of regular infantry were stationed then in Lower Canada (Québec), with additional royal troops available in the Maritime Provinces. Militia units existed in Lower Canada and the Maritimes as well. But these consisted largely of "paper" battalions listing men with little or no previous military training.

Although reinforcements from Québec militia were eventually sent to the Ontario theater of operations during the war, at no time were the St. Lawrence valley or Atlantic coast provinces ever completely stripped of defense forces. Lastly, there were Algonquin, Iroquois, and Huron Indian auxiliaries available to the British.

Opinions differed in England and Canada concerning use of late stone age savages as military assets. The obvious psychological effect of a fierce and frightening Indian presence had sometimes proved decisive in the past during wilderness skirmishes and in sieges of log palisaded frontier forts.

Red men were always in demand by military commanders for the rare and valuable skills that made these braves superb woodland trackers and scouts, or for carrying out forest ambushes of enemy troops. In combat situations, however, Indians were known to cause problems that could seriously offset their usefulness.

By nature and Indian tradition, they tended to be undisciplined loners in combat. Obsessed with carrying out personal and often reckless feats of courage against enemies, their warpath behavior sometimes became tribal legend.

They proudly and frequently acted out their acts of valor in mime and voice, preferably waving the foe's scalp as a gory prop.

It all took place during post-combat war dances, enhanced by rhythmic tom-tom beats and savage chanting during ritualistic village ceremonies before appreciative audiences of other warriors, chiefs and elders, squaws, as well as children or stray white visitors.

Essentially then, it proved almost impossible to train red allies to operate in battle as a cohesive military unit carrying out the orders of superiors. Independent-minded warriors even resented obeying their own chiefs, much less white officers, during wartime operations. Not surprisingly, Indians could be difficult to control in the midst of a frontier skirmish.

Especially when they captured enemy booty – liquor, as a glaring example, which they tended to guzzle down on the spot, then lose all control over inhibitions. As for captured whites: a screaming, hideously warpainted brave in the heat of combat much preferred a victim's scalp in his hand rather than sparing a prisoner in order to wait on English promises of ransom.

More ominously, when confronted with a military situation not to their liking, individual warriors didn't hesitate a moment to trot off the battlefield and sullenly return to home villages – leaving any red or white comrades completely in the lurch.

Upper Canada's population totaled 77,000 settlers in 1812. By contrast,

the neighboring U.S. states of Kentucky and Ohio plus the fledgling territories of Illinois, Michigan, and Indiana contained nearly *ten* times as many residents: 677,311. American military strategy was the brainchild of Major-General Henry DEARBORN (1751-1829), a Revolutionary War veteran who rose to the rank of infantry colonel in that conflict.

He proposed to attack Upper Canada across Michigan's Detroit River in the west and, in the east, invade across the Niagra River from New York state. Following an anticipated English withdrawal along the shore of Lake Ontario, a third U.S. force would then launch another offensive against the Canadian stronghold at Montreal.

DEARBORN's plan depended to an extent on support from a so-called fifth column of anti-British settlers. The hoped-for assistance turned out to be a figment of overactive imaginations. Tightly controlled by an anti-U.S. church, *Canadiens* were disinclined to fight the English.

In command of the Middle West division of the American Army was newly appointed Brigadier-General William HULL (1753-1825). This Massachusetts native performed capably enough as a field-grade officer in the Revolutionary War. He left the service at war's end and used political connections to obtain an appointment in 1805 as first U.S. governor of the recently organized Michigan Territory.

Unfortunately, HULL had turned into a 59 year-old, overly cautious veteran with little or no experience and training as a general staff officer. So he was

sadly lacking in the necessary knowledge of tactics and strategy needed to lead brigade-sized units on a battlefield. The general possessed one other alarming fault: he was apt to turn mole-hill-sized problems into obstacles taller than mountains.

On 12 July 1812, less than a month after the American declaration of war, General HULL, with 1,200 men, boldly crossed the Detroit River and invaded Canada. His force consisted of untrained Ohio militiamen and the 4<sup>th</sup> U.S. Infantry Regiment, augmented by troops from the small regular army garrison at Detroit plus some Michigan militia units.

The Yankees marched to the nearby town of Sandwich, Ontario, and paused to establish headquarters at that site. A small cadre of Canadian militia offered no resistance, but retired in orderly fashion to Amherstburg, Ontario, 20 miles southeast of Detroit, where they constructed defensive positions that could pose an eventual threat to the U.S. advance.

HULL ignored the threatening presence of enemy militiamen near his flanks. Instead, he quickly issued a pompous decree to local citizens threatening instant reprisals against anyone, even Indians, found to be carrying firearms. The American commander and his army then settled in comfortably at their new position on the Canadian shore of the Detroit River.

Meanwhile, the British had been busy up north. A contingent of 500 English regulars, accompanied by *Canadien voyageurs* (recruited into militia companies by fur trade employ-

ers), along with Indian allies, silently gathered before the palisaded military fort and fur trade post of Michilimackinac on Mackinac Island in present day Michigan.

In accordance with General BROCK's plan, the force assaulted and captured a dumbfounded U.S. garrison early on the morning of 17 July 1812. This stunning victory, combined with HULL's unnatural fear of Indian foes, led the American general on 11 August to hurriedly withdraw his invasion army from Canada and retreat to the American fort at Detroit.

Four days later on 15 August 1812, BROCK's outnumbered army was reinforced by another militia unit from neighboring Amherstburg, Ontario. British and Canadian field artillery pieces audaciously began shelling enemy positions at Detroit with a continuous cannon barrage from the Ontario side of the river.

General BROCK next welcomed the addition of substantial numbers of Shawnee braves personally led by Chief TECUMSEH (1768-1813), long distinguished for his prowess in battle. Previously, the U.S. government refused to accept the chief's stubborn belief that Indian land belonged to the entire tribe and individual chieftains had no right, under tribal law, to sell any piece of that territory.

It was common practice for U.S. legislatures, in search of more land, to "appoint" friendly Indians to illegal chieftain status – without tribal approval – just to obtain the new, paid-in-advance chief's approval of treaties involving large tracts of acreage ostensibly pur-

chased from the tribe for a pittance in cheap trinkets, beads, or shoddy trade goods. Just as the shrewd Dutch burghers of New Amsterdam, back in 1626, bought the island of Manhattan from local redmen for the munificent sum of \$24 in wampum.

At the age of 37 in 1805, the Shawnee leader had failed in an attempt to preserve the old ways and customs by uniting native Americans of the Mississippi valley against the constant stream of white intruders on Indian lands. In 1808, TECUMSEH established a small village of Shawnees in what is now Indiana. It was intended as a return to the earlier, simpler, pre-white man lifestyle of tribesmen.

During his absence in 1811 on a hunting trip, other Shawnees, led by his brother TENSKWATAWA, recklessly waged war against local colonists and were defeated by U.S. troops under General William H. HARRISON (1783-1841, later to be the 8<sup>th</sup> president of the U.S.) in an 1811 battle nearby.

Still in pursuit of his dream, TECUMSEH now deemed it expedient to ally the Shawnee nation with England. In return, he was astonished to receive the honor of a brigadier-general's commission in the army of Great Britain.

Disregarding the small size of his own command, General BROCK followed up the cannonade against the American fort at Detroit with an impertinent demand for its surrender. He tricked HULL into believing the Americans were woefully outnumbered through the stratagem of continuously marching the same soldiers back and forth in full view

of the fort. Evidently, HULL never scouted out the enemy's true strength.

The BROCK ultimatum to HULL had also played on the U.S. commander's paranoid fear of Indians by emphasizing the problem of controlling his savage hoard of Shawnees once the attack got underway. At daybreak the following day, 16 August 1812, British forces landed on the U.S. side of the Detroit River with 700 white troops that numbered 400 Canadian militia among them, also accompanied by 600 screeching, ferociously warpainted warriors under the command of TECUMSEH himself.

As English, Canadian, and Indian combatants noisily massed for a frontal assault on Detroit, General HULL – to the open disbelief of its defending garrison – immediately ordered a white flag to be raised on the fort's flagstaff, and surrendered his entire army together with 35 cannons plus a huge quantity of powder, ammunition, and military provisions.

General BROCK not only won a resounding victory over a foe with superior numbers but, in the process, completely wrecked the preliminary phase of American General DEARBORN's strategy to invade and conquer Canada.

HULL's reputation and career were destroyed. The ex-governor of Michigan Territory was tried by a military court-martial on charges of cowardice, neglect of duty, and grievous misconduct unbecoming a general officer. He was then sentenced to a humiliating death by firing squad. But President MADISON, the politician primarily responsible for the Canadian fiasco, arranged a last-minute pardon in 1814 for the 61 year-old

cashiered general on the basis of HULL's blemish-free record in the Revolution.

General BROCK's troops went on to seize control of the upper Great Lakes from the Americans, for which he was honored with a knighthood by a grateful England. He then successfully defended Queenston Heights, on the Niagara River frontier of New York State, against U.S. invaders. The career of this 43 year old leader was cut short by his death in action, two months later on 13 October 1812, while leading a charge against enemy infantry.

A family member, Jacques GODEFROY, IV, DE MAUBEUF (1758-1833), had the misfortune to serve under HULL as an American militia colonel in the Detroit area. Perhaps MAUBEUF's own bad luck somehow rubbed off on his commanding general. Eleven days before the U.S. defeat at Detroit, Jacques led his own regiment to near destruction against Shawnee tribesmen in the 5 August 1812 battle at Brownstone, just south of Detroit.

MAUBEUF's more than 200-strong militia force was ambushed by Chief TECUMSEH and his warriors, although the Shawnees were outnumbered four to one. Only seven Americans survived the calamity, Jacques and his son Pierre among them.

The Shawnee chieftain himself was killed, only eight days before General BROCK, on 5 October 1813. TECUMSEH was a casualty of the Battle of the Thames, which occurred 75 miles west of Detroit, while fighting an American army under General William H. HARRISON. General HARRISON died



28 years later, a month after being elected president of the U.S.

After the career of General HULL came to a halt, Jacques GODEFROY stubbornly refused to surrender to the victorious enemy. English authorities promptly posted a reward of 2,000 gold *francs* for his capture. Somebody decided to collect that bounty and betrayed the location of Jacques to British troops. Colonel MAUBEUF was arrested and confined in Nova Scotia as a prisoner of war.

But Jacques' wife, Marie-Thérèse, had other ideas. She persuaded a dozen influential Indian chiefs to intercede with the English on behalf of her husband. Jacques was released on parole after agreeing never to take up arms against Great Britain again.

Back at work as a fur trader and Indian interpreter, MAUBEUF achieved revenge of sorts by exerting considerable clout with the Ottawa tribe to persuade TECUMSEH's nephew, Chief OKIMOS, to abandon the British cause. MAUBEUF ended up a wealthy man, having inherited much of his wealthy father's estate. Some of that fortune was tied up in prime land; Jacques purchased 483 acres in the Dearborn, Ecorces, and Detroit areas of Michigan between 1808 and 1811.

During a speech on the occasion of his 1817 visit to Detroit, James MONROE (1758-1831), who spent eight years, 1817-1825, as U.S. president, glowingly praised Colonel MAUBEUF for his meritorious military and civic accomplishments. MONROE referred to Jacques as "the great Indian agent and negotiator."

In his capacity as federal Indian agent and superintendent of Indian affairs for the northwest U.S. region, MAUBEUF was credited with successfully arbitrating an 1821 treaty between the U.S. and the Ottawa and Potawatomi tribes. It involved an enormous transfer of Indian land in the Michigan area to the federal government. In 1823, Jacques was elected Mayor of Detroit.

His son Gabriel, V, GODEFROY (1783-1848), evidently never used the DE MAUBEUF surname. Was it a patriotic gesture rejecting the family's past Canadian and English ties? A fur trader too, Gabriel was a War of 1812 veteran and served as a lieutenant in the Detroit Legion, an American militia unit.

Gabriel's home at Monroe, Michigan, as well as fur trade goods kept there, became the special target of an 1813 British and Indian war party. The raiders maliciously destroyed everything of value, in obvious reprisal for the family's pro-American sympathies. Later promoted to U.S. militia colonel, GODEFROY was appointed in 1815 as federal Indian agent for the Michigan region. The affluent businessman also founded one of the most profitable fur trade companies in the middle west.

In September 1838, 35 year-old Gabriel played a significant role in mediating the Treaty of Chicago. At this Indian council, the American government persuaded the Sioux, Ottawa, and Potawatomi tribes to relinquish a mind-boggling five million acres of tribal land along the western shore of Lake Michigan. The treaty pretty much eliminated any remaining Indian presence in the Chicago area.

Another son of Jacques, named Pierre (a.k.a. Peter, 1797-1848), fought against TECUMSEH's warriors at the tender age of 14! This occurred at Brownstone, Michigan on 5 August 1812 during the rout of American militia by a much smaller Indian party. Peter's father spotted his son perched precariously on a nearby tree limb during the fight, shooting at any Shawnee braves who strayed within musket range.

As early as 1810, Peter owned 900 acres of prime land in the Detroit area, and in 1811, was elected a member of the first legislature in Michigan Territory, representing the Detroit region. Peter was also acquainted with his father's friend, the Ottawa chieftain, OKIMOS.

One evening, an intoxicated OKIMOS tried to enter the MAUBEUF home uninvited during Peter's absence and rudely brushed aside the trader's protesting wife as she stood in the doorway. Without another word, the exasperated Marie-Anne DE MAUBEUF rushed over to the living room fireplace, grabbed a poker, and pummeled a now startled Ottawa Indian about the head and shoulders until he groggily stumbled out into the night. Forever after, OKIMOS referred to Marie as "the brave white squaw!"

Peter MAUBEUF also rose to the rank of colonel in the local militia, became a prominent Detroit merchant, and eventually headed the family's lucrative fur trading firm, P. & J. GODEFROY. He succeeded his father as U.S. Indian agent for the Michigan region and between 1827 and 1841, served two terms as mayor of Springville, Indiana Territory, where the family next made its home.

Elected to the Indiana state legislature in 1843, MAUBEUF was one of the area's wealthiest citizens at his death on 23 May 1848, aged 50. Notwithstanding his preference for an Anglicized Christian name, Peter did retain the DE MAUBEUF surname.

Little is known regarding the War of 1812 military background of Louis-R., V, LABADIE GODEFROY DE TONNANCOUR (1763-1837). Luc LÉPINE's "Lower Canada's Militia Officers," lists Louis as being commissioned a first lieutenant on 18 November 1814, aged 50, with the Yamaska Division of Lower Canada Militia. Married at the time with five children, he was later promoted to captain in the same unit.

Ditto for Joseph, V, GODEFROY DE NORMANVILLE (1774-1820). According to Luc LÉPINE, Joseph was commissioned a captain on 7 May 1811, aged 37, with the North Division of Lower Canada Militia at Trois-Rivieres, Québec. Married and the father of two children, he subsequently served as captain with the 8<sup>th</sup> Elite Militia Battalion.

Joseph, VI, GODEFROY DE TONNANCOUR (1786-1850), was co-seignior of the family's St. Michel d'Yamaska fiefdom when commissioned – three years before the war even started – an ensign on 26 May 1809.

Pierre-Joseph, VI, GODEFROY DE TONNANCOUR (1788-1828), was already an attorney when commissioned as an ensign in March of 1813, aged 24, with the 4<sup>th</sup> Battalion of Elite Militia. He was subsequently promoted to 1<sup>st</sup> lieu-

tenant with the militia battalion of Trois-Rivières, Québec, and later served as a captain with the 1<sup>st</sup> Elite Militia Battalion.

A veteran of the 1813 Battle of Chateaugay, just below Montréal, Pierre-Charles, V, GODEFROY, Lord DE TONNANCOUR (1790-1821), was commissioned a 1<sup>st</sup> lieutenant on 9 January 1812, aged 21, with the 2<sup>nd</sup> Battalion of Québec (City) Militia. Mustered out of service, Pierre was commissioned again, this time as ensign, on 25 May 1812. He was promoted to 1<sup>st</sup> lieutenant with the 4<sup>th</sup> Elite Battalion of Lower Canada Militia.

Promoted again on 12 April 1813, aged 23, to captain and deputy adjutant-general with the general staff of Lower Canada Militia, GODEFROY was assigned as forward observer during the Battle of Chateaugay on 26 October 1813. Pierre was at the center of a two-pronged attack on Montréal by approaching U.S. soldiers, but the attempt was effectively parried by Canadian defenders.

GODEFROY transferred on 7 May 1814, aged 24, to the 3<sup>rd</sup> Elite Militia Battalion and mustered out of service in March 1815. Pierre never married and died in 1821, aged 31, of yellow fever contracted while visiting the U.S. state of Louisiana (purchased from France only 18 years earlier). The destructive, infectious disease, transmitted by mosquito bites, caused prostration in its victims as well as soaring fevers, jaundice and, not infrequently, deadly hemorrhages.

Georges, VI, GODEFROY, Lord DE

TONNANCOUR (1792-1824), was seigneur of the family's Tonnancour, Godefroy-Yamaska, Roquetaillade, Labadie, and Gatineau fiefdoms in Lower Canada. He was commissioned 1<sup>st</sup> Lieutenant and adjutant on 25 May 1812 with the 2<sup>nd</sup> Division of Québec Militia assigned to St. Vallier, Québec.

At the time, Georges was 19 years old and unmarried. DE TONNANCOUR was promptly promoted to captain three months later, still 19 years old, with the 1<sup>st</sup> Elite Militia Battalion of Lower Canada. He was discharged from military service on 11 March 1815.

Nothing is known about the military record of Léonard, VI, GODEFROY, Lord DE TONNANCOUR (1793-1867), seigneur of Vallier and other family fiefdoms. A longtime militia officer and gentleman farmer, he functioned as the administrator of various GODEFROY estates beginning in 1812.

Léonard finally attained the rank of major, commanding the 3<sup>rd</sup> Elite Militia Battalion of Yamaska County. At the age of 39 in 1832, GODEFROY was elected to political office by local voters as Yamaska County deputy in the Québec provincial parliament where he served until 1838.

The Treaty of Ghent (Belgium) on 24 December 1814 ended the war, though it ignored the very problems that launched the second unsuccessful American attempt to conquer Canada. Besides the hard-earned peace that now settled over the land, Canada's territory along its southern border with the U.S. was restored to pre-war boundaries that remain constant to the present day.



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# The Napoleon Bissonette Story

by: Paul Vilmur

This is the story of Joseph-Louis-Napoleon BISSONETTE and his family. He was known as just Napoleon BISSONETTE and is my great-grand uncle on my father's side. He is my only known relative to have enlisted in the Civil War. Most of the events relating to the Civil War and Napoleon's health problems afterward are from documents received from his Civil War case file.

Joseph-Louis-Napoleon BISSONETTE was the 5<sup>th</sup> child and 4<sup>th</sup> son of Pierre BISSONETTE and Scholastique POUDRETTE. Napoleon was born about February 1841 in Jericho, Chittenden County, Vermont where he was raised. At 20 years of age he was 6 feet 1½ in tall and weighed over 170 pounds. His complexion was dark with black hair and brown eyes. He was working as a farmer when he enlisted in the Union Army at Jericho on 26 August 1861 and joined in Company K of the 5<sup>th</sup> Vermont Volunteer Infantry on 16 September 1861 at St. Albans, Vermont under the command of Captain Frederick GLEASON. This Company did not participate in any Civil War battles until after July 1862 when Napoleon took sick.

His unit was stationed on the Peninsula at Harrison's landing, Maryland when Corporal Napoleon BISSONETTE contracted Typhoid Fever about July 5<sup>th</sup>

1862. His health quickly deteriorated and showed symptoms of deafness (a result of the Typhoid Fever). Napoleon was hospitalized at Point Lookout, Maryland until about August 10, 1862 when he was transferred to the General Hospital in West Philadelphia, PA still suffering the effects of Typhoid fever. He received a Military disability discharge on November 26, 1862 and went home to Jericho, Vermont to recuperate. At the time of his discharge he was totally deaf in one ear and partially deaf in the other. He was also exhibiting signs of tuberculosis.

On December 12, 1862, Napoleon was examined by a doctor, H. H. ATWATER at Burlington, Vermont who determined that he was one-half incapacitated. Because of this he would receive a disability pension of \$4 per month. Napoleon struggled to regain his strength over the next two years.

Around 1864, Napoleon's brother Noel started a timber business venture in Canada with his brother-in-law Antoine CHAMBERLAND who had married his sister Marie. Noel invited Napoleon and a younger brother Jean-Baptiste to join him in the business venture in Valcourt, Shefford County, Québec. It was probably here that Napoleon met Antoine's sister Julie CHAMBERLAND and even though he

was still in poor health, they decided to get married.

On July 7, 1867, Napoleon married Julie CHAMBERLAND at North Adams, Berkshire County, MA. Napoleon's brother Jean-Baptiste "John" BISSONETTE married Octavie CLÉMENT at North Adams a week later on July 14, 1867. The two families moved together to South Ely or Valcourt, Shefford County, Province of Québec, Canada.

On September 18, 1867, Napoleon was examined by two physicians (John ERSKINE and Joseph DUCHARME) at Waterloo, Shefford County, Québec to try and get a pension increase. They stated that along with his deafness, he suffered from chronic rheumatism, a heart irregularity and a chronic cough that left him with little strength. The doctors increased his disability to 2/3. Nonetheless, this application for pension increase ground through the US bureaucracy and was finally turned down 2 years later on October 6, 1869. I have the feeling that since Napoleon was not able to do heavy manual labor, he was supported by his brother John and perhaps other family members in the area.

In 1869, the timber enterprise among the BISSONETTE brothers fell apart. Noel BISSONETTE left for the United States where the timber business was booming in Wisconsin. The other brothers stayed in Valcourt to carry on as best they could with farming.

Napoleon and Julie's first child Marie-Malvina was born July 12, 1869 in Valcourt and baptized the next day at the church of St. Joseph of Ely in Valcourt. Malvina died September 9, 1869 in

Valcourt.

Napoleon and Julie's second child Louis-Joseph was born June 7, 1871 in Valcourt and baptized the next day at the church of St. Joseph of Ely in Valcourt. Louis died September 1, 1871 in Valcourt.

Napoleon and Julie's third child Marie-Louise-Malvina was born on May 3, 1872 and was baptized on May 9, 1872 at the church of St-Joseph .

Sometime around 1874, the John and Napoleon BISSONETTE families moved to the village of St-Cesaire, Rouville County, Québec. This was the hometown of Napoleon and John's mother Scholastique POUDRETTE. It was here that Napoleon's fourth child, Marie-Lovina, was born September 26, 1874 and was baptized the next day at the church of St-Cesaire. The last child, Joseph-Louis-Napoleon, was born August 7, 1877 and baptized the next day at the church at St-Cesaire. As an adult he just used the given name of Joseph.

On November 30, 1880, Napoleon was back in Burlington, Vermont for his disability medical exam given again by Dr. H. H. ATWATER. This time based on his increasing deafness Dr. ATWATER declared  $\frac{3}{4}$  impairment and Napoleon's disability pension was increased to \$6 per month. In the fall of 1881, the John and Napoleon BISSONETTE families had moved back to Valcourt, Shefford County, Québec. In December 1881, the local doctor in Valcourt, Alexander OUMET, examined Napoleon. This doctor would treat him until his death 3 years later. In 1881 Dr. OUMET found Napoleon unfit for any

kind of manual labor. He was experiencing headaches, ringing in the ears, continual coughing and was generally run-down.

By late January of 1884, Napoleon was pretty much bed-ridden with signs of heart failure as well as tuberculosis. By July 7, 1884 he had severe edema with swelling from his feet to his thighs. He died on the 27<sup>th</sup> of July 1884. The immediate cause of death was tuberculosis. Napoleon was only 43 years and 5 months old. On July 30, he was buried from the parish of St-Joseph-de-Ely in Valcourt, where the pastor was Urgile DESILETS.

On January 13, 1885, Napoleon's widow, Julie, appeared before a US Agent at St. Hyacinthe, Québec to apply for a widow's Civil War pension. This was granted to begin at \$8 per month starting January 26, 1885. In addition she received an extra \$2 per month for each child less than 16 years of age. The basic pension was increased to \$12 per month on March 19, 1886.

Sometime in late 1886 or early 1887, Julie and her 3 children and the John BISSONETTE family returned to the United States. Julie and children were now living with the John BISSONETTE family in New Market, Rockingham County, New Hampshire. Sometime before 1895 the families were resident in Pawtucket, Rhode Island. According to the 1900 census, Julie is living with her married daughter Lovina MEUNIER in Pawtucket. Also boarding at the same address is Julie's son Joseph. In the 1910 census, Julie is still with her daughter Lovina only they are now resident in North Adams, MA. On October 20, 1916

Julie is living with married daughter Malvina LORD at 65 Campbell Terrace, Pawtucket, RI. At this time, Julie applied for a pension increase because of failing health she was unable to work. She was granted a pension increase to \$20 per month retroactive to September 8, 1916.

In 1917 Julie is living with her son Joseph at 28 Sheldon St., Springfield, Massachusetts. In July she went to visit her married daughter Malvina LORD at 275 Glenwood Ave, Pawtucket, RI. On July 12, 1917, Julie went into heart failure and was cared for by her daughter until her death on September 12, 1917. Julie was about 74 years old. She was buried on September 15<sup>th</sup> from the parish of Saint-Jean-Baptiste, Alphonse GRATON, Pastor.

On October 19, 1917, Malvina LORD applied to the Bureau of Pensions for reimbursement of care and funeral expenses for her mother. On November 26, 1917, Malvina's application was approved for expenses of \$305.44 plus \$66 in her mother's accrued pension. To give you a flavor of costs in 1917, here are some of the expenses:

Undertaker's bill including cost of casket & interment \$122  
Flowers \$14.00  
Church Funeral \$20.00  
Twelve weeks in home nursing care \$143.00  
Pharmacy \$1.94  
Doctor's bill (Care from 7/12 to 9/12/1917) \$4.50

The three surviving children of Napoleon and Julie, all married in Pawtucket, Rhode Island.

1. Malvina-Louise BISSONETTE married George E. LORD on April 23, 1895 in Pawtucket. They had 6 known children:

Joseph Napoleon, born February 5, 1896

Edmond Ernest, born November 18, 1897

Arthur, born April 29, 1900

George Arthur, born May 19, 1902

Harold N., born March 1909

Alice E., born about 1917

2. Lovina BISSONETTE married Stanislaus MEUNIER about 1899 in

Pawtucket. They had one known child:

Arthur-Stanislaus, born February 3, 1904

3. Joseph BISSONETTE married Eva-Marie WEEDEN on April 24, 1905 in Pawtucket. They had three known children:

Florence, born about 1915 in New Hampshire

Alfred, born about 1917 in Springfield, Massachusetts

Virginia, born about 1922 in Springfield, Massachusetts

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## Member's Corner

Looking for someone who has access to *Genealogy of the Tremblay Family* by James P. Lalone and published in the January 1985 edition of *Michigan's Habitant Heritage*.

Would like to follow the TREMBLAY line which goes back to 1167. Each step backward is a step gained.

Lucille Butts 1174  
3159 West Minuet Ave.  
West Valley, UT 84119

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"A man cannot be comfortable without his own approval."

"The worst loneliness is not to be comfortable with yourself."

"Courage is resistance to fear, mastery of fear - not absence of fear."

"The best way to cheer yourself is to try to cheer someone else up."

Mark Twain



# The Hertel Family and the Salmon Falls Raid

by: Paul Vilmur

## Introduction

Here is an ancestor story that involves the French and Indian raids into New England. This is the story of Jacques HERTEL, his son, François, and grandson Joseph. Jacques is my 7<sup>th</sup> great-grandfather on my mother's (GAMELIN) side of the family. A great granddaughter of Jacques, Angelique HERTEL, would marry Antoine GAMELIN *dit* CHATEAUVIEUX on July 20, 1733. A son of one of HERTEL's captives from the Salmon Falls raid would also marry into a connecting GAMELIN line.

## Jacques Hertel

Jacques HERTEL was born in Fécamp, diocese of Rouen, Normandy, France. His birth date is unknown but was probably born around 1600. He was brought to Canada as a boy by Samuel CHAMPLAIN about 1615. CHAMPLAIN had found that young boys were quick to pick up the Indian languages and so he would bring over orphan boys to learn the Indian language and culture so that they could serve as interpreters to the fur traders and missionaries. Thus Jacques was sent to live in an Indian village (either Huron or Algonquin as both were allies of the French) for two years to learn the languages and culture. He then became an interpreter to

the Jesuit missionaries. He is first recorded in the Jesuit reports sent back to France periodically and in the 1624 census. When the English temporarily took over Quebec in 1629, most of the French returned to France but Jacques took refuge with an Algonquin tribe. He stayed with them until Samuel CHAMPLAIN returned in 1633. As a reward for his service, CHAMPLAIN awarded him land (about 169 acres) in what became Trois-Rivières. Jacques was the first permanent settler in Trois-Rivières. Jacques married another immigrant from Normandy, France, Marie MARGUERIE, in August of 1641 at Trois-Rivières. It was probably with his service as interpreter for the missionaries that he first came to know Father Jean DE BRÉBEUF. Jacques continued as an interpreter for the Jesuits. He was appointed syndic (a designated person representing the merchants of Trois-Rivières before the government) in 1647. Jacques and Marie had 3 children, François, Madeleine and Marguerite before he died on August 10, 1651 in what is believed to have been an accidental drowning. Jacques only son François was baptized by a priest who would be canonized a Saint of the Catholic Church. On July 3, 1642 François HERTEL was baptized by St. Jean DE BRÉBEUF at Trois-Rivières, Québec, Canada.

## **Francois Hertel**

The story continues with Jacques' only son François. François was born the summer of 1642 and baptized July 3, 1642 at Trois-Rivières. Besides being baptized by Jean DE BRÉBEUF, the famous explorer Jean NICOLET and his wife were in attendance at the baptism. François was nine years old when his father died and was brought up in a very tense environment with the danger of Iroquois raids always present. In 1661, the nineteen year old was captured by a band of roving Iroquois. François HERTEL was brought back to Iroquois country (now named the Finger Lakes district of New York) there to be mistreated for the entertainment of the warriors until an elderly Iroquois woman claimed the young man as her own. For two years he was to live among the Iroquois and learned their ways and their language. He eventually escaped and returned to his mother and her family in Trois-Rivières, who were probably amazed to find him alive and well. His mother had remarried Quentin MORAL in 1652 and he had 4 half-sisters by 1661. He settled back into farming his lands at Trois-Rivières. Within a year François married Marguerite-Josephe DE THAVENET on September 2, 1664 at Montreal but returned to his farm in Trois-Rivières. François and Marguerite would have twelve children between 1665 and 1692, ten of whom were boys. In addition to farming, he also would become an interpreter like his father. In 1673, François accompanied Governor FRONTENAC inland, to Lake Ontario, there to take part in the building of Fort Frontenac. By 1690, François was commandant of the militia at Trois-Rivières which leads us to his next adventures.

## **French and Indian Raids**

Encouraged by the English and the Dutch, the Iroquois had been harassing the French settlements off and on since the 1640s. In August 1689, a large Iroquois raiding party killed 24 settlers and captured 70 at Lachine on the Montreal Island. This was the last straw, so the French government in Paris ordered Governor FRONTENAC to retaliate any way he could. He didn't have the forces for a direct confrontation with the Iroquois or the English militia so he formed raiding parties against the English settlements. These parties consisted of both French militia and their Indian allies. François HERTEL and his sons were to be the principle leaders in these raids for the next three years. The raid of interest occurred in 1690 and became known as the Salmon Falls raid.

### **Salmon Falls Raid And Falmouth Raid**

Three raiding parties were formed in late 1689 and early 1690, launched from Montreal, Trois-Rivières and Quebec City. The first to leave was from Montreal to raid Corlaer (Schenectady) New York arriving there in February 1690. The second to leave was from Trois-Rivières led by François HERTEL with about 25 Frenchmen and as many Indians to raid Salmon Falls, Maine. The third to leave was from Quebec City led by René ROBINEAU (Sieur de Portneuf) with about 50 Frenchmen and as many Indians to raid Falmouth, Maine.

François HERTEL and his raiding party left Trois-Rivières on January 28, 1690 for the long trek to Maine. With him were his 3 eldest sons, Zacharie-François, Jacques and Jean-Baptiste as

well as the mix of French militia and Indians mentioned above. They reached the village of Salmon Falls (now called Berwick) on the Piscataqua River on the night of March 27. At dawn the next day, they descended on the village and burned all the houses. Some of the inhabitants were killed and 79 captives were taken. Two Frenchmen and two Indians were killed in the raid and one Frenchman was taken captive. The English militia from Piscataqua chased the retreating raiding party and caught up with them at the Wooster River. In the skirmish that followed François' son Zacharie-François was wounded and his nephew Louis CREVIER was killed. François sent a part of his force to take the captives back to Trois-Rivières and left his wounded son at a friendly Indian village where he would recover and eventually return to Trois-Rivières. François learned at the village that ROBINEAU had not yet reached his objective so François and the rest of his men marched two days to join with ROBINEAU's forces at Falmouth. By this time, ROBINEAU's total force was over 400 with the addition of other Indians recruited along the way and HERTEL's forces. On May 16, 1690 they attacked Fort Loyal at the village of Falmouth and forced the surrender of the garrison.

### **The Following Years**

François HERTEL and his sons continued leading raids on Iroquois villages and English Settlements for the next three years. During this time, François applied for Letters of Nobility for service to the King of France. He was turned down in 1698 because he did not have the wealth to support the position. By strange circumstances, he became the

Seigneur of Chambly in 1708. This allowed him to reapply for Letters of Nobility. It turned out that his wife's sister, Françoise, had been engaged to Jacques DE CHAMBLY but Jacques' superior officers would not give him permission to marry. Although he would not marry, Jacques gave the Seigneurie of Chambly on May 11, 1679 to his former fiancée, Françoise DE THAVENET. When Françoise died in 1694, the Seigneurie of Chambly fell to her only living sibling who was François HERTEL's wife Marguerite-Joséphine DE THAVENET. François and family moved to Chambly (15 miles East of Montreal on the South side of the St. Lawrence River) in the early 1700s. When Marguerite died September 16, 1708 at Chambly, François HERTEL became the Seigneurie of Chambly. François received the registered letters of nobility on November 23, 1716.

Françoise continued to live in the Chambly area until his death on May 29, 1722. He was buried two days later at Boucherville. The fourth son of François was Joseph, my ancestor. He was born about 1671 at Trois-Rivières. Joseph married Catherine PHILIPPE on July 4, 1698 at St. François-du-Lac where he settled. Daughter Angelique was born April 20, 1717 at St. François-du-Lac. She married my 5th great-grandfather Antoine GAMELIN *dit* CHATEAU-VIEUX on July 20, 1733.

### **John Key & Abigail Key**

And now for the Salmon Falls (Berwick) captives connection to the GAMELINS. John KEY (spelled KEAY in Scotland) was born in Scotland about 1633. He immigrated to New England in

1651 aboard the ship *Unity* to work in the iron works at Lynn, Massachusetts. A few years later he moved with a number of his countrymen to Berwick, Maine attracted by the sawmills on the Asbenick River. In 1656, John and 14 other Scotsmen were awarded land grants in the Berwick area. John would marry Sarah CHURCH in Berwick before 1668. They had at least 7 children between 1668 and 1690 at the time of the HERTEL raid. Sarah was killed in the raid. John KEY with children John Jr, Abigail and James were taken captive and brought to Canada along with some 70 other captives. Son James only 5 years old at the time did not survive the trek back to Quebec. Apparently thirteen year old Abigail was placed in a convent in Trois-Rivières and educated in the Roman Catholic faith. She was baptized as Marguerite-Renée QUAY (the French spelling of KEY) on August 25<sup>th</sup> 1693 at Trois-Rivières. There is some evidence that François HERTEL was her godfather although this page in the birth register at Trois-Rivières was damaged and the god parents names are not readable except that the godfather was a former militiaman..

In 1695 the governors of Canada and New England agreed to exchange captives. Matthew CAREY was sent to Quebec to arrange the repatriation. He was only partially successful and returned with 22 captives including John

KEY and John Jr. Abigail now known as Marguerite-Renée chose to stay in Canada. Marguerite married Charles-Michel L'HULLIER *dit* CHEVALIER on October 20, 1705 at Montreal. Charles was a Sergeant stationed with the Sabrevois Company in Montreal. Charles and Marguerite had 4 children between 1709 and 1716. Their last child, François L'HULLIER would marry Marguerite GAMELIN at Montreal on May 1, 1752. Marguerite was the daughter of Joseph-Jacques GAMELIN and Jeanne-Angelique CHIASSEON and the niece of my ancestor Antoine GAMELIN *dit* CHATEAUVIEUX. So we have completed the circle where my direct ancestor François HERTEL was responsible for capturing a young girl whose son became part of a connecting GAMELIN line.

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"Be careful about reading health books. You may die of a misprint."

"Fiction is obliged to stick to possibilities. Truth isn't."

Mark Twain

# Roster of the 1st Rhode Island Volunteer Infantry in the Spanish American War

by. Paul P. Delisle

The First Rhode Island Volunteer Infantry was mustered into service between 10 May and 17 May 1898 at Quonset Point, Rhode Island. At the time of muster in, the unit consisted of forty-six officers and 958 enlisted men. This regiment was the only infantry regiment raised in Rhode Island during the war.

The regiment was mustered out of service on 30 March 1899 at Columbia, South Carolina. At the time of muster-out, the regiment included forty-five officers and 1,039 enlisted men. During its term of service, the unit lost eleven enlisted men who died from disease and one enlisted man who died as the result of an accident. Thirty-five more enlisted men were discharged for disability. Interestingly the unit also had thirteen enlisted men court-martialed and eighty-nine men desert the regiment.

A roster of the French-Canadians who served with the First Rhode Island follows.

## Field and Staff:

### Musicians:

Dessault, Paul  
Fournier, Henry  
Laferriere, Oliver, Jr.  
Phaneuf, Adelard  
Primeau, Xavier

## Company A:

### Musicians:

Marchant, Walter F.

### Privates:

Marchant, Charles  
Morin, Zephirs E.

## Company B:

### Sergeants:

Beaudry, Joseph

### Privates:

Beau Sejour, Rene A.  
Gagnon, Peter A.  
Laporte, Edward F.  
LeClaire, Fred D.  
Saucier, Antoine L.

## Company C:

### Privates:

Blanchard, Arthur  
Jutras, William P.

## Company D:

### Corporals:

Gagnon, Alfred J.  
Vigue, Napoleon

### Musicians:

Breault, Rudolph H.  
Archambault, Edward I.

### Privates:

Archambault, Alphonse

Archambault, Joseph R.  
Bolduc, Joseph  
Crochiere, Joseph Z.  
Dion, Homer  
Lambert, Felix  
Langlois, Joseph  
Lemarcher, George  
Morin, George A.  
Roudeau, Rodrique  
Theroux, Paul

**Company E:**

Musicians:

Rosseau, Joseph

Privates:

Brindamour, Francois

Labossier, George

Langevin, Peter

Rheaume, Louis N.

Roudeau, Jeremie

**Company F:**

Privates:

Archambault, Elie

Chappell, Albert R.

Cote, Peter O.  
Lachapelle, Ralph D.  
Lambert, Frank  
Menard, Frank  
Mercier, Walter P.  
Ouimette, George E.  
Ouimette, Lawrence A.  
St. Onge, Nelson

**Company H:**

Musicians:

Boutier, Oscar T.

Privates:

Trainor, John F.

Vachon, Arthur

**Company I:**

Corporals:

Asselin, Francois O.

Privates:

Nadeau, Joseph

Normandin, Neddie L.

Perrin, Adelbert L.

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“Part of the secret of success in life is to eat what you like and let the food fight it out inside.”

“A banker is a fellow who lends you his umbrella when the sun is shining, but wants it back the minute it begins to rain.”

“It could probably be shown by facts and figures that there is no distinctly American criminal class except Congress.”

“The difference between the right word and the almost right word is the difference between lightning and a lightning bug.”

“The human race has one really effective weapon, and that is laughter.”

Mark Twain

# A Bit of Genealogical Speculation And Levity

by: Maurice Labelle

It is not uncommon for someone to claim to be of royal blood. More often than not the claim turns out to be completely baseless, unsupported by any shred of evidence. Curiously, the public is actually prone to accept claims of royal blood because of the fascination with fairy tales as evidenced by the countless children's fairy tales, novels and movies dealing with royalty.

With this in mind, and with great reservation, we present the possibility that the LABELLE clan was once of royal status. Actually, one genealogical research firm actually sent us a letter claiming just that, even to presenting a specious coat of arms containing the name LA BELLE. Unfortunately, the first French king to bear a similar name was Philippe IV le Bel (*the fair*). Philippe was born in 1268 of the Capitian dynasty and ruled France and its territories and possessions until he died in 1314. Philippe gave lineage to many of the French kings that followed.

Before laying claim to being a descendant of Philippe, one must be wary of the full nature of his reign. While his contributions to competent government must be acknowledged – he brought a semblance of balance by limiting the influence of the nobility, substituting their role with professionals, the equivalent

of lawyers and accountants of today. He accomplished this by literally killing off the powerful Knights Templar who were closely affiliated with Rome and the papacy. Much of the wealth accumulated by the Knights Templar was seized and served to bolster the French government's ailing finances, depleted by wars, notably, a Crusade which Philippe actively sponsored.

On the dark side, Philippe persecuted Jews, as well as the neighboring Flemish and other minorities and waged aggressive wars to consolidate French power and authority in Europe. So powerful had he become that he succeeded in seating his own Catholic Pope and moving the papacy to France. As a consequence, subsequent Popes would never regain the total political power they had held over Europe's rulers – even after the papacy was returned to Rome.

The Templars apparently got a measure of revenge in 1314 after Philippe had Templar Grand Master Jacques de MOLAY and Geoffroi de CHARNEY, the Preceptor of Normandy, burned at the stake. It is reported that they both perished cursing him and it is a fact that he also died that same year after participating in a royal hunt.

So, what does all of his historical background have to do with the LABELLES? What follows may be a bit of a stretch and involves great speculation. The name of the family was originally LE BEL. It is conceivable that the family, at some point in history, simply adopted the name out of love and respect for the king. This could have led to a dangerous situation later during the French Revolution had they been suspected to be of royal blood at a time when ROBESPIERRE and his anti-monarchy revolution was sending the French nobility regularly to the guillotine.

Fortunately, the LE BELs, whether of royal blood or not, departed for Canada approximately 100 years before the French Revolution, were thus spared that possible fate. They landed in Chateau-Richer – the first permanent settlement that Zacharie CLOUTIER and his family

had helped to establish in the early 1630s.

For some unknown reason, the family name of LE BEL was changed to LABELLE around 1838, long before they migrated to the United States. The LABELLES and the CLOUTIERs were reunited at Woonsocket, Rhode Island sometime after the turn of the century with two LABELLE brothers marrying two CLOUTIER daughters in the 1920s. Oscar LABELLE married Isabelle CLOUTIER and George LABELLE married Gabrielle CLOUTIER.

The possibility that the LABELLES or LEBELs or LE BELs are of royal blood is a challenge yet to be met. It is quite unlikely that church or other records will ever be found to settle the question.

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“Don’t part with your illusions. When they are gone you may still exist, but you have ceased to live.”

“Facts are stubborn things, but statistics are more pliable.”

“Get your facts first, and then you can distort them as much as you please.”

“Suppose you were an idiot and suppose you were a member of Congress. But I repeat myself.”

“It usually takes more than three weeks to prepare a good impromptu speech.”

“I was gratified to be able to answer promptly. I said I don’t know.”

Mark Twain



# Descendants Of Charles Allaire & Marie-Louise Richard

*An Update*

by: Robert L. Foster

*Editor's note: The original article was written by Robert Pelland and appeared in the Spring 1998 issue.*

About a year ago an old friend from Brockton, MA, now living in the Pawtucket area sent me a copy of the Spring 1998 issue of *Je Me Souviens*. I was intrigued by the amount of information presented and the outstanding work done by the Society.

To the best of my knowledge and memory, the information presented is accurate complete ironically (to me) up until the present generation. Therefore I thought I would help to fill in the missing information.

On page 34, no. 25, from Generation 2, François-Xavier LACOUTURE marries Marie-Louise SANSOUCI. They were my grandparents on my mother's side.

On page 39, no. 25, from Generation 3, the information shown is correct. It continues on to page 40. Under *Notes for Marie-Louise* it lists two possible towns as the place of birth. I cannot clear this matter up. She spoke often about growing up in Cochituate, MA but she also mentioned Ashland, MA. Perhaps she was born in Ashland and grew up in Cochituate.

On page 40, it is given that my grandparents had six children. Further down the page you give the names of five. The missing name is Leon. Leon was the second oldest child. The oldest was Yvonne, followed by Leon, David, Louis, Irene and Anna. Leon was trained as a pharmacist. Of the six children, Irene was my mother. Yvonne never married and worked until retirement in the various shoe manufacturing plants in Brockton. Leon developed early health problems and was hospitalized for a long time. David was a truck mechanic for a large transportation company in Boston. Louis served as a missionary in Africa as a Brother in the White Fathers. My mother (Irene) was a housewife until the mid 50s, then she went to work in the shoe plants until retirement. Anna was a housewife. All members of Generation 3 are dead. Anna was the last to pass away. She died last summer, 2005. Of this generation, Yvonne, Leon and Louis had no children.

Generation 4 on page 48, no. 84 shows Irene-Marie LACOUTURE correctly. My father, George Sylvester FOSTER, died on 20 January 1986. He was living in Raynham, MA at the time. Paragraph no. 150 notes that Jane Marie FOSTER was the child of George and Irene. In fact they had four children. Robert Leroy (myself), Jane Marie, Claire

Irene and Ronald Francis. I am the surviving member of this generation. My brother Ronald died in 1988 in Houston, Texas. My sister Claire died in 1990 in Middleboro, MA. My sister Jane died in March 2005 in Halifax, MA. I am the oldest of this generation; I am 65 years old. Jane was 62 when she died, Claire was 45, and Ronald was only 36 when he died in Houston.

I live here in Saratoga, New York since 1997. I married Marie Antoinette

LAMBIASE in 1967. We have two sons; Matthew and William.

All of the other information shown for Generation 4 looks correct, including the many cousins and other relatives. However, the children of Generation 4 should include the five children of Anna Agnes LACOUTURE and John Joseph DILLON. They are: Louis, Geraldine, James, Cathleen and Marie. I have listed them oldest to youngest, and all are still living.

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“I am the entire human race compacted together. I have found that there is no ingredient of the race which I do not possess in either a small way or a large way.”

“It is agreed, in this country, that if a man can arrange his religion so that it perfectly satisfies his conscience, it is not incumbent on him to care whether the arrangement is satisfactory to anyone else or not.”

“Power, money, persuasion, supplication, persecution – these can lift at a colossal humbug – push it a little – weaken it a little over the course of a century; but only laughter can blow it to rags and atoms at a blast. Against the assault of laughter nothing can stand.”

“The holy passion of Friendship is of so sweet and steady and loyal and enduring a nature that it will last through a whole lifetime, if not asked to lend money.”

“Love seems the swiftest, but it is the slowest of all growths. No man or woman really knows what perfect love is until they have been married a quarter of a century.”

“It is by the goodness of God that in our country we have those three unspeakably precious things: freedom of speech, freedom of conscience, and the prudence never to practice either of them.”

Mark Twain

# There Are Ancestors and There Are Ancestors.<sup>1</sup>

by: Robert G. Ducharme

My interest in genealogy dates back to the death of my father Homer George DUCHARME in July 1981. I was nearly 56 and had never given my family heritage a thought before then, but his death turned my attention to my own mortality and the fact that I was among the next generation in line to complete their life odyssey. I began by questioning the oldest living members of the family and they had information on all of my great-grandparents and four of my great-great-grandparents. At the time I thought it would be quite an accomplishment if I could identify the other 12 great-great-grandparents.

I had no idea how fortunate I was to have a paternal and maternal ancestry that was 100 percent French Canadian. Through a little luck and persistence I made contact with two Canadian relatives who were researching the family: A. Emile DUCHARME, my father's first cousin, and Leopold DUCHARME, a more distant relative. On a trip to Montréal in 1983 these two gentlemen introduced me to the famous Répertoires and the works of Tanguay and Drouin and opened up an entire new genealogical world to me. Thanks to this early guidance and nearly 25 years of effort I have now identified around 2200 ancestors.

One early surprise in my research was the discovery of multiple ancestral connections with a number of early Canadian colonists. Probably anyone with a French Canadian heritage can find more than one ancestral tie with ancestral families and individuals. The total number of immigrants during the early French Regime was very small, families were very large and by necessity intermarriage between families was very common. Multiple marriages were also quite common due to high mortality rates.<sup>2</sup>

Still, it was surprising to discover that I have ancestral ties to one couple through five of their children; to three couples through four offspring; to one individual through four children in two marriages, and to four couples and one individual through three children. Also, I am related to 45 couples and nine individuals in two marriages through two children. Ancestral ties to many of these couples and individuals are through both my paternal and maternal lines. The result of course is to reduced significantly the number of ancestral connections to different early Canadian immigrants. I have identified connections with 494 different ancestral immigrants to Canada between 1613 and around 1752.<sup>3</sup> Without the 80 multiple ancestral ties, I could possibly have been related to as many as 574 immi-

grants.

My discovery of a quintuple ancestral connection was especially surprising since it involved my direct paternal ancestral couple Pierre CHARRON (DUCARME) and Catherine PILLARD (PILLAT). They had twelve children, all of whom lived to marry. My ties to Pierre and Catherine are through their son François, and their daughters Catherine (2m), Marie-Charlotte (1m) Marie-Thérèse (2m) and Louise. The connections with the four daughters are all through my mother. Here are the detailed lineages:

### Paternal Line

1. Pierre CHARRON II (Pierre & Judith MARTIN) m. Catherine PILLARD (Pierre & Marguerite MOULINET) 19 October 1665, Montréal, Que.
2. François CHARRON *dit* DUCARME m. Marguerite PIET (Jean *dit* TREMPE & Marguerite CHEMEREAU) 30 January 1701, Sorel, Que.
3. Jean CHARRON-DUCARME 2m. Geneviève VANASSE-VERTEFEUILLE (Nicolas & Jeanne-Marguerite POTHIER) 27 July 1765, Maskinongé, Que.
4. Amable CHARRON-DUCARME 1m. Marguerite PLOUFFE (Antoine & Marie-Angélique ROCHELEAU) 31 January 1814, Lanoraie, Que.
5. Amable CHARRON-DUCARME II m. Julie JOLIE-PIERRE (Charles & Marie-Jeanne PHÉVER) 24 July 1836, Berthier, Que.
6. Alfred CHARRON-DUCARME m. Rose de Lima FALARDEAU (Prosper & Sophie LAFOND) 1 August 1865, St-Thomas, Joliette, Que.
7. Zénon DUCARME m. Marie-Virginie BEAUDOIN (Louis-Edouard & Emélie PROVOST) 19 September 1892, Harrisville, Rhode Island

8. Homer George DUCARME m. Fabiola Florestine ROCH (Joseph-Adélarde-Almanzor-Archibald & Marie-Victoria LATENDRESSE) 20 November 1920, Mapleville, RI

9. Robert George DUCARME 1m. Jayne Lou HAMILTON (James & Areta AUGUSTIN) 19 May 1951 Burlington, VT. 2m Myra (EDELMEYER) SWANSON (Benjamin EDELMAN & Leah ROSENBERG) 26 July 1970, Deerfield, IL

### Maternal Line (No. 1)

1. Pierre CHARRON (Pierre & Judith MARTIN) m. Catherine PILLARD (Pierre & Marguerite MOULINET) 19 October 1665, Montréal, Que.
2. Catherine CHARRON 2m. Daniel TÊTREAU (Louis & Noelle LANDEAU) 10 Oct 1694, Verchères, Que.
3. Marguerite TÊTREAU m. Louis GUILLET II (Louis & Marie TROTTIER) 1 August 1718, Contrecoeur, Que.
4. Marie-Françoise GUILLET m. Augustin FONTAINE *dit* BIENVENU (Pierre & Marguerite GENTÈS) 28 July 1743, Verchères, Que.
5. François FONTAINE m. Marie-Françoise BÉRARD (Michel-François & Marie-Françoise MEUNIER) 6 November 1769, Verchères, Que.
6. Geneviève FONTAINE m. Michel BRUNEL (Louis & Marie-Magdeleine GIRARD) 2 May 1808, Verchères Que.
7. Geneviève BRUNEL m. René-Limoges ROCH (René & Élizabéth MONGEAU), 11 February 1839, Verchères Que.
8. René-Adélarde ROCH m. Onezime SAVARIA (Jean-Baptiste & Esther HUGRON) 8 October 1860, Varennes, Que.
9. Joseph-Adélarde (Almanzor Archibald) ROCH m. Marie-Victoria

LATENDRESSE (Pierre & Hermine COUTU) 27 December 1903, Harrisville, Rhode Island.

10. Fabiola Florestine ROCH m. Homer George DUCHARME (Zénon & Marie-Virginie BEAUDOIN) 20 November 1920, Mapleville, RI

11. Robert George DUCHARME

#### Maternal Line (No. 2)

1. Pierre CHARRON (Pierre & Judith MARTIN) m. Catherine PILLARD (Pierre & Marguerite MOULINET) 19 October 1665, Montréal, Que.

2. Marie-Charlotte CHARRON m. Claude-Louis LEMAIRE (Louis & Marguerite BORDELAN) 30 November 1686, Boucherville, Que.

3. Louis LEMAIRE m. Geneviève HÉBERT (Thomas & Barbe BENOÎT), Bourdon ct. 11 November 1715, Verchères, Que.

4. Marie-Charlotte LEMAIRE m. Joseph JARRET de BEAUREGARD II (Joseph de BEAUREGARD & Marie-Jeanne JOACHIM) 27 February 1740, St-Sulpice, Que.

5. Marie-Magdeleine JARRET m. Jean CHEBROUX II (Jean & Marie PETIT) 18 February 1765, L'Assomption, Que.

6. Nicolas CHEBROUX-LATENDRESSE 2m. Marie-Louise RIVEST (Alexis & Marie-Agathe DESMARAIS) 28 August 1810, St-Paul, Joliette, Que.

7. Pierre LATENDRESSE 2m. Hermine COUTU (Pierre & Marguerite BOURRET) 14 October 1861, Berthier, Que.

8. Marie-Victoria LATENDRESSE m. Joseph-Adélard (Almanzor Archibald) ROCH (René-Limoges & Geneviève BRUNEL), 27 December 1903, Harrisville, Rhode Island

9. Fabiola Florestine ROCH m. Homer George DUCHARME (Zénon & Marie-

Virginie BEAUDOIN) 20 November 1920, Mapleville, RI

10. Robert George DUCHARME

#### Maternal Line (No. 3)

1. Pierre CHARRON (Pierre & Judith Martin) m. Catherine PILLARD (Pierre & Marguerite Moulinet) 19 October 1665, Montréal, Que.

2. Thérèse CHARRON 2m. Antoine Piet dit Fresnière (Jean dit Trempe & Marguerite Chemereau) 30 January 1701, Sorel, Que.

3. Marguerite Piet m. Pierre Énaud dit Canada II (Pierre dit Canada & Marie-Anne Ratel) N. Senet ct. 18 June 1720, Berthier, Que.

4. Pierre Hénault (Énaud) m. Charlotte Blossé (Blauche) (Jean-Baptiste & Marie-Catherine Cauchon) 20 July 1778, Berthier, Que.

5. Françoise Hénault (Éneau) m. François Coutu (Joseph & Marie-Françoise Caisse) 20 February 1797, Berthier Que.

6. Pierre Coutu 2m. Marguerite Bourret (Jean-Baptiste & Marguerite Rondeau) 22 April 1833, Berthier, Que.

7. Hermine Coutu m. Pierre Latendresse (Nicolas Chebroux-Latendresse & Marie-Louise Rivest) 14 October 1861, Berthier, Que.

8. Marie-Victoria Latendresse m. Joseph Adélard (Almanzor Archibald) Roch (René-Adélard & Onezime Savaria), 27 December 1903, Harrisville, Rhode Island

9. Fabiola Florestine Roch m. Homer George DUCHARME (Zénon & Marie-Virginie Beaudoin), 20 November 1920, Mapleville, RI

10. Robert George DUCHARME

#### Maternal Line (No. 4)

1. Pierre CHARRON (Pierre & Judith MARTIN) m. Catherine PILLARD

(Pierre & Marguerite MOULINET) 19 October 1665, Montréal, Que.  
 2. Louise CHARRON m. Michel COLIN *dit* LALIBERTÉ (Mathurin & JacQue.line LABBÉ) 19 February 1703, Longueuil, Que.  
 3. Marie-Louise COLIN m. Thomas-Antoine SIMON (Thomas & Marie-Charlotte LAMARRE) 13 February 1747, St-Sulpice, Que.  
 4. Marie-Anne SIMON 2m. René ROC (Louis COULLAUD *dit* ROC & Marie-Geneviève DESEL (CELLE) 17 October 1785, Verchères, Que.  
 5. René ROCH m. Isabelle-Élizabeth MONGEAU (Jean-Pierre & Marguerite LAVIGNE) 5 October 1812, Varennes Que,  
 6. René-Limoges ROCH m. Geneviève BRUNEL (Michel & Geneviève FONTAINE) 11 February 1839, Varennes, Que.  
 7. René-Adélarde ROCH m. Onezime SAVARIA (Jean-Baptiste & Esther HUGRON) 8 October 1860, Varennes, Que.  
 8. Joseph Adélarde (Almanzor Archibald) ROCH m. Marie-Victoria LATENDRESSE (Pierre & Hermine COUTU) 27 December 1903, Harrisville, Rhode Island.  
 9. M. Fabiola Florestine ROCH m. Homer

George DUCHARME (Zénon & Marie-Virginie BEAUDOIN) 20 November 1920, Mapleville, RI  
 10. Robert George DUCHARME<sup>4</sup>

#### Footnotes

<sup>1</sup>A shorter version of this article appeared in *Le Trait D'Union Charron-Ducharme*, Bulletin of l'Association des Charron et Ducharme Inc., Rosemère Que. ([www.genealogie.org/famille/charronducharme](http://www.genealogie.org/famille/charronducharme)) . Volume 5, No. 1 (October 1997) under the title "My Ancestral Ties With Pierre Charron & Catherine Pillat." It is reproduced here with the permission of l'Association.

<sup>2</sup>Among my 494 ancestral immigrants 41 females and 32 males had two or more marriages that produced children

<sup>3</sup>I am currently preparing biographies on each of these immigrants, which I expect to publish as Volume 2 on my family later in 2006.

<sup>4</sup>Information on the lineages is taken from the author's earlier work, "The Ducharme and Roch Families of Burrillville, Rhode Island", The Genealogy Printing Co., Renton WA. 2001, a copy of which is in the AFGS Library.

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"I have never let my schooling interfere with my education."

"Most people are bothered by those passages of Scripture they do not understand, but the passages that bother me are those I do understand."

"In religion and politics, people's beliefs and conviction are in almost every case gotten at second hand, and without examination."

"In Paris they simply stared when I spoke to them in French; I never did succeed in making those idiots understand their language."

Mark Twain

# A Changing Face

by: **Dennis M. Boudreau**

*Editor's note: This was originally published in the Spring 1982 issue of Je Me Souviens.*

From the late 1930's to 1950, the French population in Centredale saw more peaceful and joyful moments. During the days of the Great Depression, people often entertained themselves at home, musically. While wives were busy housekeeping and cooking for their families, their husbands worked steadily each day. During this fifteen year period, many of the Centredale pioneers saw their children married, as well as, the arrival of their grandchildren. During the evenings, the Franco-American townsmen would gather at either the Centredale Tavern (now Adrien's) or Sampson's Block (now demolished) to exchange news and to play a hand or more of pitch or cribbage. Eventually, a couple of nights a week were devoted to this, with pitch games going on all over town. The younger generation, involved in sports and social gatherings, spent their leisure hours at local dances. The children of the village also had their good times, watching movies at the old Community Theater, or buying penny candy at Mr. O'Reilly's store. In the winter months there was always skating on the small pond behind the former Cranston Loan Company or on the Woosquatucket River, as well as many

good hills for sliding.

The 5¢ electric tram to Providence has given way to a newer, more modern bus system, and so there were always the weekly trips into the city to go shopping. Each Memorial Day after World War II, the town celebrated the holiday with a big parade, which began at Fruit Hill Avenue and Smith Street and marched down Smith through Centredale, ending at the Whitehall Building on Waterman Avenue in Greystone. After the parade, the townspeople would gather at the Darnborough-Parkin V.F.W. Post on Angel Avenue to finish off the day's festivities.

For years, it seemed as though nothing would ever change. Even the town's political machine was so great, one had to vote Democratic. Certainly, there was a French population, yet the power was held by the Irish and Yankee politicians. After the death of Edward GALLAGHER, Democratic Party Whip in the town council, and also the retirement of the town clerk, Mr. SWEET, all the Irish handed-in their resignations, and the town seemed on the verge of collapse. Now was the moment for the French and Italians to come to power. Although some held town positions, for example, Mr. Louis GRENIER, long-time tax collector. For the Canadian element,

that term was brief, because during the 1950's and 1960's many of the older generation Canadians died with each passing year, and just as many younger generations were beginning to move away to the suburbs. The Italian population, however, remained and steadily grew stronger, giving its character to the town, so that today, when one mentions North Providence, it is almost synonymous with them. The Canadians did well business-wise. One can easily recall Latour's beauty salon on Smith Street, and Emery LEVESQUE's pharmacy at the junction of Woosquatucket and Smith. Neither business exists today. Mr. LEVESQUE's drug store had its own soda fountain, where home-made ice cream was served to his customers. There was also Mr. LANTEIGNE's meat market, which was sold to the L'ETOILE family, who later went into the auto body repair business. Mr. LANTEIGNE, a native of upper New Brunswick, was a carpenter by trade, and is better known for the many houses he built in and around the Centredale area. There was also Eldee's Furniture store on Mineral Spring Avenue, near the old town hall, of whom Laurence BERUBE was half-owner. Two oil companies were also run by the Canadians: the larger belonged to the OCTEAU family, the smaller to the MOREAU's.

Centredale has also had quite a face-lifting since the 1960's, one which makes it nearly unrecognizable to many of its non-resident natives. A new bypass has been constructed to give the Smith Street rush hour traffic less congestion. The old familiar buildings which were more or less landmarks have either been destroyed by fire, such as the old Centredale School on December 8, 1957, and the old Centredale Mill (owned by

the Metro-Atlantic Chemical Co.) which burned to the ground in the 1970's. LEVESQUE's pharmacy and Sampson's Block have been demolished. Presently, a new multi-storied high rise for the elderly stands atop the site of the Centredale Mill. Certainly Centredale has changed very much from the village many of us knew as children.

Presently, there are still some Canadians left, yet their number is very few indeed, and their descendants are scattered all over the state, and perhaps the nation. When one remembers such kind and interesting people as Eugene JETTE, our parish trustee, who'd tend his grapevines each year, give permission to slide down his hill each winter, and who retrieved my lost First Communion rosary from the bottom of a burnt pile of leaves after it had been lost over a year or more; or his daughter, Rita VARIN, who would wave to us each time we passed her Board of Canvassers office at the town hall; or the stern but good-humored Father PLASSE handing out our report cards with a joke for each student; the peg-legged industrious François LETOURNEAU, the hilarious Louise HEON, life of every gathering; my sympathetic and loving grandparents on both sides of the family, Alcide and Amanda GAUDET, and Alphonse and Veneda BOUDREAU, and the many jovial, fun-loving Acadian faces who were our relatives, one can't help but want to write a small history of this close-knit community who created their own historical endeavors, minute and simple though they be. May this article preserve the memory of their valiant efforts, and all they have given to the character and fiber of this Rhode Island township.



# The Missing Baptismal Record

by: Lorraine C. Durling

*Editor's note: This article accompanied the photograph on the back cover.*

While visiting a cousin, I took the opportunity to quiz her in order to gain some information for my family research. She brought out a box of photos and in it was her mother's baptismal certificate. She commented that her mother, Marie-Blanche (CHAMPAGNE) LEMIEUX and my mother, Medora (ROGERS) CHAMPAGNE were born on the same date but a year apart. They were both supposed to have been born on the 18<sup>th</sup> of June. Since this was a big surprise to me, I decided to check out this information.

On my next trip to the AFGS Library in Woonsocket, RI, I signed up for the microfilm box #2028 covering records from 27 June 1855 to 27 December 1892 of Saint-Guillaume d'Upton, in Yamaska County, Canada where my Aunt Blanche was born. I carefully scrolled through the entries for the month of June 1892 and did not find any record of a baptism in June of 1892 for Blanche CHAMPAGNE, my cousin's mother and my father's younger sister. Something was amiss.

It was several months later while searching through microfilm box #2029 for Saint-Guillaume d'Upton that I found that her baptism had been recorded in

1908, 16 years later. On the left side of the baptism record, the #87 was listed with her name underneath and under her name the letters N.B. Beneath this was the following notation: "*Acte omis 1892*" (act omitted in 1892).

It stated that "2<sup>nd</sup> October 1908, I under sighth priest after finding that no record exist to verify that Marie-Blanche CHAMPAGNE had been baptized an on the testimony of the father and of the godmother who signed this document I am recording the following act: "*Marie-Blanche CHAMPAGNE born on the 28<sup>th</sup> of June 1892, legitimate daughter of Arthur CHAMPAGNE and Angelina GIRARD of this parish was baptised by the Rev. D. ROBERGE the then vicar of this parish. Godfather Joseph CHAMPAGNE and godmother Clarisse MARCOTTE who certified that Marie-Blanche CHAMPAGNE was really born and baptised on this said date.*"

In searching the 1901 Canadian Census I found my grandfather, Arthur CHAMPAGNE and his family residing in Saint-Nazaire in Bagot County. My aunt, Blanche CHAMPAGNE is listed as having been born on June 17, 1892. Was she born on June 17, 18 or 28? The priest who recorded this baptism wrote it down as June 28, 1892. The document in my cousin's possession obtained in 1908

stated that she was born and baptized on the 18<sup>th</sup> of June 1892.

and perhaps was baptized on June 18, 1892.

After the careful study of the microfilm record of 1908 and the census record of 1901, it is probably safe to assume that she was born on June 17, 1892

It was customary in that time frame to baptize children as soon as possible after their birth as many did not survive.

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“Every one is a moon, and has a dark side which he never shows to anybody.”

“Don’t part with your illusions. When they are gone you may still exist, but you have ceased to live.”

“By trying we can easily learn to endure adversity. Another man’s, I mean.”

“We all do no end of feeling, and we mistake it for thinking.”

“I think a compliment ought always to precede a complaint, where one is possible, because it softens resentment and insures for the complaint a courteous and gentle reception.”

“Good breeding consists in concealing how much we think of ourselves and how little we think of the other person.”

“Always do right. That will gratify some of the people, and astonish the rest.”

“It is not worth while to try to keep history from repeating itself, for man’s character will always make the preventing of the repetitions impossible.”

“Courage is resistance to fear, mastery of fear – not absence of fear.”

“It is noble to be good; it is still nobler to teach others to be good – and less trouble.”

Mark Twain

# Excess Books

Several years ago, we purchased the inventory of books owned by the former Drouin Institute. Like most collections purchased in one lot, there were books which we already owned. The following contains the titles of those duplicates. If you are looking to purchase a particular repertoire, please take a few minutes to look over this listing. Some of these books may be out of print and available no where else at this time.

All books are in fair to good condition unless otherwise indicated. Bear in mind that there is only one of each title, and they will be sold strictly on a first come, first served basis.

When ordering please describe the book completely, or even better, copy the page and circle the item(s) being ordered.

**Please remember to add postage charges to your order — \$3.00 for the first book, and add \$1.00 for each additional book. Rhode Island residents must also add 7% state sales tax.**

An order form has been provided at the end of the publications list.

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Dictionnaire Genealogique des Familles Gingras 1725-1825 (Vol 2-5 only). Soft cover — **\$30.00**

Marriages Region de Drummonville, St Felix Kingsey (1863), Ste Clothilde (1864), St Cyrille (1872), Kingsey Falls (1875), Bon Conseil (1897), St Majorique (1900), St Lucien (1905), St Charles (1950). Hard cover — **\$45.00**

Marriages de Drummondville (St Frédéric). Hard cover — **\$30.00**

Marriages ND des Sept Allegresses de Trois Rivieres (1911-1981). — Hard cover — **\$30.00**

Marriages St Jean Baptiste de Grand-Mere (1916-1985), Sacre Coeur de Baie Shawinigan (1899-1982), St Paul de Grand-Mere (1899-1977). — Hard cover — **\$30.00**

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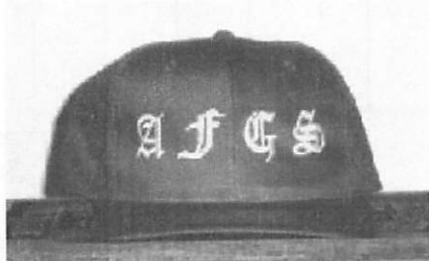
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