Je Me Souviens

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Our library is open for research on Mondays from 11 AM to 4 PM, Tuesdays from 1 PM to 9 PM and Saturday from 10AM to 4 PM. The library is closed on designated holidays; there are no Saturday sessions in July.

RESEARCH

The Society does undertake research for a fee. Please see our research policy elsewhere in this issue

ARTICLES

Original manuscripts are welcomed. Please see our author's guide elsewhere in this issue and at our website http://www.afgs.org.

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From the President's Desk

After more than a year of renovations, moving shelves and installing additional computer stations, the Society held a ribbon cutting ceremony to officially open the library's new wing. I am pleased to hear so many positive comments about the look of our library. In addition to the new wing, we created a new reception center and moved the entrance to make it more convenient for members and visitors to enter the building. If you are planning a visit to New England, I hope you will schedule a side trip to AFGS and see what we've done with the place. (See photos on Page 5)

If you've watched the Public Television series *The Genealogy Road Show*, the producers taped a segment in Providence earlier this month and AFGS was selected to be among the historical and genealogical societies to participate. We met many individuals during the taping session and we were successful in helping a few locate French Canadian ancestors. Some were so happy that they joined AFGS on the spot! The new season begins in May. (See photos on Page 47)

Beginning in April 2016 we will be combining AFGnewS and the Je Me Souviens bi-annual journal into a quarterly magazine format. Je Me Souviens Magazine will be published in January, April, July, and October . The magazine size will remain the same as the current JMS, but will contain more features, member-submitted stories and guest columns. We will post any urgent messages on the AFGS Website and on our Face Book page.

This is the last JMS before the Holidays. So I'd like to take this opportunity to wish all our members Joyeux Noël et Bonne Année.

AUTHORS GUIDELINES

Je Me Souviens publishes stories of interest to people of French Canadian and Acadian descent. Articles focusing on history and genealogy are of primary interest, although stories on related topics will be considered. Especially desirable are articles dealing with sources and techniques, i.e. "how-to guides," related to specifics of French Canadian research.

Manuscripts must be well-documented (i.e. with sources) and well-written material on French-Canadian or Acadian history, genealogy, culture or folklore, but not necessarily limited to these areas. However, there MUST be a French-Canadian or Acadian connection to what you submit. They can be of any length, though we reserve the right to divide long articles into 2 or more parts.

We prefer a clear, direct conversational style. A bibliography is desirable, and documentation is necessary for genealogical and historical submissions. Please use endnotes, rather than footnotes. All articles should be single-spaced and left-justified. Do not use bold, italics or underlining for headings.

All submissions must be in electronic form. Any word processing file will be accepted but we prefer .txt, .doc, and .rtf files. Please no PDFs. **All illustrations and photos should be submitted as .JPG (Joint Photographic Experts Group) files.**

Authors are responsible for the accuracy of all materials submitted. All material published in *Je Me Souviens* is copyrighted and becomes the property of the AFGS and *Je Me Souviens*.

All material submitted for publication must be original. Previously published material, except that which is in the public domain, will be accepted only if it is submitted by the author and is accompanied by a signed release from the previous publisher.

Articles that promote a specific product or service, or whose subject matter is inappropriate, will be rejected. Submissions received that do not fit these guidelines will be returned to the author.

Letters

On behalf of everyone here at *Genealogy Roadshow*, we would like to say thank you to the American-French Genealogical Society in Woonsocket for helping to make our Providence Roadshow event a success!

We know that working with a television production in an open environment can be challenging and we are incredibly grateful for the patience and positivity you and your volunteers extended to us on Sunday.

Genealogy Roadshow can only be as strong as the partners we work with, so it is with the utmost gratitude that we thank you again. Working with each of you and hearing your stories was a privilege and we hope that our show brings you even more opportunities to share those stories with the rest of the country.

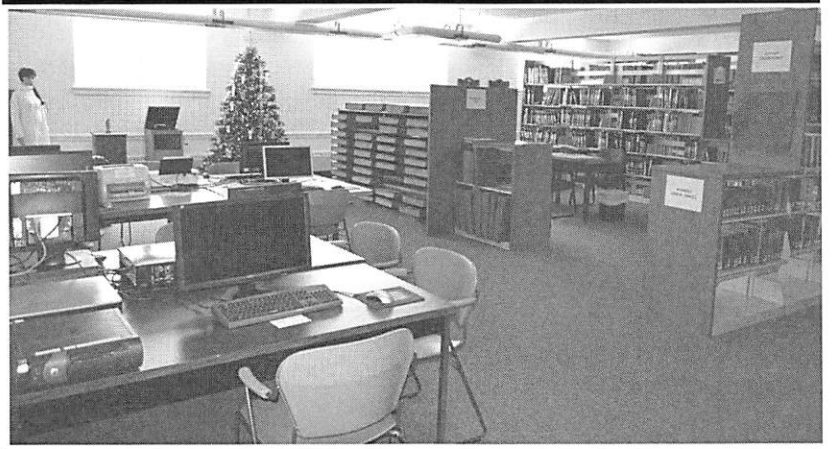
Our best,

David Johnson, Executive in Charge of Production and Ashley Truman, Event Coordinator

Write to us. We welcome letters from our readers. Please mail them to us at AFGS/JMS Editor, PO Box 830, Woonsocket, RI 02895, or submit them via email to JMSEditor@afgs.org. Letters used are subject to editing for clarity, style, accuracy, space and propriety.

AFGS OPENS NEW LIBRARY WING

AFGS librarian Janice Burkhart cuts the ribbon opening the new wing. Looking on, from left, AFGS president Norm Deragon, Rhode Island State Senator Marc Cote, and AFGS member Raymond Auclair.



Partial view of the new library wing. New computer stations on the left. In the center is a collection of Woonsocket Call newspapers from 1928 through 1949. Background center is a memorial tree honoring deceased AFGS members.

CATHERINE PILLARD NATIVE OF LA ROCHELLE: IN SEARCH OF THE TRUTH

Suzette Leclair, member of SGCF/SGCE/SGQ, Gail Moreau-DesHarnais, member of SFOHG La Pionnière du sud-ouest and FCHSM, Johan Robitaille, member of SGCF

This article appeared in the Michigan Habitant and originally in French in **Le Chaînon**, Hiver 2009; it appears here with some minor changes and is reprinted here by permission.

The adventure of Catherine Pillard continues to occupy our research.

Following the appearance of the first articles in ***Le Chaînon*** *in the fall of 2007 and in 2008, Gail Moreau-DesHarnais, member of the Société Franco-Ontarienne d'Histoire et de Généalogie (SFOHG) La Pionnière du sud-ouest in Lakeshore, near Windsor (Ontario) and also a member of the French-Canadian Heritage Society of Michigan (FCHSM), joined a discussion group created specifically to allow genealogists to express their opinions regarding the validity of the mtDNA results in genealogy, and more specifically, the mtDNA test results of the descendants of Catherine Pillard, which had caused a controversy in the genealogical world.*

At the beginning, Gail was part of the genealogists who were skeptical about the real origins of Catherine Pillard. The lively controversy unleashed by the differing interpretations of genetic tests and the negative comments which followed, motivated her to dig deeper by using traditional genealogical research. In order to verify the precise origins of Catherine, it was necessary for her to unearth and dissect all the available documents concerning Catherine. As her research progressed, the more her skepticism diminished. She is now completely convinced of the validity of the genetic tests of Catherine's descendants that we have so far had the opportunity to study. The results of four of these tests were fully explained in preceding issues of ***Le Chaînon****.*

It is sometimes difficult to remain objective after such an exhausting research, but it was necessary to summarize hundreds of hours of research into little more than 5,000 words so that readers can also examine the situation more closely.

The ultimate goal of this article is to allow readers to undertake the same development of thought, ending in a credible conclusion. We don't pretend to hold the whole truth. We simply hope to succeed in convincing readers, that in genealogy, it is necessary to keep an open mind to new scientific methods and new technological tools. We should not fear to look more closely when new methods present results contrary to established popular genealogical beliefs.

There will always be a place for progress and innovation. In particular, one should not be afraid of the truth and to look for it where it might be, even if it is not part of the consensus ...

In the present article, we have questioned the established conclusions of historians and genealogists concerning the origins of Catherine Pillard. We arrived at a surprising outcome that we are pleased to share with all the readers, convinced or not.

Who was the wife of Pierre Charron?

Who was the real "Catherine Pillard", wife of Pierre Charron? What were her origins and who were her parents? Until recently, according to popular belief, it was presumed that Catherine Pillard, daughter of Pierre Pillard and Marguerite Moulinet, was baptized 30 March 1646 at La Rochelle, France, and confirmed in Montréal in 1664 under the name of Catherine Plate; that this same Catherine, future wife of Pierre Charron, was also part of the contingent of King's Daughters (*Filles du Roi)* who arrived in Canada in 1663. However, the results from mtDNA genetic testing, which is the analysis of genes transmitted from mother to daughter, furnishing genetic information on our distant ancestors, have led us to questions, the answers to which no longer let us assume "facts" nor take anything for granted. The results obtained through eight descendants of three of Catherine's daughters, indicate that Catherine's maternal line was not of European origin.

Under these circumstances, it was necessary to look at everything more closely. After a thorough analysis of the documentation available in the parish registers of France (La Rochelle) and New France concerning the family of Catherine Pillard, wife of Pierre Charron, we have concluded that we could not ignore the results of genetic testing of the eight descendants whose genealogies we have verified to date.

It was thus necessary to explore other possibilities of Catherine Pillard's origins, and to take into consideration the possibility that there could be in New France, between 1663 and 1665, another woman bearing a similar name. Many researchers have encountered this kind of snare in their research, and experienced genealogists are always on the lookout for homonymous or namesake couples. And God knows there are enough of these in Québec and elsewhere.

From France to New France

A baptismal act, dated 30 March 1646, was found at the Chapelle Sainte-Marguerite of La Rochelle, in Aunis, France, for one named Catherine Pillard, daughter of Pierre Pillard and Marguerite, the godfather being Pierre LaTouche, merchant, and the godmother, Antoinette Cochette. The mother's family name was omitted in the act, which is not unusual for that time period. Although not conclusive, according to Fichier Origine and PRDH, it was the baptismal act of Catherine Pillard, future wife of Pierre Charron. An exhaustive search in the parish registers of La Rochelle for the period in question gives a lot of material upon which to reflect. The family name Pillard is found in a few baptismal acts in Sainte-Marguerite of La Rochelle, France. Thus, on 25 December 1632, Noël Pillard, son of Pierre Pillard and Marie Palaitte, was baptized. Another child of the same couple, Margueritte, was baptized there on 1 November 1636.

The second Pillard couple who can be traced in the registers of La Rochelle was that of Pierre Pillard and Marguerite Bouricaud, whose son Pierre was baptized 19 April 1635 in the parish of Notre-Dame-de-Cogne in La Rochelle.

Another son, Jean, born from the Pillard/Bouricaud couple, was baptized 10 November 1641 in the Chapelle Sainte-Marguerite of La Rochelle.

Perhaps there are other children for the Pillard/Bouricaud couple, but, as of now, they have not been traced in the registers of La Rochelle. It is very possible that Catherine Pillard, baptized 30 March 1646, daughter of Pierre Pillard and Marguerite (no family name) is a child of the Pillard/Bouricaud couple. This baptism would easily fit into a pattern with the baptisms of the two known children for this couple. In fact, if this is the case, this Catherine, a native of La Rochelle in France, could not be the one who married Pierre Charron, in Canada, in 1665, for reasons we will explain later on.

According to the marriage record registered in the parish of Notre-Dame de Montréal, dated 19 October 1665, Pierre Charron marries [...] "*Catherine Pilliat, fille de Pierre Pilliat, Maitre Texier et de Marguerite Moulinet de la Rochelle, paroisse Notre-Dame-de Cognes* ... [...]". The marriage act also notes an important fact, the explanation for which cannot be found: "[...] *Les trois bans publiés et l'opposition faite au premier levée, le dit mariage fait en présence de* [...]" (The three banns published and an opposition made at the first lifted, the said marriage being done in the presence of ...). We can only guess that an opposition was raised at the publication of the first marriage bann; it would be interesting to know the reason for it. No marriage contract can be found to corroborate this information.

But, this marriage act indicates to us that the mother of Catherine Pilliat was Marguerite Moulinet. An exhaustive research in the registers of the Chapelle Sainte-Marguerite and of the parish of Notre-Dame-de-Cogne in La Rochelle, Charente-Maritime, as well as in the neighboring parishes of Saint-Nicolas and Saint-Barthélemy, demonstrates the absence of the name Moulinet in the acts contained in these registers. At the same time, the patronyme Moulnier appears there several times.

Through the Registers of New France

Not having found in the registers of La Rochelle or neighboring parishes, any confirmation of the baptism of a Catherine Pillard, born from a Pillard/Moulinet couple, nor even the existence of said couple, we then concentrated our attention on the registers of New France. Our research targeted another Catherine as

being the future wife of Pierre Charron, possibly of Native origin since the results of the mtDNA tests in question correspond to the genetic markers of the Natives of New France.

From 1664 on, we find in the registers and the notarial acts of *Nouvelle-France* numerous mentions of Catherine Pillard, also known under the names of Plat, Plate, La Platte, Laplatte, Pillat, Pilliat, Piliate, Peillate, Peillaste. However, until now, historians have agreed on the chronological sequence of events found in the registers of New France concerning Catherine Pillard.

The first mention under the name of Catherine Plate was consigned to the confirmations' register of Montréal, dated May 1664. Since there were duplicate registers, sometimes errors, additions or omissions are noted; it is thus the case of the confirmations' register in question. In a first register, the confirmation list of Montréal, of which the exact date has been omitted, is located between the confirmation lists from Trois-Rivières dated 1 May 1664 and 22 May 1664; it can be deduced from this that it concerns a list from May 1664. On this list of confirmees, we find in order: *Catherine Plate*, *Louyse Chartier* and *Charles François*, huron. In the second register, in spite of an unaltered chronological order, the date of this list of confirmees is said to be 11 July 1664. One also finds the patronyme "Atsanhannonk" is added to Charles François, just above the word "huron." We are unaware of the exact date of the arrival of Catherine Pillard in New France, and, to this day, she has not been found on any list of passengers originating in France. Based on the first inscription in the registers of New France, it is presumed that Catherine Pillard, *Fille du Roi*, would have arrived at the latest in the fall of 1663, since the first boat expected in 1664 had not yet made its appearance at the time of the May 1664 confirmations. Since boats arrived between May and September, and an ordonnance limited the period of "fréquentations" to about fifteen days, it was very necessary to contract marriage before the boats left. If Catherine had in fact arrived in New France in the fall of 1663, as stipulated by the majority of historians, she would have waited more than two (2) years to get married! At that period, based on the baptismal record of 1646, she would

have been about 17 years old, thus at an age to take a husband according to the rites of the Catholic Church. Thus, how could she manage to escape the rules established by the French authorities ...?The second appearance of Catherine Pillard in the registers, this time under the name of Pilliat, would be at the occasion of her marriage to Pierre Charron, 19 October 1665, in the parish of Notre-Dame de Montréal. It is interesting to note that on the 1667 Montréal Census, the Charron family is listed as: Pierre *Caron*, age 31, his wife **Catherine Platte**, age 18, and one child, age 1. Based on this census, Catherine was born about 1648.

Catherine Pillard appeared many times in the registers of New France, from 1664 until her death in 1717 in Montréal. However, based on a thorough study of the documents concerning the Charron/ Pillard couple and their children, we have been able to establish that the name "Pillard", written as such, appeared only very rarely. The chronological list found at the end of this article can be summarized as follows:

Charron (2 times)

variations of Plat according to the usual pronunciation (28 times):

Plat (3),

Plate (8),

Platte (6),

Laplatte (5),

Laplate (3)

Laplat (1),

La Plat (1),

Laplacque (1).

- The 17 variations of soundex of the name Plat (pl-at) give the following results:

Pillat (6),

Pilat (3),

Pilate (2),

Piat (3),

Pilliat (2),

Piliate (1)

Variations of the name Pillard are found 4 times:

Pillard (1),

Pillart (1),

Pillar (2).

And finally, one finds 7 times names that are rather uncertain:

Pilette (2),

Pilet (2),

Peillate (2),

Peillaste (1).

Looking at this more closely, it can be stated that the name Plat / Plate and its phonetic variant Pilat are used most frequently, 45 times out of a total of 56 official acts, all easily verifiable.

One rather unusual fact caught our attention, and consequently, gave rise to another question: Sébastien Brisson, although married at least eight and a half years to Catherine Pillard/Pilliat, seems to have forgotten on several occasions, the family name of his wife, to only remember the family name of her first husband, Charron. And, as if this was not enough, he (or maybe the presiding priest) seemed to feel the need to add, at the time of Brisson's second marriage, that Catherine was "*issue de La Rochelle*" (*native of La Rochelle*) … But, which La Rochelle?

Catherine Plat or Pilliat, from France or from New France?

A systematic search of the registers of Notre-Dame de Montréal from 1645 to 1655 produced only one pertinent result for that period, but it was a great find: 25 November 1651 was baptized by Claude Pijart "*une enfant âgée de 5 mois nommée 8enta, fille de Du Plat et de Annengthon, qui a reçu le nom de Catherine par sa marraine Catherine de La Vaux.*" (translated from Latin to French and to English: a female child, aged 5 months, named 8enta, daughter of Du Plat and of Annengthon, who received the name of Catherine from her godmother, Catherine de La Vaux) She would thus have been born about June 1651. Her godmother, Catherine de La Vaux, was the wife of Gabriel Barbier.

At the bottom of the same page of the Montréal parish register, one notes the baptism dated 31 December 1651, "*d'un enfant nommé Saentsannen, fils d'un Huron décédé et de Etsa8ontông*" (translated from Latin to French and to English: … of a child named Saentsannen, son of a deceased Huron, and of Etsa8ontông"); his godfather, Charles d'Ailleboust, gave him the name of Charles.

During an exchange of the original discussion group, the Canadian genealogist, Denis Beauregard, remarked that this Charles, son of Etsa8ontông cited in the above baptismal act, was quite possibly the same as the Charles who

appeared with Catherine Plate in the Montréal confirmations' register on the list dated 11 July 1664, where he is recorded as Charles François [Atsanhannonk], Huron. Phonetically speaking, the similarity is great, and he is probably right to assume that it concerns one and the same person.

Another very interesting detail, and perhaps pertinent to this investigation: the officiating priest in the two acts of the above-mentioned baptisms, Claude Pijart, a Jesuit missionary, served among the Algonquins from 1635 up until 1650 when we find him in Montréal. In 1657, he was recalled to Québec to serve amongst the Huron mission at Sillery. Interestingly enough, Claude was the older brother of Pierre Pijart, a Jesuit missionary, born the 17th of May 1608 in Paris. They were the sons of Claude Pijart and Geneviève *Charon*. Is this a matter of a simple coincidence? Pierre Pijart was a missionary to Huronia from 1635 to 1644, when he and Father Jérôme Lalemant returned to Trois-Rivières, accompanied by a group of Hurons from Ossosané. In January 1645, Pierre Pijart was named treasurer of the Huron mission until his return to France in the month of August 1650.

It was enough for us to decide to take a second look at all of this. Our research then concentrated on the parents of 8enta (Ouenta) a.k.a. Catherine, and particularly on her father listed as "Du Plat" in her baptismal record.

Atseña *dit* Le Plat, Huron Chief of the Bear Nation

A search on Google allowed us to make a link between Du Plat and Atseña, nicknamed Le Plat, a Huron chief also described as the "Great War Chief," originally from Ossosané.

Quite possibly a member of the Huron contingent arriving at Sillery in 1650 or the one arriving in the fall of 1651, we find Atseña in Montréal in November 1651 when his daughter 8enta *dite* Catherine is baptized. A few months later, more specifically, 15 May 1652 in Montréal, a group of 50 to 60 Iroquois took as prisoners three Hurons whom we believe to be his wife, one of his daughters and his four-year-old grandson. In order not to protect the Hurons of the Bear Nation who had been regrouped in a "reserve" on Isle d'Orléans, Atseña, their great captain, chose to retire among the Al-

gonquins at Trois-Rivières.

The first mention of Atseña, captain of the Hurons, is found in the ***Jesuit Relations***. On 2 July 1652 at Trois-Rivières, as he was picking up some fishing lines with a Frenchman, they were both attacked by a group of Iroquois, who only lightly wounded Atseña, with whom they wished to talk. The negotiations took place right in the middle of the river, to the great displeasure of the French and Algonquins who were present.

In January 1654, we learn from the ***Relations*** that the Agniers "*ont des présents à faire en cachette aux Hurons de l'Isle et que leur en ayant fait cet automne, Atseña dès ce temps la leur en avoit rendu trois de leur part aux Trois R.. pour leur faire témoigner qu'ils agroient la proposition d'aller en Annieñé.*" [...had some presents to give secretly to the Hurons on the Island and that having done so this fall, Atseña, since this time, had returned three of them, on their behalf, in Trois-Rivières, to let them know that they agreed to the proposition to go to Annieñé.] A promise that the Hurons eventually had to respect in the hope of seeing an end to the incessant Iroquois attacks on the small French colony which did not have the necessary population to combat them with any success.

Still in the ***Jesuit Relations***, we learn that in 1655, after the defeat of the Hurons at Isle d'Orléans at the hands of the Iroquois, the latter intensified their methods of pressure and the noose tightened around the Huron missions of Isle d'Orléans, Sillery and Trois-Rivières. Obviously, the Iroquois would not stop until they obtained their goal. On 12 February 1657, we learn that one of two Iroquois staying in the *cabane* (hut) of Atseña (Atchenha) was hit on the head with a fire-brand by a drunken Algonquin who had arrived shortly before from Trois-Rivières. On 10 May 1657, the name of Atseña *dit* Le Plat, Huron chief, again surfaced in the ***Jesuit Relations***, at the time when negotiations took place at Québec between the three Huron nations: the Cord Nation whose chief was Étienne Annaotaha; the Rock Nation; the Bear Nation whose chief was Atseña; and two Iroquois nations: the Aignieronon and the Onontagheronon. The latter two tried, by all possible means, to convince the Hurons to join their respective

nations. The Jesuit fathers, the Governor of New France and / or his representatives as well as the Algonquins, allies of the Hurons, were present at these negotiations.

In the light of information furnished by the ***Journal des Jésuites*** and by the ***Jesuit Relations***, it seems evident that Atseña was the spokesman for the Huron Nation in the course of numerous negotiations between the Hurons and the Iroquois between 1653 and 1657. The Hurons were completely conscious of the fate that awaited them. They had not forgotten the perfidiousness and treachery of the Iroquois, but the die had been cast, and it was impossible for them to turn back. They had to respect the promises made four years earlier when the peace talks of New France with the Upper Iroquois, which began in September 1653, otherwise it was the end of that so-called peace obtained so dearly by the French. As the representative of Bear Nation of whom he was the chief and the great War Captain, Atseña knew well the consequences of a refusal at this point in time. But, no longer having the support of the French who were looking for peace at all cost for their little colony, it was now the Huron's turn to sacrifice himself in the name of that "peace." After several consultations, it was resolved that the Cord Nation would remain in Québec, that the Rock Nation would leave for Onontagé, while the Bear Nation would put itself into the hands of the Aignieronon. This decision was going to define the future of these three nations. After the departure of Atseña *dit* Le Plat for Agnier country in the month of August 1657, there is no further mention of him in the ***Journal des Jésuites***, the ***Jesuit Relations***, or other documents of the period.

However, Père Boquet informs us, upon his return from Onontagé on 6 October 1657, "*le meurtre fait le 3^{e} jour d'aoust 1657, à quatre journées au dessus de Montréal par les Onontageronons, contre les Hurons du Québec, qui montaient avec le Père Ragueneau à Onontagé*" [the murder committed on 3 August 1657, four days past Montréal, by the Onontageronons, against the Hurons of Québec who were going up with Father Ragueneau to Onontagé]. For his part, Father Simon Le Moyne confirmed the massacre of all the Hurons from the latter group who were going to Onontagé.

On 3 January 1658, Québec received news concerning the group of Atseña of the Bear Nation, when three Agnierons, who were passing through, delivered to the Jesuits some letters from Father Simon Le Moyne, coming from Onontagé. In one of them, he said that he "*deplore la calamité des pauvres Hurons qui s'estant confiez à ces perfides, les ont suivis dans leur païs, où ils sont traitez comme des esclaves. Le mary est séparé de sa femme, les enfans de leurs pères et mères; en un mot, ils servent de bettes de charge à ces Barbares. C'est un advis aux Hurons qui restent et qui demeurent encore parmy les François, pour ne pas se fier aisément aux Iroquois, s'ils ne veulent perdre le corps et l'ame.*" [deplores the misfortune that befell the poor Hurons who, entrusted to these treacherous people, followed them to their country, where they were treated like slaves. The husband was separated from his wife, children from their fathers and mothers; in one word, they served these barbarians like beasts of burden. The advice to the Hurons who remain and who live among the French: don't easily trust the Iroquois, if they don't want to lose their body and soul].

La Rochelle in New France

In 1615, the old Huronia, located in the region of Georgian Bay, occupied a vast mountainous territory about 800 square miles delimited by Matchedash Bay, Nottawasaga Bay and Lake Simcoe. The Indian name for this land was Wendake and its people were known as the Wendats. It was the French, at the time of their arrival, who gave them the nickname of Hurons, based on the way they dressed their hair in ridges or "hures." [Today we use the term "Mohawk" for this hair style.]

According to the Recollect Sagard, "Tequeunoikuaye", also known under the name of *La Rochelle* by the French and *St-Gabriel* by the Recollects, was the headquarters of the region and the guardian of all the villages of the Bear Nation. Later known under the name of Ossosané, the mission, founded by the Jesuits, bore the name of *Immaculée Conception.*

The conflicts between the Hurons and the Iroquois had existed for a very long time. The defeat of the Agniers in 1609 and 1610 at the hands of the Hurons and the Algonquins, their allies, aided by Champlain and his men, con-

tributed greatly to enflame the existing conflicts. This was the starting point of a long series of relentless attacks which intensified after 1635 when the Iroquois sought to seize the monopoly of the fur trade. The unending wars and the numerous epidemics eventually decimated the Huron strength. At the beginning of 1650, with the aid of the Jesuits and French, less than one thousand Hurons found refuge in Montréal, Québec, Sillery and Trois-Rivières. They were mainly from the Bear Nation, the Cord Nation and the Rock Nation, as one learns from reading the ***Jesuit Relations***.

However, the Iroquois attacks did not stop. Some negotiations, in which the Hurons and Algonquins participated, were undertaken by the French with the Iroquois with the goal of obtaining a peace treaty. The departure of the Hurons toward *Iroquoisie* was the price to pay for a peace which was of a short duration. It was paid for very dearly.

Atseña had no other choice but to sacrifice himself as well as members of the Bear and Rock Nations. This sacrifice was not in vain as it also had in mind the survival of at least one of three Huron Nations which had taken refuge at Sillery – that of the Cord Nation. The later, as well as a few Hurons from the Bear and Rock Nations who had been assimilated by the French and the Algonquins, are evidently the ancestors of the majority of Huron Wendats of Wendake, now located at St-Ambroise and Jeune-Lorette, near Québec.

The ***Journal des Jésuites*** as well as the ***Jesuit Relations*** of 1657 are full of information on the unraveling of events which determined the future of the Huron Nation. It is impossible to give an adequate summary here of the events which unfolded in Huronia and which forced some of the Hurons to find refuge with the French and Algonquins. We advise our readers to consult the many publications available on this subject. For more details on this article, we invite you to visit the following web sites: http://dna.brasdorfirstnation.com/Ossasane or http://www.GenInfo.org/Pillard

Epilogue

Since there is only one single Huron in the registers of New France, as well as in the ***Jesuit Relations***, bearing the *dit* name of Plat, Du Plat ou Le

Plat, there is no doubt that Atseña *dit* Le Plat, chief of the Bear Nation, who is spoken about in the ***Jesuit Relations***, is in fact the same individual appearing in the register of the parish of Notre-Dame de Montréal, under the name of Du Plat, father of 8enta *dite* Catherine, baptized 25 November 1651. If one supposes that this Catherine is the one who married Pierre Charron in 1665, this could explain the opposition made following the publication of the first marriage bann, on account of the age of the future bride, who would have been about fourteen-years-old at that time. In addition, this would explain the use of the name Plat and Platte, and it many variations, as Catherine's family name, as it appeared in different parish registers and notarial documents.

In summary, Catherine's circle of life began in June 1651 as 8enta, daughter of Atseña *dit* Le **Plat,** baptized in November under the name of Catherine, daughter of Du **Plat**; in 1665 at Montréal, she married Pierre Charron; and her life came to an end in 1717, at Montréal, under the name of Catherine **Plat**, widow of Pierre Charron.

25 November 1651 – baptism of 8enta *dite* **Catherine**, daughter of Du **Plat**, at Montréal

23 July 1717 – burial of **Caterine Plat**, widow of Pierre Charron, at Montréal.

Sometimes, in life, there are strange coincidences, if coincidences they are. It is for you to judge.

Footnotes:

1.Catherine Pillard, Fille du roi, Algonquienne d'ascendance sibérienne, née en France vers 1651... Où est l'erreur? **Le Chaînon**, Volume 25, numéro 3, Automne 2007, pages 25 à 35; Volume 26, numéro 1 et Volume 26, numéro 2. This article appeared in English in ***Michgan's Habitant Heritage***, April 2008, Vol. 29, #2, pp. 53-59.

2.René Jetté, ***Dictionnaire généalogique des familles du Québec des origines à 1730***, Les Presses de l'Université de Montréal, Montréal 1983, page 233; Silvio Dumas, ***Les Filles du roi en Nouvelle-France : Étude historique avec répertoire biographique***, La Société historique du Québec, Québec 1972, page 313; Joy Reisinger, Elmer Courteau, ***The King's Daughters***, Revised Edition, Joy Reisinger: Sparta, Wisconsin, 1988, page 165; Peter J. Gagné, ***King's Daughters and Founding Mothers: The Filles du Roi, 1663-1673,*** Volume 2, Quintin Publications: Pawtucket, Rhode Island, page 458; Yves Landry, ***Orphelines en France pionnières au Canada: les filles du roi au XVII^{e} siècle, suivi d'un Répertoire biographique des Filles du roi***, Leméac: Montréal, 1992, page

357; web site: http://www.fillesduroi.org/Daughters/Filles/filles.html

3. Also found on Family History Library (FHL) microfilm #1896307, items 1-5. This microfilm includes the parishes of Sainte-Marguerite and Notre-Dame-de-Cogne.

4. Fichier Origine #243300, accessed 17 August 2008; PRDH #10965.

5. FHL microfilm #1896307.

6. Ibid. The mother's family name was spelled Paillete in this record.

7. Ibid.

8. Ibid.

9. Archange Godbout, o. f. m., ***Émigration rochelaise en Nouvelle-France*** (Archives nationales du Québec, 1970), pp. 190, 191. According to Godbout, Marie Catherine Pillard was born in 1651, daughter of Pierre (Pillard) et Marguerite Moulinet, from Notre-Dame -de-Cogne. He also mentions two individuals with the name Pierre Pillard at this time in La Rochelle: (1) Pierre married to Marie Palette / Paillette; (2) Pierre married to Marguerite Bouricaud.

10. Les Archives Départementales de la Charente-Maritime sont maintenant disponibles sur Internet gratuitement au : http://www.charente-maritime.org/conseil_general_17/archives_departementales/accueil_archives.htm.

11. FHL microfilm #0375840 (Notre-Dame de Montréal); FHL microfilm #1311432, item 14; PRDH #403601 (Mai 1664), #403605 (11 juillet 1664).

12. PRDH #39463; FHL microfilm #0375840. PRDH has acknowledged since 10 April 2008 that the name of Catherine's father is **Du Plat**.

13. ***Dictionnaire Biographique du Canada*** – Volume I.

14. ***Relations des Jésuites***, Volume III, (Québec: Augustin Côté, Éditeur-Imprimeur près de l'Archevêché, 1858), Table alphabétique, page 5.

15. ***Relations des Jésuites***, Volume 37, p. 106.

16. ***Relations des Jésuites***, Volume 41, p. 18.

17. ***Relations des Jésuites***, Volume 43, pp. 27-28.

18. ***Relations des Jésuites***, Volume 43, p. 192.

19. ***Relations des Jésuites***, Volume 43, p. 58.

20. ***Relations des Jésuites***, Volume 44, p. 216.

21. ***Relations des Jésuites***, Volume 44, pp. 202-204.

22. ***Les Relations des Jésuites***, Volume V, p. 292 (English version only)

23. In articular: ***La Société Huronne*** by Lucien Campeau, S. J. – S. C. H. E. C. Sessions d'étude, 50, 1983, Université du Manitoba; ***A Chapter in the History of Huronia – at Ossosané in 1737*** by Angela A. Hannan, M. A.; ***Les Saints Martyrs Canadiens*** by Guy Laflèche, Éditions du Singulier; ***Les Relations Abrégés*** by P. F. J. Brussani, 1653; ***The Jesuit Relations and Allied Documents: Travels and Explorations of the Jesuit Missionaries in New France 1610-1791***, Edited by Reuben Gold Thwaites.

24. 8enta/Ouenta means the color red.

THOSE MOVABLE HOUSES

Taken from Old Woonsocket, erastuc & doc
By Alton Pickering Thomas, M.D.

It is very difficult to find out who the first owner of any building was. For instance, we know that Samuel Foss, the famous publisher and editor of Woonsocket's highly successful newspaper of the 1800's, lived at the corner of Blackstone Street and Harris Avenue.

The historian or the home owner who is trying to trace a home back to the original owner has two problems. The first difficulty is the language of the legal records, and the second is that many of these old houses were movable.

In a legal sense, when a person buys a home he does not buy the house. Instead, he buys the land at such and such a place and any buildings standing thereon. The land is considered to be permanent and its boundaries are carefully and accurately located and described. The structures on it are not.

No one can actually disagree with this way of handling and recording real estate. After all, the land is going to be there a hundred years from now, but the house may burn down the very next day.
Our ancestors also had the habit of building their homes in a really solid way. Consequently, they could be moved around with the greatest of ease.
If someone found a beautiful location where he wanted to live and didn't want to go to the trouble of building a house, he looked around for a house he liked, bought it, and moved it to his lot. The typical "moveable house" was a one-and-a –half or two story house and its basic shape was that of a rectangle. The bottom of the house was flat and the main structural supports were extra strong. It was made of wood, of course.
Also, keep in mind many of these homes were built before

indoor plumbing and electricity so there were no hassles with pipes and wires when moving.

Lots of these houses are still around. Several of them can be seen in the vicinity of the corner of South Main and Front Streets. They still look as though they could be jacked up and moved today. In addition to the fact that they could be easily moved, these simple houses are almost impossible to date. Their basic structure hasn't changed for hundreds of years.

Richardson's *History of Woonsocket*, written in 1876, is full of examples of buildings that were moved. He mentions them as if it were a very common event. Nowadays, a house moving merits a cameraman and a picture in the newspaper. One of the earliest examples in Richardson's book occurred in the 1700's when the iron refinery was still operating at the falls (Market Square today). It was a small home of the type described and was located near the iron refinery. The house became well-known because it was pointed out as the house where Judge Caleb Aldrich went to live for his honeymoon and for several years thereafter. The house was later moved across the river to "The Globe side" where was known as the "the Cruff House." It was probably moved once again when the Globe Bank moved to this exact spot. It may still be up there in Constitution Hill (Globe).

Also mentioned was the house where James Arnold lived at Market Square. "Uncle Jim's" Grist Mill was located a short way across the square. The Woonsocket Hotel bought the land where the Arnold house was located to erect the new hotel, and "Uncle Jim's" house was moved a short way up Arnold Street and became a rum shop. Later on, this same house was moved to River Street.

There are many more instances of buildings being moved, but the examples above should be sufficient to illustrate their movability and also, perhaps, the value placed on a good sound building.

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OUR COUSINS IN THE AMERICAN MIDWEST

by Reverend Albert H. Ledoux

A Franco-American growing up in New England can easily fall prey to what we might call a "demographic temptation." He can allow himself to believe that before the rise of the cotton and woolen mills in New England, the French Canadian habitant was never tempted to emigrate to the United States. After the Civil War, so the story goes, or more specifically after 1880, the French Canadians began leaving their province in a great flood, all of it directed to places like Lewiston, Manchester, Nashua, Fall River, and Woonsocket, to name but a few of the mill towns.

This way of looking at things is bolstered by the fact that many Franco-American families retained active ties with the folks they left behind in Canada. It was not uncommon, a generation ago, for family visits to be made to cousins in Montreal or elsewhere. In fact, the proximity of New England is supposed to have accounted for the French Canadian desire to emigrate there and hardly anywhere else.

In fact to gain a more precise picture of French Canadian emigration, we need to step back a bit from the map of the United States. We need to recognize that the French Canadian was not immune from the impulse to "go west" that roused the heart of many a young American. We also need to appreciate that the urge to emigrate to the United States did not suddenly materialize in the decade following the Civil War.

It is not our intention here to treat of all possible destinations of French Canadian emigration. Rather we will try to appreciate the larger picture, and in so doing, perhaps give the reader the chance to uncover yet another lost family line.

The Federal census returns from 1900 offer some interesting statistics to the Franco-American researcher. In 1900,

the census taker needed to ascertain with a fair degree of precision the country of birth of all foreigners living in the United States as well as their year of immigration. In the 1880 census, the last previous census that is available to us in its entirety, no attempt was made to distinguish between the French Canadian and the English Canadian. In 1900, the census taker needed to distinguish between those Canadians born in French Canada and those born elsewhere in the Dominion.

The results are not as accurate as we might like. For one thing, the respondent needed to distinguish only between English Canada and French Canada. This was not a statement of ethnicity, but rather one of birthplace. This writer has seen many a census entry for an O'Brien or a McDonald, but who were born in Quebec, and who were therefore reported as French Canadian for census purposes.

Even if we allow for a proportion of the "French Canadians" to be in fact of Irish or English stock, we must also recognize the fact that a French speaker born in Ontario would similarly be reported as being in English Canada. In short, the census figures are not to be taken as gospel, but rather as rough indications as to the size of a region's French Canadian pop- ulation.

Given that preface, we must also state that the census compiled two sorts of data with respect to foreigners: the foreign born and the American-born whose parents were born in a foreign country. These later individuals are referred to as "foreign stock."

For the entire country, in 1900, 395,297 people are reported as having been born in French Canada. Of this total, 305,160 were living in the North Atlantic division [comprising New England, New York, New Jersey, and Pennsylvania.) A mere 2,500 were living in New Jersey and Pennsylvania, so we can consider the figure as representing New England and New York.

The South Atlantic division

contained a mere 636 and the South Central,1,460. Outside of the Northeast, only eight states contained more than 2,000 French Canadians: Ohio with 2,903; Illinois, 9,129; Michigan, 32,483; Wisconsin, 10,091; Minnesota, 12,063; North Dakota, 3,162; Montana. 3,516: and California, 2,410. (2)

Faced with such statistics, one might be tempted to conclude that French Canadians had indeed migrated almost solely to New England and upstate New York. With 77 percent of all the nation's French Canadians, the conclusion would seem obvious.

The proportion falls a bit when we look at the figures for French Canadian stock. The Northeast retains the lead with 72 percent (583,341 out of an 810,341 total.) All the North Central states (Ohio, Indiana, Illinois, Michigan, Wisconsin, Minnesota, Iowa, Missouri, North Dakota, South Dakota, Nebraska, and Kansas) claim at least 3,000 French Canadian stock. In fact the numbers go from a low of 3,003 for Nebraska to a high of 75,584 for Michigan. Five other states reported more than 2,000 French Canadian stock: Montana, 5,725; Colorado, 2,300; Washington, 3,862; Oregon, 2,169; and California, 5,392. (3)

We can see that the settlement pattern is far more complex than what would be accounted for by the simple model of emigration toward the cotton mills of New England. Given the fact that the French Canadian presence in the upper Midwest was actually far older than that in New England, one furthermore suspects that a good number of Franco-Americans were thus made "invisible" to the census taker, at least where their ethnicity would be concerned. If one's parents were born in the States, there would simply be no way to record ethnic origin.

We have to turn toward the economy of pre-1850 Quebec and the United States to gain some sort of understanding of what caused the habitant to start casting glances toward the other side of the border.

Ralph Vicero, in his splendid thesis on French Canadian immigration to New England, (4) studies in great detail the economic and demographical crisis which gripped Quebec starting in the 1840's. On the map, the Province of Quebec occupies a great deal of space. Great riches are to be found in the forests and the mineral resources of the province. Unfortunately, the amount of arable land is quite limited. The habitant was first and foremost a farmer. Farming was the only way of life that his people had ever known. Farming was furthermore possible on the land south of the St. Lawrence River, extending toward the border with the United States. Agriculture could also be carried on in a narrow band of territory north of the river. Add to these two zones, the area around Lac St-Jean and the largely untouched tracts north of the Ottawa River, and one sees that agriculture could not expand indefinitely in Quebec.

The next element in the demographical picture was the prodigious fertility of the Quebec people. Given the need for large families, so that the land could be tilled, the population of Quebec had doubled every twenty-seven years since the British conquest. (5) The descendants of the 65,000 French subjects transferred to the British crown in 1763, by 1851, numbered 669,528. (6)

Since nearly all new households needed to establish themselves on the land, and since the ancestral forms could only be divided so many times before they could no longer support an average family, most children in a given family needed to look outside their native parish for new land.

This approach worked as long as there was land to be had. By mid-century, though, the picture was no longer very bright. The French Canadian, for various reasons, preferred staying within the old seigneuries on lands that had French Regime. Culturally-speaking, life in the seigneuries was homogeneous and non

-threatening. English speakers, put off by the very cultural facets of seigneurial life that attracted the Catholic French, opted to start their farms elsewhere. (7) For the French Canadian, this had the effect of concentrating the French-speaking population in a surprisingly small number of counties. The densest concentration of population among French Canadians was to be found in the old seigneurial counties between the area west of Montreal and the city of Trois-Rivieres, and along the Richelieu and Yamaska rivers. Another area of high population density was to be found around Quebec City and extending along the south shore of the St. Lawrence downriver toward Kamouraska. (8)

Ever-shrinking farm sizes might have sufficed to house and feed the population for another generation, had agricultural calamity not intervened. The habitant put great stock in his wheat crop, from which he derived much of his spare cash at year's end.(9)

Potatoes also occupied an important place in the farm family's diet.

Thanks to the appearance of the "wheat midge" in Quebec in the early 1800s, the wheat yield would suffer a precipitous drop. By 1844, the yield had fallen to 30 percent of what it had been in 1827.(10)

With the decrease in the size of the wheat harvest, the habitant had little choice but to reapportion land devoted to other crops. The potato came to fill this critical dietary need.(ll) Yet after the potato blight made its appearance in Canada in the mid-1840s, this crop too would suffer a disastrous decline in production. Between 1844 and 1851, the Province's potato harvest would be cut in half. (12)

The population continued to rise throughout the period. It has been estimated that the number of French Canadians grew 400 percent between 1784 and 1844, while the amount of cultivated land grew by only 275 percent in the same span of time. (13)

Land was available in the Eastern Townships, but the land titles cost money, sums of cash the size of which many French Canadian farmers did not have. Furthermore, settling in the Townships would have meant severing themselves from family and friends, and risking cultural identity in an English- speaking environment. It was obvious from this situation that "something had to give."

Migrating to New England offered one solution. Yet before mid-century, the cotton mills were not in a position to offer on a large scale what the French Canadian needed. Granted, small French speaking enclaves existed in upstate Vermont, and in the Blackstone Valley of Rhode Island and Massachusetts. But it would not be until after the Civil War that French Canadians would be needed in large numbers to offset Irish workers lost in battle and the native New England stock which, more and more, were leaving the region for the open spaces of the far Midwest. In these pre-Civil War times, the French Canadian did not seem to have lost his taste for agriculture. His attitude seems to have been that, if farming no longer worked as it should in Quebec, the habitant would merely try it elsewhere.

The lands of the American Midwest were no stranger to the French Canadian. We should remember that French-speakers partook in the founding of nearly every large midwestern city: St. Louis, Detroit, Chicago, and St. Paul, to name but a few. French explorers had opened up the interior of the continent in the 17th and 18th centuries. They had frequently taken native women as brides, with the result that a sizeable number of Sioux and Chippewa carried French Canadian surnames.

To this earlier group of immigrants was added a much larger wave, starting around mid-century. Whether in the forests of Wisconsin or Michigan or on the Minnesota prairie, the French Canadian ele-

ment continued to grow.

In Illinois, the story developed somewhat differently. Granted, Joliet and Marquette had been responsible for using the Chicago portage in 1673. Because of this adjacent shortcut between the Great Lakes and the Mississippi, Chicago would later grow into the great metropolis of the American Midwest.

Control of the Chicago area shifted from French to English in 1763, before landing in American hands at the time of independence. American control was only theoretical, however, as British troops would not abandon this important fur trading site for several more years.

American control was established once and for all by the building of Fort Dearborn in 1803. This became the nucleus of the future city.

French Canadians were certainly not numerous, but they did form the basis of Chicago's population. It is noted that in the election of 1826, twenty-one of the thirty-five registered voters in the town were French Canadians. (14)

With the opening of the Erie Canal in 1825, the Great Lakes were free to navigate from the east. More importantly for towns bordering on the Lakes, their agricultural produce could now be shipped to eastern cities. The population of Chicago would grow apace: from less than 100 in 1830 to 4,470 in 1840 and 29,963 in 1850.

With the harvest of 1841, a notable agricultural surplus was generated in northern Illinois, (15) much of it destined for the markets of New York, Philadelphia, and Boston. News of the astounding fertility of the soil was not lost on the rest of the nation. Neither were the potential fortunes that stood to be made from trade on the as-yet-incomplete Chicago-DesPlaines River canal. New residents flocked in literally by the boat load. In the year 1845, 20,244 passengers came from Buffalo by steamer.(16) Fares stood at $10 for a cabin and $5 for steerage, a price that many found they could not refuse.

Mississippi basin opened in 1848. Now, for the first time. it was possible for the farmers of northern Illinois to send surplus farm produce down the Mississippi as well as toward New York.

Production of wheat during the period of the 1840's continued to climb. Exports of this grain from Chicago toward the east stood at 586,907 bushels in 1842. Two years later, the figure had climbed to 891,894. By 1847, the quantity shipped had more than doubled again, to 1,974,304 bushels. (19) Chicago's first rail line opened in 1848. Although a comparatively insignificant enterprise, it foreshadowed the day four years later when Chicago would have direct rail links to the eastern cities.(20) The city was turning into a boomtown. Ever greater quantities of food were needed for the ever -growing population. All surpluses could be unloaded onto the commodities market. One has only to think of the impoverished French Canadian farmer back in Lower Canada, his wheat crop in ruins, his potatoes rotting in the field, to wonder how long it would take for the news of Illinois' prairie riches to reach his ears.

In fact, the first French Canadian settlers started trickling in by the mid-40's. A study of census returns for French Canadians living in Will County, 50 miles south of Chicago in 1850, shows that 250 families were already living on the land. Of these, 110 reported underage children born in Illinois. Furthermore, the earlier of these Illinois births showed that at least 22 French Canadian families were present at the future Bourbonnais by 1846. The number was undoubtedly larger if one factors in a portion of the families who did not hove young, Illinois-born children to declare to the census taker.

So a French-Canadian colony already existed. It needed a skillful propagandist to recruit new families from Canada. It found that propagandist in Father Charles Chiniquy.

AFGS HERITAGE ORNAMENTS

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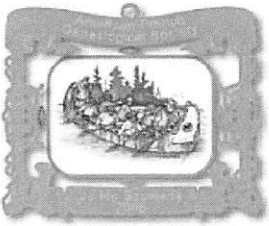

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This French Canadian priest had been born at Kamouraska in 1809, the grandson of the French-speaking river pilot who had guided Wolfe's troop transports upstream to Quebec in 1759. Ordained in the Quebec cathedral in 1833, he was assigned to various parishes before starting a brilliant career as a preacher of temperance some six years later. His eleven-year involvement in the temperance movement in Quebec led him to deliver over 500 sermons in 110 churches and halls, and to receive the solemn pledges of 200,000 people to forevermore foreswear the use of alcoholic beverages. (22)

His career as a public speaker was not without blemishes. Obliged to leave the Archdiocese of Quebec for an episode of priestly indiscretion that was never adequately made public, (23) he sought refuge in the Oblate monastery of Longueuil. There, after a one-year novitiate, the Oblates refused him permission to continue. (24) From 1847 to 1851, he would live in the rectory of his friend, Fr. Brassard, the pastor of Longueuil.

His rejection by the Oblates in no way interfered with his speaking tours. These continued at a furious pace. Sermon after sermon was delivered in parish after parish of the Diocese of Montreal. By 1850, Chiniquy was perhaps the best known French Canadian, at least among his own people. Quite possibly half of the population had had the opportunity to hear him speak. His star, so long on the rise, was however, destined to take a sharp fall.

By 1851, Chiniquy found himself on the verge of being suspended from his priestly duties in the Diocese of Montreal, this for improper advances that he had made toward the opposite sex.(25) Pleading a lesser punishment, Chiniquy received first the permission of the bishop of Montreal, and secondly that of the archbishop of Quebec, to allow him to emigrate to the United States. Claiming an invitation from Bishop Van de Velde of Chicago,

Chiniquy moved there. (26) Although he later maintained that he personally picked the site for his new colony of St. Anne, Chiniquy found the place already settled by the first of many French Canadian families that were to follow. (27) He had already passed through Bourbonnais, where the French priest Courjault had been serving the Canadian community for the last three years. (28)

Chiniquy wasted no time in recruiting additional settlers for "his" colony. He dashed off a correspondence to the "Melanges religieux" the diocesan newspaper of Montreal, claiming among other things that the soil of Illinois was so rich, one could become a rich man in less than a year with less than $200 of initial capitol.(29) The bishop of Chicago found himself obliged to counteract this over-enthusiastic propaganda with more sober figures.(3) Still, the Chiniquy name retained its currency in Lower Canada. Families started arriving in greater numbers, their worldly possessions piled into a cart or stuffed into trunks. By the spring of 1852, one hundred families joined Chiniquy at St. Anne.(31)

Throughout the decade of the 1850s, Chiniquy's stormy personality put him at the center of many a squabble. Gradually coming to the conclusion that he could no longer live with the priest, Bishop O'Regan of Chicago suspended him from his duties in the late summer of 1856. When Chiniquy refused to acknowledge the suspension, O'Regan excommunicated him. (31) There ensued an all-out effort by Chiniquy to retain control of his parish at St. Ann, even if this meant schism and final separation from the Catholic Church. This is in fact where the battle led, two years later, with the establishment by Chiniquy of the "Christian Catholic Church". (32) Ultimately the St. Ann congregation was allowed to enter the Presbyterian Church. By this point, however, Chiniquy had brought some 1,000 of his pa-

rishioners into schism with him,(33) most of them French Canadians. Five hundred other sympathizers lived elsewhere in Kankakee and Iroquois counties. (34)

Vicero is of the impression that the terrible clamor caused by the Chiniquy affair in the Canadian press served to divert significant French Canadian migration from Illinois and from elsewhere in the Midwest. (35) Although there might be some truth to this statement, it must also be remembered that the Civil War was brewing at this point. Foreigners are much less ready to migrate to a country at war when their own sons are likely to be pressed into service. At any rate, by war's end, New England had definitely replaced the Midwest as the destination of the majority of French Canadian immigrants.(36)

But what of these French Canadians who remained in Kankakee and Iroquois counties after the Civil War? According to available data taken from the Federal Census returns for 1860, 70, and 80 we can make some observations on their growth in numbers and also on the rate at which the population was augmented by new arrivals from Canada.

Ten years later, the picture changes significantly. Total French Canadian households for the two counties stand at 1,614. St. Ann is now in third position among the important settlements. Setting aside the non-French Canadian families, one arrives at the figure 175 as the total for its households. Kankakee 's French Canadians number 267 families, while Bourbonnais retains a slim lead of 301.

By 1880, the growth in numbers has stopped. Kankakee and Iroquois counties can count only fourteen more French Canadian families than in 1870. The total for St. Ann has fallen to 181; for Kankakee, 206; and for Bourbonnais, 235 families of French Canadian origin.

A first observation would be that some continued influx of people was necessary after 1860 for the population to

grow by 604 in one decade. The natural fertility rate of French Canadians at mid-century, alluded to earlier, would have only accounted for an increase of 40 percent Although the tide of immigration from Canada did not come to an abrupt end after Fr. Chiniquy's public break with Rome, we must admit that it continued albeit at a diminished rate.

One can also observe that the rate of increase between 1860 and 1870, if carried over to the decade ending in 1680, should have yielded close to 2,500 households. Clearly something drastic occurred. We must look further north and west to find the answer.

To the north, Chicago continued to expand. After the disastrous fire of 1871, the city needed to be rebuilt. New industries arrived, all in great need of ambitious young workers. With the Kankakee and Iroquois county settlements a mere fifty to sixty miles from Chicago, it was natural that a certain number of the counties' young people be drawn to the metropolis.

The state of Kansas accounts for most of the rest of the "missing" population. By the mid-1870s, a young couple who wished to continue farming as their ancestors had done had little choice but to move from Illinois. The family farm in Illinois might well go to the eldest son, but younger brothers needed to earn a living also. In a replay of what had brought their parents and grandparents from Canada a generation earlier, these younger folk headed for the plains of Kansas.

The nucleus of a settlement was created near Clyde, in modern Cloud county. By 1880, Washington and Clay counties each had 65 or so households of French Canadian descent. Cloud County, to their west, contained a significantly larger number: 375 families. Of all these , the great majority had clearly originated in Illinois rather than directly in Canada. The birthplaces of the children are the tell-tale signs. We find traces of these Illinois French

Canadians elsewhere in the Midwest: in southeastern Nebraska and in eastern South Dakota, but there the majority of the settlers had come directly from Quebec. Cloud, Clay, and Washington counties in Kansas were in contrast overflow settlements of Kankakee and Iroquois counties, Illinois.

We can even use the census returns from Cloud County, Kansas, in 1900 to gauge more accurately the number of people of French Canadian descent who lived in the American Midwest. Granted, the sample is small but nonetheless significant. Let us note that the official census figures of the "North Central Division" for people of French Canadian stock (second generation Americans having at least one parent born in French Canada) stood at 198,451 for 1900.(37) Added to these are the 77,019 who admitted to birth in French Canada.(38) These numbers should strike us as being a bit on the low side.

Immigration from French Canada to the agricultural and forested sections of the Midwest had preceded large-scale immigration to New England and New York by more than a generation. Recall also that if children were born to American-born parents, these children were counted as native stock. The point of origin of their grandparents did not enter into the equation.

Looking at the government's figures for Cloud County, 466 foreign-born French Canadians were reported for 1900. (39) This represents just about a third of the 1,485 individuals said to be living in the entire state. (40) There were between 2,800 and 2,900 Franco -Americans in the county, indicating of theoretical 2,400 second generation individuals. Yet this figure does not seem to agree with the 5,547 reported for all people in Kansas with at least one French Canadian born parent. (41) Cloud County would thus account for one third of the foreign born French Canadians, but 43 percent of the second generation. Something needs to ac-

count for the swollen second figure.

We find the explanation in the "invisible" third generation Franco-Americans, people whose grandparents were born in Canada, but whose parents were natives of Illinois or Kansas. A family-by-family analysis of Cloud County yields some 700 of these people . These individuals who are not included in the government's ethnic tally, account for fully one fourth of the Cloud County Franco-American population. Given that the ancestors of these citizens come from Canada between 1850 and 1860, and that these ancestors were part of a larger movement to Michigan, Minnesota, Wisconsin, Indiana, and Iowa, as well as Illinois, we might well have reason to believe that the Franco-American element is severely under-represented in the government's own ethnic tally for 1900. Might the figure for the Midwest (French Canadian born as well as French-Canadian stock) actually be closer to 370,000 than the officially reported 275,000. A detailed demographic study might provide the answers.

For the time being, we can only conclude that the French Canadian presence in the United States was larger than the figures would seem to indicate. The earlier nature of the Midwest immigration would seem to account for the greater number of ethnically "invisible" people to be found there.

For the genealogist, one fact above all emerges. A complete family history needs to expand beyond the limits of Quebec and New England. The researcher needs to seek out conscientiously the more extended lines, not only those living elsewhere in Canada, but the descendants of family members who migrated to the United States before and after the Civil War--people who sought their fortune not in the mills of the northeast but in the black soil of the prairie states.

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About the Author

REVEREND ALBERT H. LEDOUX

Father Albert H. Ledoux, the author of the preceding article, was born in New Bedford, Massachusetts in 1952. He is the son of Aurele and Georgianna (LeBlanc) Ledoux. He was educated in local schools. He received a bachelor's degree in French from Stonehill College and a master's degree also in French from Middlebury College. He did graduate work again in French at Pennylvania State University. He entered St. Mary's Seminary in 1982 where he earned a Master of Divinity and a Master of Arts in Theology with a concentration in Church History. After his ordination in 1987, Father was assigned to the Cathedral of the Blessed Sacrament in Altoona, Pennsylvania. He is currently assigned as parochial vicar at St. Clement Church in Johnstown, PA.

Father Ledoux has been interested in family history from an early age. As a college student, he abstracted the inscrip -tions from the Old Sacred Heart Cemetery in New Bedford, as well as inscriptions in the New Sacred Heart Cemetery dating before 1935. He later compiled and published the Franco-American Marriages of New Bedford, MA, 1865-1920 (See page 105) as well as the Franco-Americans of Connecticut and The Franco-Americans of Rhode Island - 1880, both census abstracts. Prior to entering the seminary, he edited and published a genealogical newsletter "Fleur de Lys. " His last published works were three volumes of Acadian marriages in the Province of Quebec from 1775 to the present.

WEATHER: A FORMIDABLE FOE FOR THE FRENCH CANADIAN PIONEERS

Includes excerpts from various parts of *Hélène Desportes of Seventeenth-Century Québec*, a book by the same author

By Susan McNelley

Not long ago, a question was posed on Twitter by another genealogist. Did the weather affect your ancestors' lives? I thought about my French ancestors who crossed the Atlantic to settle in New France on the shores of the St. Lawrence River in the Seventeenth Century. The answer is a resounding yes, in every way imaginable. Transportation, food, shelter, communication – all were significantly impacted by the weather in the early years of the colony and in ways we might not think about today. While Mother Nature could certainly bring pleasant days, she was often a formidable opponent. Perhaps we should let those who were there share some of their experiences.

In the first place, weather was an important factor in travel to the New World. It determined when travelers could set sail and when and if they would arrive in the New World. One could travel across the ocean only in the spring and summer months. Even then the weather in the North Atlantic was unpredictable; the journey was often plagued by stormy conditions. The Jesuit missionary Father Paul Le Jeune described his experiences crossing the Atlantic in the spring of 1632 in his report to his superiors in Paris that fall (the *Jesuit Relations* of 1632). The ship in which he and other Québec-bound passengers were sailing left the port of Honfleur on April 18. The travelers enjoyed fine weather at first, but it quickly turned ugly. Their sailing vessel encountered one tempest after another and was continuously buffeted by winds and anger seas. Le Jeune noted that he had sometimes seen the angry sea from the windows of [his] little house at Dieppe; but watching the fury of the Ocean from the shore is quite different from tossing upon its waves . . . The vessel was left to the will of the billows and the waves, which bore it at times upon mountains of water, then suddenly down into the depths of the sea. You would have said that the

winds were unchained against us. Every moment we feared lest they should snap our masts, or that the ship would spring a leak. It is one thing to reflect upon death in one's cell . . . but quite another to think of it in the midst of a tempest and in the presence of death itself. . . . We had encountered two icebergs of enormous size, floating upon the sea. They were longer than our ship and higher than our masts, and as the sunlight fell upon them you would have said they were Churches, or rather, mountains of crystal. . . . When a great number of them are encountered, and the ship finds itself caught among them, it is very soon broken into pieces.

Even though it was May, Le Jeune reported that the weather was cold and wintry; at times, the sailing vessel had been completely enveloped in a chilling fog. Accommodations on board were most uncomfortable. The travelers arrived in Québec on July 5, two months and eighteen days after leaving Honfleur. Québec in July of 1632 was still very cold. There was snow in the woods and the deciduous trees were just beginning to leaf out.

Weather affected the ability of the colonists to sustain themselves through the year. As noted above, the wind, snow, and cold could last well into spring. Autumn food stores would be exhausted, leading to a great scarcity of food in the late winter and early spring and near-starvation in the colony. The winter of 1628-29 was particularly long and brutal; there had been little food in the colony over many wintry months. The colony's founder, Samuel de Champlain, wrote that in the spring of 1629, as soon as the weather permitted and the ground had thawed sufficiently, the colonists occupied themselves with sowing crops. The widow Hébert and her son-in-law planted six to seven *arpents* of land (about 5 acres) in peas and other grains. The four Récollet missionaries had four to five *arpents* of their land sown with various grains, vegetables, roots and herbs. The four Jesuits and their servants, twelve men in all, had planted enough to meet their own needs. By June, these crops had still not ripened. Champlain would record that While awaiting the harvest we went every day to look for roots for food, which was very fatiguing; for we had to go six and seven leagues [eighteen to twenty-

one miles] to get them at a cost of great trouble and patience, and without finding enough to live on. The others did their best to catch fish but, owing to the lack of nets, lines, and hooks, we could not do much. [Gun] powder for hunting was so precious that I preferred to suffer rather than to use the little that we had. . .. There was discord among the settlers. People in the Lower Town and on the farms had been reluctant to share with the men in the fort. Champlain would complain that he and his men were the last to receive any food. The colonists had exhausted what remained in their storerooms. Even with strict rationing, the supply of peas had run out by June. The settlement at Québec had had to make do with a few sacks of corn purchased from some natives, edible roots and acorns from the woods, and fish from the river. Though minimal, these provisions kept the colonists alive.

The lack of sufficient food was an ongoing issue. In letters written in 1645, Mother Marie de l'Incarnation, founder of the Ursuline School for girls in Québec, wrote of the difficulties in establishing a presence in the New World. The school as well as the colony in general was completely dependent upon receiving annual foodstuffs and other supplies from France. Mother Marie would echo this sentiment many times in many letters over the years. In letters written in 1650 and 1652, she advised that the Ursuline School would not be able to continue without significant assistance from the mother country. Without help, they had the choice of dying or returning to France. She noted that people in New France worked hard and they did produce some food, but just not enough. Québec had a short growing season; generally, there were only about 115 frost-free days. Mother Marie would argue that the Ursulines were suffering more from poverty and lack of food than at the hands of the unfriendly Iroquois natives.

Even the act of obtaining water for household needs could be an arduous task in the winter, when all bodies of water were frozen solid. Settlers would have to haul most water in a wooden bucket to their cottage. This was often the task of women and children. Water was stored in wooden barrels which might also be pressed into service to catch rain water. In winter, when all bodies of water were frozen solid, snow and ice were melt-

ed to provide for household needs. From Father Le Jeune comes this description of the work required in obtaining water at this time of year:

As we have neither a spring nor a well, we are obliged to go for water every day to the river, from which we are distant about 200 steps. But to get it, we must first break the ice with heavy blows from an axe; and after that we must wait until the sea comes up, for when the tide is low you cannot get water because of the thickness of the ice. We throw this water into a barrel, which is not far from a good fire; and yet we must be careful to break the layer of ice every morning, otherwise, in two nights, it would be one mass of ice, even if the barrel were full.

Shelter for the colonists was often minimal. In a letter written in 1640, Mother Marie de l'Incarnation described the initial living quarters of the Ursuline nuns, noting "this tiny house is so poor that at night time we can see the stars shining through the [roof] and can barely keep a candle alight because of the wind.

Two years later, the nuns had a proper and substantial school built in the Upper Town of Québec. The Ursuline monastery was an impressive stone structure: a three-story building measuring ninety-two feet by twenty-eight feet featuring four chimneys and constructed of a dark-colored limestone quarried locally. It opened on November 21, 1642. Unfortunately, the builders of the Ursuline monastery had underestimated the severity of winters in Québec. It was impossible to heat the building adequately. Even though 175 cords of wood were burned in a winter, the nuns and their resident students suffered from a numbing cold. When the Ursulines and girls first moved in, the building was like a barn. As soon as possible, the interior was finished. Each nun had a cell or cubicle; this was as much to protect against the cold as to provide the nun with a degree of privacy. Her bedstead was enclosed like a box and entered through doors which swung open like a cupboard.

Marie Morin, first native-born Hospitaller of Montreal, would describe winter thus:

You must know that the cold of this country can be understood only by those who are subjected to it. Their house [Hôtel-Dieu of Montreal] having holes in more than 200 places, the wind and snow easily pass through them ... So that when there had been

wind and snow during the night, one of the first things to be done in the morning was to take wooden shovels and the broom to throw out the snow around the doors and windows. . . . And the water that was put on the table for drinking froze within a quarter of an hour. The harsch weather would be an indirect cause of some of the fires that devastated the French colony in the seventeenth century. On December 30, 1650, the young charges at the Ursuline Monastery had gone to bed, wondering excitedly what New Year's treats they might soon receive. Two hours after midnight, the Ursuline Monastery, completed in the Upper Town of Québec only a few years earlier, burned to the ground. Mother Marie de l'Incarnation described the unfortunate accident in her *Relation of 1654.* She noted that one of the novice nuns was in charge of making bread for the community. The bakery was in the cellar. As the monastery foundation and walls did little to keep out the bitter cold, this sister feared that the dough might freeze. So she put a few hot coals in a pinewood trough, along with the bread dough, and covered the assembly. The sleepy girl forgot to remove the coals later, as was her intention. As this manner of keeping bread warm was not the custom in the monastery, no one else checked on the bread. At around midnight the coals kindled the wood in the trough. Pinewood was highly flammable and the fire spread quickly from the cellar to the rest of the convent. Mother Marie described the situation thus: Our provisions for the whole year were down there, both those which had come from France – lard, oil, butter, brandy for our servants – and domestic products such as fish, etc. When the fire had consumed everything down there, it rose to the ceilings which were double with earth packed between them. Had not one of the mistresses of the children been sleeping in this area and heard the crackling and noise of the fire, we would all have been destroyed by fire within half an hour. The fire had already broken through and the place was collapsing and about to fall. Fortunately, the nuns and their young charges all escaped without serious injury. Other accidents were also related in some way to the weather. Storms came up suddenly. The windblown waves on the rivers became treacherous. There were a

number of deaths due to drownings in the early years of the colony. Louis Hébert, Québec's first farmer, died in January of 1627, when he slipped and fell on the ice. Transportation was severely limited during the winter months. The rivers were the primary avenue of transportation. They froze during the winter. No one could get in; no one could get out. With the exception of an occasional band of indigenous natives, there was no communication with the outside world for six months of the year – or more. The early colonists had only their fellow French settlers for company and support. In the first twenty years of the colony's existence, there were never more than 100 settlers. The vast majority of them lived within the confines of Champlain's *Habitation*, which was little more than a rustic trading post. The colony grew slowly but remained isolated from the outside world for many months each year. One can imagine family and friends spending many hours huddled around the fireplace hearth during the long, bitterly cold winters. The men might be fashioning a crude piece of furniture or repairing a farm implement. The women had meals to prepare and children to care for. One can also picture the women in the colony sitting by the hearth at day's end quietly engaged in sewing, knitting, mending clothing, or embroidering a fine piece of cloth. Here at the fireside, men would discuss the events of the day and would repeat stories heard from others. The women might well have participated in the discussions. As one historian noted, "Much as the Parisian esteemed good eating and drinking, he loved talk even more." Certainly, the French settlers along the St. Lawrence river enjoyed conversations and storytelling no less. Particularly in the winter, opportunities for other recreation were limited. The experience of the settlers, isolated and shut up in a small space for days on end, gives new meaning to the phrase cabin fever. No doubt these pioneers longed for more agreeable weather and the chance to be outdoors. What joy and excitement must have been felt by the colonists when at last they spied a vessel coming up the river towards Québec in the late spring or summer! It meant that the weather had at last turned warm enough to thaw the ice on the St. Lawrence. It meant that there would be replenishment for their greatly diminished

stores of food and other supplies. It meant that there would be news from the outside world. It meant that they had survived another winter!

Even now at the beginning of the 21st century, weather is a frequent topic of conversation. However, it generally doesn't impact our lives in the same way that it did for the early settlers of New France. They were a brave lot!

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LOUIS BADAILLAC DIT LAPLANTE
son of
LOUIS BADAILLAC DIT LAPLANTE and CATHERINE DELALORE

By Gabrielle Laplante

I have been doing genealogy for some years and I have learned beneficial information through the computer. In helping people trace family information, it is always good to periodically to search online for distant relatives' names. You will be surprised by what may come on the screen. It was through one of my tries that I found Louis' son and how he was in the entourage that accompanied Antoine de la Mothe Cadillac when he discovered Detroit, Michigan. I was elated to see my relative's name on this large plaque in Detroit.

Louis was one of the Company of the Colony that manned the canoes and carted merchandise to Detroit and back to Montreal. They made this trip in 1701 by the Ottawa River. His salary was 225 livres.. He did return to Canada and also made another trip in 1703 when the Company travelled by the St. Lawrence River.

There is a story that I haven't been able to check the accuracy regarding his dying at the hands of the Indians. He did die in 1703 in Detroit, Wayne, Michigan. He is an interesting addition to my family genealogy. I am a descendant of his brother, Gilles. I am a tenth descendant of Louis Badaillac dit Laplante.

My information came from Quebec Research and Tanguay, Volume 2, Page 97.

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ALT key plus 133 = à ALT key plus 0192 = À

ALT key plus 160 = á ALT key plus 0193 = Á

ALT key plus 131 = â ALT key plus 0194 = Â

ALT key plus 132 = ä ALT key plus 0196 = Ä

ALT key plus 135 = ç ALT key plus 0199 = Ç

ALT key plus 130 = é ALT key plus 0201 = É

ALT key plus 138 = è ALT key plus 0200 = È

ALT key plus 136 = ê ALT key plus 0202 = Ê

ALT key plus 137 = ë ALT key plus 0203 = Ë

ALT key plus 139 = ï ALT key plus 0207 = Ï

ALT key plus 140 = î ALT key plus 0206 = Î

ALT key plus 141 = ì ALT key plus 0204 = Ì

ALT key plus 161 = í ALT key plus 0205 = Í

ALT key plus 149 = ò ALT key plus 0210 = Ò

ALT key plus 162 = ó ALT key plus 0211 = Ó

ALT key plus 147 = ô ALT key plus 0212 = Ô

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Dora Alice Bois and George Carter, Jr. were married in St. Ambrose Church in Albion, Rhode Island on May 24, 1941. Dora's twin sister, Yvonne Marie Bois was the bridesmaid. James Ridden served as best man.
Dora's parents resided in Albion and George was a resident of Central Falls, Rhode Island.